CENTRAL ASIA.

PART II.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOLOGY, RESOURCES, & HISTORY

OF

AFGHĀNISTĀN.

COMPILED

(FOR POLITICAL AND MILITARY REFERENCE)

BY

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PREFACE.

THIS work is not offered as a complete account of Afghānistān, but merely as a compilation of the information contained in such records as the compiler has had access to.

In the first instance it was commenced with the view of collating such information regarding Afghānistān as was filed in the Office of the Quarter-Master-General, but with the sanction of the Government of India it eventually embraced a wider field, and access was obtained to some of the records of the Foreign Department of the Government of India, the Political Department, Bombay, and the Panjāb Government.

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SIMLA,
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A.

ĀBĀ SĪN—

A name given to the Indus in the upper part of its course, or from Baltīstān as far as Atak. See Indus. *(Elphinstone.)*

ABBĀSSABĀD—Lat. 31° 36′, Long. 65° 49′, Elev.

A small village in Afghānistān, 3 miles West of Kandahār, towards Girishk. *(Thornton.)*

ABDĀLA-I-BŪRJ—Lat. Long. Elev.

A village in Afghānistān, 35 miles North North-East of Kābal, on the right bank Panjshēr River, and on the road by the plain of Begrām to the Kōhistān and to Nijrow. *(Thornton.)*

ABDĀLĪ—

The former name of the Dūranī tribe of Afghāns, changed by Ahmad Shāh Abdālī in consequence of a dream of a famous saint at Chamkanī which hailed him as Dūr-i-Dūrān, "pearl of pearls," hence Dūranī, which see *(Elphinstone.)*

ABDĀN BĀSH—Lat. Long. Elev.

In Kūndūz, Afghānistān. A reservoir of water on the road between Khūlm and Kūndūz, being the third met with East from the former. It is situated about 18 miles West of Kūndūz. These reservoirs are constructed of brick covered over by a dome, and were formerly fed by a canal from Yang Arak; but at the time of Moorcroft's visit, they seemed to derive their supply from the rain alone, and the water in them was yellow and fetid. The other two reservoirs are about 30 miles and 48 miles, respectively, West from Kūndūz. *(Moorcroft).*

ABDŪ—Lat. Long. Elev.

In Balkh, Afghān-Tūrkistān. A low pass on the road between Khūlm and Kūndūz, 15 miles East from Mazār, over a dying spur of the Hindū Kūsh. It is said to be the resort of robbers from every quarter, and one of the most unsafe portions of the road from Balkh to Khūlm. *(Moorcroft.)*

ABDŪL—Lat. 31° 40′, Long. 66° 3′, Elev.

A village in Afghānistān, 35 miles North-East of Kandahār, about 2½ miles from the left bank of the Tarnak River. *(Thornton.)*

ABDŪL AZĪZ—Lat. 31° 36′, Long. 65° 38′, Elev.

A small village, Afghānistān, 6 miles East of Kandahār, 83 miles South-West of Kalāt-i-Ghilzāe. There is a plentiful supply of water here from a "Kahrez," but it is perceptibly brackish. Grass for horses is very scarce, but camel thorn is procurable in abundance a short distance off. *(Hough Garden.)*

ĀB-I-DILĀWAR—

A tributary of the Helmand River, in Afghānistān, which joins it at Ghowch Khōl, in the Hazārājāt. Its name, "high-spirited," is derived from its never being ice-bound. It flows from the south-west, and there would appear to be

an easier road along its valley than along the banks of the Helmand; for Masson mentions that, although their direct road probably laid straight along the banks of that river, for the convenience of the camels they followed the valley down which flowed the Āb-i-Dilāwar. The valley of this stream is of considerable length, and, although without any dwellings, has much cultivated land within it. The stream rises at its south-west end, and, from its source, a portion of its water is diverted into a channel, and carried along the hills to the left throughout the whole extent of the valley. The aqueduct is supported by a parapet of stones, and is sufficiently regular in construction to produce a pleasing and picturesque appearance. At the head of the valley is the Kōtal Sang Sūrakhī. *(Masson.)*

ĀB-I-GARM—Lat. Long. Elev.
In Chitrāl, Afghānistān. A hot spring and lake at the foot of the pass leading from Chitrāl into Badakhshān, from which rises the Kūnar River. It is also known by the names of Chattiboi and Talāb-i-Nīl. *(Mahomed Ameen.)*

ĀB-I-KURMEH—Lat. 32° 53′, Long. 62° 26′, Elev.
A halting place, Afghānistān, 107 miles from Herāt, on the road to Girishk, from which it is 195 miles distant. It is 21 miles north of the Farrāh Rūd. The △ is on a meadow (to the north of the road), which produces a considerable amount of grass. The surrounding country is hilly, barren, and uninhabited, and the spot is only noticeable on account of a small spring of indifferent water which exists. The adjacent tract, though at present a desert, bears marks of former irrigation and cultivation. Forage is tolerably plentiful. *(Thornton-Sanders.)*

ĀB-I-RAVAN—Lat. Long. Elev.
A halting place and encampment of Nūrzāes in Gōr, Afghānistān, 40 miles on the road from Zernī to Herāt, from which last it is about 80 miles south-east. *(Ferrier.)*

ĀB-I-SIĀH—Lat. Long. Elev.
A rivulet of Afghānistān, a feeder of the Helmand. Up its valley the road over the Hindū Kūsh by the Hājī Khāk pass leads. It is a favourite resort in the summer season with the pastoral tribes of Eastern Afghānistān. *(Masson.)*

ĀBISTĀDA—Lat. 32° 30′—32° 40′, Long. 67° 50′—68° 5′, Elev. about 7,050.
In Ghilzāe country, Afghānistān, a lake 65 miles South South-West of Ghaznī, and about 70 miles north-east of Kalāt-i-Ghilzāe. Its length is 17 miles, breadth 15 miles, and it has a trifling depth of about 12 feet in the centre. It is, says Broadfoot, bounded by a gently shelving margin of naked clay; not a tree is in sight, or a blade of grass; hardly a fort, and the blue of the distance makes it look more lonely. Thornton, from manuscripts, states its length to be 18 miles north-east to south-west, breadth at right angles to this 8 miles, circumference 44 miles. The water is salt and bitter, and the banks are deeply incrusted with salt. Its depth for a great distance out is very small, for Masson mentions its being filled with "white red-legged water fowl, who were clearly standing in it at a great distance," and Bábar mentions some of his horsemen having ridden above a mile into it. Its principal feeder is the Ghaznī River, which flows into it at its north-east angle. Broadfoot relates a curious circumstance with reference to the lake. The fish brought down by the Ghaznī River from its upper parts, on entering

the salt part, sicken and die, and may be taken in all stages of illness by the hand; and Outram mentions that at the point where the Ghaznī River enters the lake, thousands of dead fish are strewed. Another feeder, but not actual affluent of the lake, is the Jalghū or Sūrkhrūd, which, rising in Gardēz and Michelga, flows through the whole of Zūrmat, and, passing through Sardeh, joins the Ghaznī River opposite Mashakīn. A third stream is the Paltū, which runs through Kattawāz to the lake, becoming slightly brackish in the last part of its course. Another and very small stream runs into the lake from the Tūrkānī Nāwā, a few miles of which it drains. The Afghāns say, this stream drains the water of the lake; but Broadfoot thinks this statement untrue, as the stream would run further South or else form a new lake, and such a drain would prevent the lake rising in its level during the spring, the proofs of which are very evident in the newly all dried banks of clay round its channel. Nevertheless, Kennedy's evidence is rather with the first statement; for he says—"We crossed a plain fully five miles in breadth seamed through everywhere with deep furrowed channels and pebbly beds, indicating the outlet of the overflowing of the lake in rainy seasons." Thornton estimates its elevation at 7,076 feet, taking the height of Ghaznī and the fall of its river as the basis of his calculation. The surrounding country is very barren and dreary, and has scarcely any inhabitants. *(Masson—Broadfoot—Elphinstone—Outram—N. Campbell—Kennedy—Thornton.)*

ĀB-I-TĀZĪ—Lat. Long. Elev. 6,321 feet.

A halting place, in Afghānistān, 29 miles from Kalāt-i-Ghilzāe, on the road to Ghaznī, left bank Tarnak River. The best ground for encampment is near the river. The road at this point is exposed to the depredations of Ghilzāe robbers. Irwin says—"Ābitāzī has a light soil with a mixture of small stones." *(Irwin Hough).*

ĀB-I-TALKH—Lat. Long. Elev.

A salt rivulet, in Afghānistān, which joins the Gomal River $2\frac{1}{2}$ miles from Sirmagha, on the road from Ghaznī, to Dera Ishmāil Khan. Thornton erroneously calls it a village, but there is no village anywhere, Sirmagha, the nearest halting place, being merely an opening in the defile 500 yards wide and a few feet above the river. *(Broadfoot).*

ĀB-I-JALĪL—Lat. Long. Elev.

In Herāt, Afghānistān, a small village about 15 miles West of Herāt, to the right of the road to Mashad. Numerous canals here irrigate the country; some of them deep, and crossed by narrow unsafe bridges. *(Clerk).*

ĀBKHĀNA—Lat. 34° 16′, Long. 71° 25′, Elev.

A ferry over the Kābal River, in Afghānistān, about 12 miles above the point where it enters the plains of Pēshāwar. The river is here crossed by means of rafts made of inflated bullock hides, which, on account of the extreme rapidity of the current and the presence of dangerous rocks in the channel, is the only way in which the river can be crossed. The passage is not always practicable, and is never otherwise than tedious and difficult. But the "Jhalawāns," who have charge of the ferry, are exceedingly bold and expert swimmers, and are always willing, for a slight present, and an offering to their patron saint at Renar, near Lālpūra, to attempt the passage. The ferry is also known by the name of Gūzar-i-Gottah. There are no houses on either bank, the ferrymen living in the village of Hāidar Khān, above the left bank of the river. The Ābkhāna route is one of the alternative roads

with the Khāibar from Pēshāwar to Jalālabād. It leaves the Tāhtara route at a well just beyond the village of Kongah (from which it is usual to take guards); it then crosses a spur of the Khāibar Mountains, runs to the level ground round the village of Shalmān, whence there is a slight descent to a guard-house where the dues are collected from travellers, whence to the river bank there is a long and somewhat precipitous descent. Here, on the right bank, there is a small space of level, but on the left there is only sufficient to enable a small number of animals to be loaded. From the river there is a long and difficult ascent followed by a descent to the village of Hāidar Khān; whence to Michnī in 10 miles, the road leads over a succession of ascents and descents formed by the spurs of the Mōmand Mountains, which impinge on the river; these, however, are not difficult. Olive trees are plentiful on the hill-sides, as well as the grass used by the inhabitants for matting. The road is under the command of the Mōmands, from whom safe conducts are necessary. The dues Masson paid were, Rs. 2 per horse, 8 annas per footman, and Re. 1 to the ferrymen at Ābkhāna, but it is probable that they vary greatly. This route is not at all suitable for troops with baggage, but might be useful for a lightly equipped turning column. *(Masson—Burnes—Leech—Hough—Aleemoola.)*

ĀBKHŌR-I-RUSTAM—Lat. 31° 34′, Long. 62° 34′, Elev.
A village, in Afghānistān, 8 miles West of Khash, and on left bank of Khash Rūd. *(Thornton.)*

ĀBŪ KHĀN—Lat. 31° 36′, Long. 67° 9′, Elev.
A village, in the Ghilzāe country, Afghānistān, a mile or two South of Marūf, and near the left bank of the Arghēsān River. *(Thornton.)*

ĀBŪ BAKR KHĒL—Lat. Long. Elev.
A sub-division of the Thōki clan of Ghilzāes (which see). They are the first of this race met with on the road from Kandahār to Ghaznī. *(Masson.)*

ĀB-SHŌR—Lat. Long. Elev.
A stream, which rises in the south-west slopes of the Pamēr and joins the Darīa-i-Panj, about 15 miles above Sarhad-i-Vakhān. *(Mahomed Ameen.)*

ĀDAMKHĀK—Lat. Long. Elev.
The defile by which the Gomal River forces its way between the North end of the Takht-i-Sūlimān and the Karkanū Hill into the plains of the Derājāt. The channel is said to be narrow with the Gomal falling over large rocks, to be scarcely passable for cows and sheep and of course not for camels and baggage. It is owing to this difficulty that the route known as the Ghwālarī has to cross the spur of that name instead of going down the river to its *debouchure*. *(Broadfoot.)*

ADAR—Lat. Long. Elev.
A village, in Afghānistān, 124 miles North-West from Jalālabād on the Alingar River, consisting of 50 houses of Adoke Afghāns (? Ohtuk Ghilzāes.) *(Leech.)*

ADĪN KHĒL—Lat. Long. Elev.
A village, in Kattawāz, Afghānistān, on the Adīn Khēl route from Pana to Kala-i-Kharōtī. A few supplies are procurable here. The inhabitants of this village are Kāisars (Ghilzāes) and at enmity with the Jalālzāes who are Shamals (also Ghilzāes). *(Broadfoot.)*

ADRAK—Lat. 34° 29,' Long. 69° 56,' Elev.

A village, in Afghānistān, 46 miles East of Kābal between Chārbāgh and Jagdalak. *(Thornton.)*

ADRASKAND—Lat. Long. Elev.

A small caravanserai, in Afghānistān, South of Herāt, on the road to Sabzvār, and on the banks of the stream of the same name. It is built of mud, and has in it a dry well, both the work of the British when in Afghānistān. *(Ferrier.)*

ADRASKAND—Lat. Long. Elev.

See Harūt Rūd.

AFGHĀNISTĀN—Lat. Long. Elev.

A country of Asia, situated between Lat. 30°—37°, Long. 61°—70°. Its boundaries are approximately as follows—yet, I would first point out that to pretend to lay down the boundaries of any Central Asian country, which shall be accepted as accurate, is folly, for the system of boundary settlement in those countries (being based on "the good old rule, the simple plan that he should take who has the power, and he should keep who can"), must ever be fluctuating. I therefore wish it distinctly to be understood that, if I appear to define the boundaries of this or any other State too much in detail, I do not thereby pledge myself to an absolute correctness which, under the circumstance, it is absolutely impossible to attain. And again, in the case of Afghānistān, though I include all the independent frontier tribes between our border and that of the Kābal Government, I have only adopted these limits for the sake of convenience in the arrangement of my subject, and do not, therefore, wish it to be understood that the Kābal Government has any real or nominal influence over them.

Boundaries.—Commencing then from the little village of Kiārā,—in Yūsafzāe division of the Pēshāwar district, situated on the right bank of the Indus nearly opposite Torbēla—the boundary keeps the foot of the low hills of the Jadūns to one mile above Pihūr, it then turns North North-East to Norabāe, then East to Salīm Khān and passing Panjmān, then turns North past Nagrām to Nārinjī. From this point the border runs along the crest of the range dividing Yūsafzāe from Būneyr as far as the point where that ridge throws out a spur to the West parallel with the Mora ridge and enclosing between them the valley of Bāzdarra, it then descends that spur and crossing the entrance to Baīzāe, re-ascends the spur above Pallī whence it goes to a point where Lūnkhōr, Rānīzāe, and Baīzāe meet, then down the spur and along the plain south-west to Shingrā, then west passing Byrām Dehri to Kalah, then south-west keeping the foot of the hill to one mile north-west Abāzāe, whence it follows the boundary of the Pēshāwar district past Machnī, of Jamrūd, Bārā and Fort Mackeson to Sarōba. It then ascends a spur of Jalāla Sir, and thence follows the Afrīdī boundary (see Afrīdīs) to the ridge between the Ūblan and Kohāt Kotals. From this the frontier line keeps the foot of the same range to 1 mile north-west of Marae along the Sāmalzāe valley, then it turns south to Hangū crossing low spurs of the Ōrakzāe hills. It now turns west again and passing just north of Ballyamīn, Tōra-Twarī and Darsamand bends itself towards Thall. For 5 miles it then follows the Kūram River, when turning suddenly east it makes a bend like a horse shoe towards Bahadūr Khēl round to Banū. From the Kūram Post 5 miles from Banū, it turns south and keeps the foot of the low shelving

plateaux at the foot of the Vazīrī hills to the Bahīn darra Pass of the Battanī Range. Passing through this the boundary line may be said to keep the foot of the hills as far as the entrance of the Kowrah pass in the Derā Ishmāil Khān district. This pass forms the boundary between the Pathān and Bilōch tribes, and from it the real difficulty of describing the boundaries commences, never to end till the little frontier village of Kīārā is again reached. The Bilōch tribes here only fringe the outer range of the Afghān mountains; how far they extend to the west I know not, probably to various distances. I will therefore place the boundary between the end of the Bilōch villages and the commencement of those of the Pathāns. Following this rule I draw the line from about forty miles west of the Kowrah pass nearly south to between Bārkān and Kholū, the first belonging to the Khetrans, the second to Afghāns. Thence a short distance south of Tall, Talī, and Kajak to Sēbī. This includes all the Afghān villages, but it is probable that a line drawn from the village of Golakī to the head of the Nārī River will show more correctly the boundary between the Independent Afghāns and those subject to the Khān of Kallāt, as for instance the Kajakzāes and Bārūzāes of Kajak and Sēbī. From the head of the Nārī River the boundary of the Afghāns runs across the upper portion of the Shāl valley inhabited by the Afghān tribe of Kākarrs. But as the Shāl valley belongs to Kallāt, I take the line along the head of the valley to the village of Hydarzāe in Peshīn which is the first Afghān village met with on the road from Shāl Kot to Kandahār. From Hydarzāe, the line is taken south of the Peshīn valley gradually edging into 10 miles from the Lōra River, then following that stream to its junction with the Helmand. From this the boundary probably runs some 10 miles south of the Helmand to the northernmost point of the Seistān Lake (Bilōches certainly exist all along to the south of the Helmand, but they are much more subject to the Afghān rulers than to Kallāt). From this the foot of the Persian hills bounding the Lake on the west may be justly considered the boundary. This line, it will be noted, includes the whole of Seistān, which is claimed by Afghānistān as well as by Persia. A reference to the article Seistān will show on what grounds these powers respectively claim that country. These claims will in all probability soon be made a subject for the consideration of a Boundary Commission, the members of which will be chosen by the disputing powers. Till then it is as well to include Seistān in Afghānistān. From the point where the Harūt Rūd empties itself into the Seistān Lake to the Harī Rūd 30 miles below Herāt at Kalla Safar Khān, there is great obscurity, and I have really no data from which to lay down the boundary with any pretence to accuracy. I therefore simply connect these two points with a dotted line.

From Kalla Safar Khān to the point where the River Djām enters the Harī Rūd the right bank of that river is the boundary. Thence a line drawn to Kalla Chamani and then to Bālā Mūrgāb Fort, so as to include the Jamshīdīs and exclude all Tūrkmans may be considered approximately correct. Then a line drawn through Shedink kū, Bakkāk 10 miles north of Andkhūī to the Hajī Sālih ferry of the Oxus will divide (with the exception of the Alieli branch), the Tūrkmans from the Ūzbaks subject to the ruler of Afghān Tūrkistān.

From Hājī Sālih, the left bank of the Oxus, as far as the ridge which comes down from the Pīr Khar peak at the south corner of the Pamer to that

river above Issar, may fairly be considered the boundary, whence it may be said to follow this spur to the main ridge of the Hindū Kūsh. From which turning the ridge at the head of the Chitrāl river, it comes down the ridge which divides Chitrāl from Gilgit and Dardistān as far as the Sardzāe peak at the head of the Swāt valley. From the Sardzāe peak, the boundary of the Afghān tribes keeps along the east watershed of the Swāt river to peak Tɪ, (height 18,563), or perhaps a little lower to the north watershed of the Ghōrband valley, down which it then runs to the Indus opposite the Kōhistān valley on its left bank. Thence the right bank forms the boundary, as far as Thākōt, when it crosses the river and ascends along the north spur of the Black Mountain, and keeps along the crest of that ridge till it is ended by the junction of the Ūnār River with the Indus opposite Māhābārā. Thence to Kīārā the right bank again forms the boundary.

The country thus limited and known to us as Afghānistān is almost unknown by this name to the Afghāns themselves, who call it Vilāyat and says Bellew; "it is also distinguished by two appellations including different portions of territory, *viz.*, Kābal or Kābalistān which includes all that mountainous region north of Ghaznī and Sūfēdkōh as far as the Hindū Kūsh, limited towards the west by the Hazārā country and east by the Indus; and Khōrasān or Zābalistān which includes all that extensive tract of country Alpine in its eastern limits and table-land or desert in its western extent which stretches south and west from about the latitude of Ghaznī and borders on the confines of Persia from which towards the south it is separated by the desert of Seistān. Khōrasān towards the north presents a very irregular outline and is bounded in that direction by the mountains of Hazārā and Ghōr: towards the south it is separated from Bilōchistān by the Washatī range of mountains and the Bilōch provinces of Sarāwān and Kach Gandāvā: and towards the east the Sūlimān range with its subordinate ranges and the Dāman of the Derājāt form its limit."

The greatest length of Afghānistān within these limits is 750 miles, the medium 600, and the least 540 miles, and the breadth is respectively 550 miles, 450 miles, and 370 miles.

I will not trouble my readers with any mention of the ancient geography of Afghānistān, though, where necessary, I purpose to note any information of importance which has been handed down to us by ancient writers.

But though these boundaries show to what extent the Afghān Government have at different times laid claim, it does not show with equal clearness how far its power or political influence really extends; more than half of this is semi-independent and much of it hostile. The whole of the country of the Yūsafzāe clans, of Kāfaristān, of Chitrāl, of the Afrīdīs and Vazīrīs, and much of the Hazārājāt pretend as little to owe allegiance, as the Amīr of Kābal cares to claim it, and Badakhshān, Kūndūz, the Chār Vilāyat, the country of the Eimaks, the Hazārās, the Ghilzāes and the Kākarrs, and also Kūram, Khōst and Dāwar only yield obedience when the demand is backed by force. I have endeavoured to show this more clearly when treating of these districts and tribes in detail.

Divisions.—Afghānistān is divided into the provinces of Kābal, Jalālabād, Ghaznī, Kandahār, Herāt, and Balkh, or as it is now called Afghān-Tūrkistān.

To these is sometimes added those thorny charges, the command of the Ghilzāes and Hazārās.

Physically Afghānistān consists of a star of valleys radiating round the stupendous peaks of the Kōh-i-Bābā, and everywhere bounded by mountains of a very rugged and difficult nature. Its natural divisions may be said to be 1°, The basin of the Kābal River including its tributaries the Logar, Panjshēr and Kūnar Rivers. 2° The table-land valleys of the Ghilzāe country from Ghaznī to Kandahār including the Argandāb, the Tarnak and the Arghēsān. 3° The tributary valleys of the Indus, *viz.*, Kūram, Khōst, Dāwar, Gomal, Zhōbe, and Bōrī. 5° The valley of the Helmand. 6° The basin of the Seistān Lake. 7° The valley of the Harī Rūd. 8° The valley of the Mūrgāb. 9° The tributary valleys of the Oxus, *viz.*, Maemana, Balkh, Khūlm, Kūndūz, and Kokcha Rivers.

There is another division of Afghānistān which should not be overlooked, as it is extremely important from a Military and Political point of view, *viz.*, the division by clans. Thus north of the Hindū Kūsh generally we have the country of the Ūzbaks, which includes Maemana, Andkhūī, Ākcheh, Saripū, Balkh, and Kūndūz. 2° That of the Eimaks and Hazārās, including generally the upper portions of the valleys of the Mūrgāb, the Harī Rūd, Helmand and Argandāb and known as the Hazārājāt. 3° Then again we have the country of the Dūranīs, which may be roughly described as consisting of the country extending 30 miles north and south of a line drawn from Herāt through Kandahār to Shālkot (Qwetta). 4° South of this, consisting of the lower portion of all the tributary rivers of the Seistān Lake, we have the country of the Seistānīs. 5° North and east of the Dūranīs, consisting of the upper portion of the Tarnak and Logar Rivers, including all the plain country between their east and west watersheds, stretch the homes of the great clan of Ghilzāes, once paramount and now feared. 6° And now in a triangle bounded roughly by the Panjshēr River, the south range of the Kūnar and the Hindū Kūsh, we come to the country of the Sīāh Pōsh and the kindred race of Chitrāl. 7° Then in all the valleys which carry off the drainage of the Lāspisar range and its ramifications, we find the clan of Yusāfzāe, quarrelling at home, yet united against foreign aggression. 8° South again, fringing the eastern spurs of the Sūfēd Kōh we have the clans of Momands, Afrīdīs, Orakzāes, Shinwārīs, Khattacks and Tūrīs and Bangash. 9° More south still come the tribute-scorning Vazīrīs stretching across the debouchure of all the valleys from the Kūram to the Gomal as if to shut off the smaller tribes of Jajīs, Permūlīs, Khōstwāls and Dāwarīs from the wealth of the plains. 10° Not forgetting the great trading clan of Povindahs, who occupy the triangle bounded by Ghilzāes, Vazīrīs, and Kākarrs, the last tribe we need notice are the Kākarrs, who extend north-east from the Shāl valley to the Takht-i- Sūliman.

General aspect.—Afghānistān is, throughout its whole extent, mountainous, and its general aspect is that of a series of elevated, flat-bottomed valleys with in the vicinity of the streams some cultivation, and bounded by spurs which are in most cases exceedingly bare and bleak. Yet, sometimes scenes of great beauty are met with, the appalling grandness of some of the defiles to the north of the Hindū Kūsh are not surpassed anywhere, while the soft still loveliness of some of the little sheltered glens on the southern slopes of that range are spoken of with rapture by every traveller who has visited them. Some of the ranges, too, in the north and north-east are well wooded with pine and oak, and the scenery in the vicinity of these is also very beautiful, and not unlike the pine-clad ranges of the Himalaya. The general elevation

of Afghānistān is considerable; starting as it were from the Kōh-i-Bābā, the country, generally speaking, slopes outwards, and contains in the table-land of Ghaznī and the upper valleys of the Hari Rūd, Helmand, and Kābal River some of the highest country of a similar nature in the world. Sloping downwards as it does, towards its boundaries, we find that as it gets lower, and the waters of its rivers become absorbed by irrigation or lost by evaporation, it becomes more desert in its character, and, roughly speaking, except in its north-east corner, it is bounded in all other directions, if not by a desert, at least by a belt of very barren and desert-like land. For if we go round it from Badakshān east to Hājī Sālih on the Oxus, by Andkhūī and Māemana to Herāt, thence to the west of this city to the Seistān Lake, and last round the southern border of the Garmsēl to Shāl, we shall find the work of cultivation, the march of habitation, everywhere arrested by—that most insuperable of all drawbacks to the prosperity of a country—a want of water.

Mountains.—I have said Afghānistān is entirely mountainous in its nature, and now I will endeavor to describe this peculiarity more in detail. From the southern point of the Bām-i-dūnīah two great ranges of Central Asia have their origin, *viz.*, the Mūztāgh, and the Hindū Kūsh. It is with the last of these I have now to deal, for the point where this range leaves the Pamēr may be said to afford the key to the physical configuration of Afghānistān, for every hillock throughout the whole of that mountainous country may be traced back to that point in about Lat. 36° 50′, Long. 73° 35′. Over this ridge the pass from Gilgit to Badakhshān lies. It leads off due west, throwing off no great spur till it arrives at a point between the Ishtarak and Nūksān Passes, where its first great tributary leaves it. This, which may be called the Badakshān ridge, runs first west, and then sweeping round by the north to north-west it separates the Oxus from the Kokcha and ends at the junction of these rivers at Kala Chap. It bars the only practicable road from Badakshān to Vakhān; it separates Badakshān also from the petty states of Darwāz, Shagnān, and Roshan, and all its drainage goes into the Oxus, either direct or by means of the Ishtarak or Kokcha Rivers. The Hindū Kūsh from this point has a direction south-west, and is crossed by the Nūksān Pass (as well as by others of minor importance) from Chitrāl to Badakshān. It continues this direction as far as the Khāwk Pass, throwing out to the north first the spur which divides the drainage of the Āb-i-Vardōj and the Kokcha. This ridge from Wood's account would appear to be extremely rugged, steep, and bare, hemming in the valley of the Kokcha into the form of a V. In its lower portion this ridge is crossed by the road leading from Jūrm to the Vardōj valley. A little to the east of the Khāwk Pass, another great ridge runs north, and separates the drainage of the Kokcha from that of the Farkhān River, and ends at the junction of the Kūndūz River with the Oxus. Having run north about half its length, it then throws out a number of spurs which spread to the north-east, north and north-west, like a fan, and which are ended either by the Kokcha, the Oxus, or the Farkhān River. The main ridge, however, ends as above described, and is crossed by the Lattaband Pass. Immediately from the Khāwk Pass there starts another spur which going irregularly to the north, forms the watershed of the Farkhān and the Kūndūz River, and is ended at their junction.

From the Khāwk Pass the main ridge of the Hindū Kūsh gives a turn to the south, and then reassumes its south-west direction to the Koushān Pass; in this distance it throws out no important spur to the north, the Kūndūz River rising near to its very crest.

From this point we must now go back and describe the south spurs of the Hindū Kūsh. As in the north, this range seems to descend almost perpendicularly into its valley, till as it goes more west it seems to gain boldness and strength, and to throw out spurs of greater length and importance.

The first of these which it is necessary here to mention is that which leaves it immediately south of the extreme source of the Āb-i-Vardōj, and runs boldly down south, draining on the east into the main valley of the Kūnar River, and on the west into the valley whose debouchure is at Chigharserae. This might be called the Kashkār ridge. Nothing is known of it.

The next spur leaves the main ridge a little east of Darband, and running south for some distance, then furcates into three prongs, all of which are ended by the Kābal River. Bounding this ridge on the east is the valley of Chigharserae abovementioned, and on the west that of the Tagow River, while its furcations enclose between them the Alingar and Alīshang Rivers. Next, from a little to the east of Khāwk Pass, another ridge runs south between the Tagow and Panjshēr Rivers and ends at their junction. This last and the trifurcated spur beforementioned may be said to comprise the country of the Siāh Pōsh.

From the Khāwk Pass to that of Koushān, the range throws out no large spur on the south, the Panjshēr River receiving, as does the Kūndūz River on the north, its drainage direct from the main ridge.

At the Koushān Pass, the Hindū Kūsh splits into two ranges, and therefore for the present I will leave it and go back to the source of the main range at the southern angle of the Pamēr to describe another ridge which separates at the same point, and has hence no further connection with the main ridge of the Hindū Kūsh.

The ridge I allude to is that which, running south-west as far as the latitude of Chitrāl, forms the boundary between Gilgit and Chitrāl. At this point it divides into two spurs; the first runs south-east to the Indus, throwing the drainage of its north slopes into the Gilgit River, and on its south it is believed to drain itself direct into the Indus. Of its southern slopes nothing is known, and all that is known of its northern is described in the article on Gilgit in another volume.

The second range runs a short way south-west, then furcates into three. The north is termed on Walker's Map the Lāspisar range, and is the most important. At first it runs due north, but then turns again south-west and divides Dhīr from Chitrāl, and finally being as it were turned by the Kūnar River, it runs parallel with it to peak No. 10 (Walker's Map), where it splits into two, one going on parallel with the river and ending at its junction with the Kābal River, and the other, first going south and then east, throwing out spurs which are ended to the north by the Bajāwar River, to the south by the Kābal River, and to the east by the Swāt River. East of this last spur up to the Indus is the country of the Yūsafzāe clans.

From the point where the Lāspisar ridge turns north another spur runs out west-south-west, and then divides into two, one of which is soon

ended by the junction of the Dhīr and Swāt Rivers. This has been termed the Larram ridge. The third runs nearly due south parallel with the Swāt River to the Dōsari peak; here it splits into two, one of which runs south-east to the junction of the Barhamdōh with the Indus and forms the north-east boundary of Būneyr.

The other passing away to the south-west by Mount Illam bifurcates at the Mora Mountain. That to the right hand, which may be called the Mora range, goes west, throwing spurs north into Swāt and south towards Yūsufzāe and till it is ended by the Swāt River.

The other range runs exactly in the opposite direction, and after a short course to the south turns at Mount Sīnāwar to the east, and eventually and after rising into the peaks of Gūrū, Sarpattāe, and Māhāban, falls abruptly into the Indus in a series of steep and impracticable spurs between the Barhamdōh River and the rock of Pihúr. To return to the Hindū Kūsh, near the Koushān Pass, this great range divides into two, the northmost of which, the Kōh-i-Bābā, I shall first follow. At first this range keeps a direction south-west of the main ridge, and descends very steeply both on the north and south, throwing out no spurs of any length, as far as the Hājīkhāk Pass. Here a short, but high, spur which divides the Kālū valley from that of Bāmiān is thrown out.

But to the west of this, perhaps from the Tchalap peak (for our knowledge is limited), there must be a grand spur thrown out to the north; this must divide at the source of the Bāmiān River, and thrust out a spur between Bāmiān and Sāighān, and again another between Sāighān and Kamard, and running on north, be lost in the plains between Khūlm and Kūndūz, draining the while into the rivers of these names respectively.

From the point where this last great spur starts another small furcation must arise, which pushing itself between Kamard and Doābā has to be crossed by the Kārā Kotal. But the main spur must run north, draining east into the Khūlm River and west into that of Balkh till it too faints into the plain very near the Oxus.

West again of the Tchalap peak the Kōh-i-Bābā runs on, till south of Kala Yāhūdī it sends off to the south and west the Siāhkōh range. Thence it continues north-west, till north of the head waters of the Harī Rūd it finally divides into two ridges. The northern one runs north-west, then west to the pass between Būdhi and Dēv Hissār, throwing out spurs to the north towards Sar-i-pūl and Maemana and south into the valley of the Mūrgāb, it continues its westerly course till its dying spurs are lost in the desert of the Tūrkmans. The southern range of the Kōh-i-Bābā is called the Sufēd Kōh, and it runs due west, its northern slopes draining into the Mūrgāb and its south to the Harī Rūd past Herāt, as far as the northern bend of the Harī Rūd, where it turns north also and is lost in the desert south of Sarakhs. This range throws out spurs which run parallel to the southern branches of the Mūrgāb, as the Talkh Gūzar Mountain, &c.

The Siāhkōh spur which leaves the Hindū Kūsh south of Kala Yāhūdī runs south and then round to west parallel with the Sufēd Kōh to the south of Herāt. Its northern spurs descend shortly and sharply into the Harī Rūd, and to the south its spurs run out between the Khash Rūd, the Farrah and Adraskand, their lower portions being crossed by the road from Girishk to Sabzvār. The Siāhkōh, I think, clearly runs due south of

Herāt, being crossed by the pass between Shāh Bēd and Rozeh Bāgh, but I do not know whether it goes on to the west or turns to the south-west towards Bīrjān. However, I think a careful investigation will show that the Siāhkōh is connected in one unbroken chain with the ranges south of Mashad, and if this should be the case, it is evident that the whole of the mountain system of Persia, Asiatic Turkey, and the Caucasus can be traced to the Hindū Kūsh through this spur the Siahkōh. This, of course, is at present mere conjecture, but it is a conjecture carefully thought out and not rashly, or hastily offered.

I have said that from near the Koushān Pass the Hindū Kūsh divides into two; one range the Kōh-i-Bābā with its ramifications has been followed; the other, called at its outset the Paghmān mountains, runs first parallel with the Kōh-i-Bābā, enclosing the head waters of the Helmand, the northern slopes being apparently short, if not steep, the south-western shooting into spurs towards the Panjshēr and Kābal Rivers, the latter of which rises at Sar-i-Chasmā on its southern slope and below the Ūnāe Pass. From this to Lat. 34° it keeps the same direction, now dividing the valley of the Helmand from that of the Lōgar. From this point the Paghmān range divides the northernmost spurs continuing its direction of south-west and running parallel to the Argandāb River, the northern watershed of which it forms, as well as the southern watershed of the Helmand River. This range is almost entirely in the country of the Hazārās, and ends a little south of Girishk and at the junction of the Helmand and Argandāb.

The southernmost spur of the Paghmān range, after running east for a short distance round the sources of the Argandāb, turns and directs a parallel course to the northern range, and, bounding through its whole length the table-land of Ghaznī and the home of the Ghilzāes in the north-west, it is terminated immediately north of Kandahār by the junction of the Tarnak with the Argandāb. This range may be named the Gūlkōh, from the prominent peak of that name west of Ghaznī.

But from the parallel of Shashgow this last range also furcates to the south-east, and crossing the road between Ghaznī and Kābal at the Shēr Dahan Pass (at an elevation of 9,000 feet) continues this direction till the parallel of Ghaznī is reached, and there above and a little to the west of Kolālgū it likewise breaks into two spurs, one going north, the other south. This range which divides Kābal from Ghaznī is called the Allakoh ridge by Broadfoot.

Following the southern of these spurs, we find that it runs parallel with the Tarnak, and divides the basin of that river from that of Lake Ābistāda till it ends at Khūshāb at the junction of the Tarnak and Arghesān Rivers.

From Kolālgū, or somewhere near it, there runs a range which, following south of the Logar River and round Zūrmat, connects the Sufēd Kōh with the Hindū Kūsh. The Sufēd Kōh or Spīn Ghar range then runs due east, throwing its spurs north to the Kābal River and south to the Kūram. The first die out at the Khāibar Hills; the second are continued on through the hills of the Afrīdīs and the Orakzāes, and finally of the Khattaks, and end at the Indus from Attak to Tsakhēl.

But south of the Shūtar Gardan Pass there is another ramification of this great range to which I wish to call very special attention, as the theory propounded regarding it is, as far as I am aware, a novel one, and

will, if correct, give the quietus to the so-called Sūlimān range, which I assert, as a range running north and south in the position it is placed on all maps, *viz.*, Long. 70°, has no existence at all. My belief is, that the range which connects the Sufēd Kōh with the Hindū Kūsh has another ramification which runs, perhaps with varying directions, but, generally speaking south, as far perhaps as some miles north of the Kand Peaks of Walker's Map of 1868, and then splitting into minor spurs, runs on the one hand to the south-west and forms the Lewa Tanga and Khōjeh Amrān range, and on the other runs south to the peak marked Mount Chappar and thence to the Sar-i-Bōlān ridge, whence rising again it runs south into the table-land of Kallāt and the mountainous system of Bilōchistān, and is finally lost in the sea or the deserts of Makrān. We know that the Kūram, the Khōst, Dāwar, and Gomal Rivers must rise in this range, which runs south from the Shūtar Gardan Pass, as far as the point where the Ghwālarī Road from Ghaznī to Dera Ishmāil crosses it at the Kōtal-i-Sarwandi. It is from this point that it requires to be traced more carefully. From the Kōtal-i-Sarwandi also we know the range must continue to run south, because in going from Bābar-kā-Kalla towards the Gomal or its tributaries, a ridge has to be crossed, which we are not justified in doubting to be the same range. Again, Broadfoot tells us that the Zhōbe comes from a great way off and is a larger stream than the Gomal, and that for at least forty miles from its junction with the Gomal it runs north or parallel with the Takht-i-Sūlimān, that is to say, it probably rises at or near the Joba Peak. Again, the Bombay Column, on their return from Ghaznī to Shālkōt (Qwetta), had continually to cross spurs running east and west, which evidently came from a range to the east, having a direction more or less north and south. I have, therefore, I think, sufficient ground for surmising that this range comes down unbroken to the Joba Peak, and that it is the range mentioned in the Quarter Master General Colonel Neil Campbell's route of the Bombay Column going from Kach Toba to Shālkōt (Qwetta) as the "lofty hills on their left." Colonel Campbell further says, "that south 67° east of Alizac in Peshīn was Mount Chappar," "the lofty mountains seen from Toba," and south 7° west, the peak of Sariāb, thus giving grounds for supposing that this range is still continued by Mount Chappar to Sariāb and thence into Bilōchistān.

Of the east spurs of this range south of the Gomal it is not very easy to say anything so well founded as that the true watershed of the Zhōbe River and Bōrī River is in Long. 68° rather than 70°. But a study of the routes from the Derājāt to Kandahār, of the nature of the so-called Sūlimān range as seen from its immediate vicinity at Drāband and other places to the south, as well as of the amount of water found in its rivers at their debouchure into the Derājāt, (though this is a very uncertain guide on account of the amount drawn off for irrigation,) induces me to offer the theory which I have advanced in endeavoring to describe the mountains of Kakarristān, (which see.) This theory is in a few words that the Sūlimān range south of the source of the Zhōbe River throws one spur between the Zhōbe and the Bōrī River, and another between the Bōrī and the drainage of the Marī Hills and Kach Gandāwā; all the drainage which enters the Derājāt from the east coming either from these main spurs or from the main ridge, but all from west of the range of 70° Long. of all maps.

Plains.—The plain country of Afghānistān is, as may be surmised from the above description of its mountains, of but small extent. Except the plain country between the foot of the northern slopes of the Hindū Kūsh and the Oxus, and that too at the foot of their south-western slopes along the lower part of the courses of the Herāt, the Farrah, and the Helmand, as also the desert to the south of Kandahār, there is none other. It is true that some of the valleys have very considerable spaces of level in them, but these are so closely hemmed in by the mountains as to preclude their being named plains. Nevertheless what may be termed elevated flat bottomed valleys are exceedingly numerous, for, though the country is excessively mountainous throughout, in many parts they are of an open undulating nature, which do not impinge nearly on the stream in the centre of the valleys, and which, in addition to affording ample space for cultivation, have often stretches of land of considerable extent and evenness of surface. Thus, though in almost every route through the country the traveller is either constantly crossing ridges, or coming very near to them, every now and again and between these, he comes to open spaces admirably adapted even for the movements of an army. This will account for the fact, which otherwise seems so strange, of a nation of mountaineers carrying on most of their warfare on horseback and indeed priding themselves on the efficiency and élán of their Cavalry branch.

Rivers.—The following are the rivers of Afghānistān commencing from the north: 1, the Oxus (will be found described at vol.), 2, Kōkcha, 3, Farkhān, 4, Kūndūz, 5, Khūlm, 6, Balkh, 7, Andkhūī, 8, Mūrgāb, 9, Harī Rūd, 10, Harūt Rūd, 11, Farrah Rūd, 12, Khash Rūd, 13, Helmand, 14, Argandāb, 15, Tarnak, 16, Lōrā, 17, Bōrī, 18, Zhōbe, 19, Gomal, 20, Tochī, 21, Kūram, 22, Kābal, 23, Panjshēr, 24, Kūnar, 25, Panjkōra, 26, Swāt, &c.

Though the number of rivers in Afghānistān is great, none are of any magnitude, and, generally speaking, they are fordable everywhere during the greater part of the year. The largest even partake of the character of torrents, and though they often come down with great force after rain, they soon run off. Their volume, too, is greatly diminished by the drains which are cut from them for the purpose of irrigation, by which a stream of some promise at its commencement is almost entirely consumed before it reaches any other river. The supplies which they yield to the cultivation and the interruption they are liable to occasion to travellers are the only considerations which make them of any importance.

Canals.—The system of canals in Afghānistān is very extensive, but as they are only for purposes of irrigation, and seldom extend more than a few miles from either bank of the river, I will treat of them under the head of agriculture. The most extensive lake in Afghānistān is that of Seistān, but besides it there are the lakes Āb-istāda in the Ghilzāe country, Daria Darreh in the Hazārājāt, the lake or rather marsh north of Kābal, and the Chattiboi Lake at the head of the Chitrāl River, &c., all of which will be found described under their respective titles.

Climate.—The climate of a country like Afghānistān is necessarily as diversified as its physical configuration, and it would, therefore, be useless to attempt a description of it as a whole, and in seeking for necessary divisions which shall make it intelligible, one cannot fail to be struck with the fact that the diversities which exist in this climate are due almost entirely to

difference of elevation rather than of latitude. Of course even this rule is subject to modification on account of the presence or absence of mountains, sterile lands, lakes, rivers, marshes, or forests, &c. Taking this elevation then as our guide, we find the winter at Ghaznī, 7,730 feet in elevation, most severe. For the greater part of the winter the inhabitants seldom quit their houses, the snow lies for three months, and the thermometer sinks to 10° to 15° below zero. Elphinstone says it is universally believed that the entire population of Ghaznī has been destroyed by snow-storms, and that this dreadful calamity has several times occurred. As there is a great scarcity of fuel on this table-land, it is by no means impossible that in a very prolonged and severe winter snow might interrupt communication and intense cold destroy the inhabitants. This statement is also corroborated by Forster. In Kattawaz the snow is very deep for upwards of three months, and is frozen over, so that men can travel on it without sinking. The streams are also frozen. In Ghaznī it freezes every evening in October, and the ice lasts till mid-day; in November it never thaws; in December the country is covered three feet with snow, which does not melt till the middle of March. At Bāmiān, when our troops were there in 1840, but little snow fell in December, but the lofty hills around were clothed in one sheet of white. Before the 15th the passes over the Hindū Kūsh were closed against all but footmen, and the full force of winter set in about the middle of January. There were frequent falls of snows early in the new year, and the frost increased much in intensity, the thermometer during January frequently falling to 10° and 12° below zero; the rivers both of Fouládī and Bāmiān were frozen over to a considerable thickness, and springs issuing from the hill-side froze, as they trickled down, before they could reach the stream. In the month of March, though the winter did not actually pass away, a considerable change in the weather took place. The snow entirely disappeared from the valley, and the ice was broken up and washed away by the swelling waters of the rivers; the days became warmer, though it still froze hard at night (but no longer with such intensity), and snow occasionally fell.

Burnes mentions that an old woman of the Hazārās informed him that they never moved out of their houses for six months in the year, and Wood describes, also from hearsay, the excessively inclement nature of the winter in the Hazārājāt. When Burnes crossed the Hajī Khāk Pass in May the thermometer fell to 4° below zero.

The winter in Kābal is also severe; the snow lies for two and three months together during which the people seldom leave their houses and sleep close to stoves. The thermometer falls to 5° or 6° below zero. At Khūrd Kābal, 1,070 feet higher than Kābal, the cold on the 16th October was intense, the thermometer being below zero all night, and the water in the water bags frozen into solid ice. The Kōh Dāman of Kābal is considered by the Afghāns to be the most favored spot on earth as respects climate and products. During the summer months the rays of a fervent Indian sun on this region are tempered by cool breezes from the adjacent snowy ranges, whilst the rigors of winter are braved in the clothing of sheepskins and furs and fabrics of camels and goats' hair. The climate of this region, though lauded as the finest in Afghānistān, has its sickly season however. This lasts from July to October, and during this period the mortality from fevers and bowel complaints is described as very

great. The people are predisposed to these diseases by reason of the great and immoderate quantities of fruit all classes consume during this season. In the winter months acute pulmonary affections prevail, especially among the poor who are more exposed to the severities and vicissitudes of the weather. Phthisis and scrofula are common diseases, and bronchocele and stone in the bladder are often met with, the former especially among those inhabiting the slopes of the Sufēd Kōh.

The climate of Afghānistān from Ghaznī to Furrah is not very salubrious, as evidenced by the physical appearance of its inhabitants, who suffer much from fevers and hepatic affections, and their sequelæ, general and abdominal dropsies, enlarged spleen, &c. This is more especially the case in the Helmand district, where the subjects of these diseases may be counted, it is said, by the score in each village: skin diseases, chiefly of the herpetic class, and stone in the bladder, are common. There are other diseases of a different class and owing their origin to the degraded and vicious habits of the Afghāns, which here, as in other parts of the country, are extremely common and need no further mention here.

The hot season in this region lasts from June to September. Severe in itself, it is rendered more trying by frequent dust-storms and a fiery west wind that prevails during the period, whilst the bare rocky ridges that traverse the country, by absorbing the solar rays and again radiating them, cause the night air to be close and oppressive. This circumstance has given rise to the here universal custom of sleeping on the house-tops in the open air, which, when the heavy dews that fall at this season are considered, will account for the frequency of rheumatic complaints and catarrhs. The autumn, winter, and spring months last from October to June. From September to November, the end of summer and commencement of autumn, the sickly season prevails. During these three months fevers and bowel complaints are very rife and cause much mortality. The winter, during which a cold biting easterly wind prevails, varies in severity with the elevation of the country. Rigorous in the Ghaznī district, and diminishing in severity as the country falls, it is mildest at Kandahār, where snow falls in the plain only in severe seasons. The mountainous net-work occupying the south-eastern portion of Afghānistān is described by the natives as very healthy, except during the height of summer, when fevers prevail. The south-western portion of the country is occupied by a great sandy and almost uninhabited desert, over which during the summer season a deadly hot wind blows.

Of diseases attributable to the climate, foremost stand fevers, principally intermittents and remittents, whilst continued fevers and small-pox, though at all times met with in a sporadic form, are epidemic in particular seasons only. The first named fevers are prevalent throughout the year, though more so in the spring and autumn, and are remarkable for the frequency of the tertian form.

Diseases of the eye are numerous and extremely common and, though not all attributable to the climate, may be mentioned here together. Cataract and amaurosis are more prevalent in some districts than in others, and as regards the former, the Helmand district is one of these.

Skin disease, an aggravated form of lepra, is met with in the steppes occupying the western portion of Afghānistān, and is principally confined to the nomad population.

Rheumatism and neuralgic affections are very generally prevalent throughout the year, and sciatica especially so. To these the natives are predisposed by the open-air life they lead and their consequent exposure to the vicissitudes of the weather, not to omit the habit of sleeping in the open night air, which deposits a heavy dew upon and around them. Another disease common in this country, and owing its origin to an opposite influence of the climate, is apoplexy and paralytic seizure.

Among the many diseases arising from such a state of affairs, scrofula stands in the first rank on account of its prevalence in its various forms which here need no further description, except that its subjects, owing to their dirty personal habits, the effects of carelessness and ignorance combined, and other circumstances over which they have no control, are more than ordinarily wretched objects to behold.

Syphilitic diseases are extremely common, and often met with in disgusting and repulsive forms. A peculiar skin disease owing its origin to a taint of this poison is found affecting most of the population. This disease is characterized by a warty eruption that appears in solitary patches in all parts of the body. The patches are of an oval or circular shape, from half an inch to two or three inches in diameter. The diseased growth is raised above the skin, which is red, and rises gradually to the edge of the diseased structure. The surface of the warts is covered with a dry yellowish white crust corresponding with the extent of warty surface. On its removal, the red blunt papillo of the warts are exposed through a thin layer of watery lymph that covers them, and which is a contagious poison communicating the disease by contact with an abraded surface. At Kandahār the class of diseases to which the above is referred is so prevalent in its various forms that young and old of both sexes are equally affected, not even excluding infants; and the native medical men themselves admit that hardly one in twenty of the whole population is free from the taint of this disease in some form or other.

Hemorrhoidal affections, as already mentioned, are very prevalent, and attributable to the effects of a hot and dry climate, on the inhabitants already predisposed to such diseases by the circumstances of their lives previously mentioned, *viz.*, want of exercise or recreation, bad air, hard work, indifferent food, mental oppression, and beastly vices.

It may, I think, be safely surmised that the cold is intense in winter in Afghānistān above an elevation of 5,000 feet, and at that elevation and lower it decreases generally in proportion to the height; at Jalālabād the winter is as mild as in India; Bajāwar and Panjkīra are considerably colder in summer and winter than Peshawur. The heat at Peshawur for three months is intense, but the winter is cold and bracing without being in the least severe, and the cold weather lasts long. Kohat is said to be a little cooler than Peshawur, but this is very doubtful.

The heat of the summer of Afghānistān is almost everywhere very great, except in the very elevated parts of the Hindū Kūsh and other lofty mountains. In the Derājāt the heat exceeds that of India. In the confined valley of Jalālabād the heat is sometimes so intense as to produce simoom and destroy animal life. At Kandahār the thermometer in summer is frequently above 110° in the shade and hot winds blow. Even at Kābal, though having an elevation of 6,400 feet, the thermometer ranges from 90° to 100° in summer. The monsoon which deluges Hindūstān has scarcely

any effect in Afghānistān further west than the Sūlimān range, nor are the falls, either of rain or snow, heavy during the cool season, while in the hot season the rains are for the most part slight and of rare occurrence. The climate of Seistān in the summer is excessively hot and trying.

I will here extract in addition the following testimony of Ferrier regarding the climate of Afghānistān :—" The climate varies amazingly according to the locality. The heat or the cold is felt in different spots in the same latitude with very different degrees of intensity, according to the configuration of the country. By the side of plains, on which the sun darts his burning rays, are table-lands at a very high elevation, and gigantic mountains where summer and winter seem to stand side by side. At Herāt, in the July of 1845, the Centigrade thermometer never stood higher than 37° in the shade, and that it more frequently ranged between 32° and 34°. From the commencement of May to the middle of September the wind blows constantly from the north-west over this province (Herāt) and often with such violence as to prostrate houses, uproot trees, and cause much devastation. The winter is tolerably mild; on the plain the snow melts as it falls, and does not lie long even on the summits of the mountains. Three years out of four it does not freeze hard enough for the inhabitants to store up any ice for the summer; in general the temperature is moderate, and the climate one of the most agreeable in Asia.

" The province of Kandahār is everywhere subject to intense heat. In the fortress of Girishk, on the banks of the Helmand, in the month of August, the Centigrade thermometer stood at 48° or 49° in the shade. This principality is bounded on the south by the deserts of moving sand of Seistān, and is on this side open to violent winds, surcharged with exceedingly fine sand, which is very injurious to animal life.

" For nine months the sun shines with the greatest possible splendour on Afghānistān, and the nights are even more beautiful than the days; travellers can journey in perfect safety by the brilliant starlight only. The atmosphere is, during the night, much charged with electricity, and the least friction will draw sparks from almost any object whatever, with a slight noise like the breaking of an osier twig.

" The north-west wind of the spring and summer is as violent in Kandahār as in Herāt, but the winter is still milder; the mountains which bound it on the north attract much rain, but snow is rarely seen there, and then only in small quantities.

" In Kābal the climate is very temperate in the summer, and it is delightful to reside there in that season; but during half the autumn, the winter, and half the spring, the ground is covered with snow three feet deep. The frost is constant and intense, and the roads are impassable for five months in the year.

" The Afghāns (this authority goes on to say) are afflicted with dreadful diseases, which, from their ignorance of medicine, they cannot mitigate; these maladies are owing to their bilious habit, the badness of their food, their extreme dirt, and the little care they take to prevent their development. The nomades are generally of a sickly complexion; this is to be attributed to the pernicious quality of the water, which is almost all alkaline. The diseases to which they are most subject are fevers, cutaneous and nervous disorders, and especially blindness. The last they attribute

to the waters of the rice-field which they drink, but if this has any effect upon the eye, it is no doubt less injurious to that organ than the incredible treatment it often receives at the hands of their empirics: in fact there is no country in the world in which diseases of the eye and loss of sight are more frequent than in Afghānistān. When the Afghāns are bled they generally avoid drinking for twenty-four hours after, but if they do not do so, they keep the arm elevated as much as possible during absorption, in order that, as they say, the water may not fill up and mix with the remainder of the blood in the vein. They pretend also that, according to the quarter in which the wind sets, or this or that conjunction of the stars, they ought not to be bled in the same vein. They are very careful not to eat sweet food after sour, dressed after raw, or *vice versâ*. Rancid grease three or four years old is in their eyes more easy of digestion and more beneficial than fresh; the latter, which they obtain from the enormous tails of their sheep, they use only as aperient medicine, and, when melted, swallow four or six pounds of it at a time. For the cure of wounds and abscesses they have but one receipt, but that they say is infallible; it is to apply a piece of an old waterskin, re-softened by soaking, which they place on the part affected, either to heal or to draw it. There is, however, a schism amongst their doctors as to the treatment of wounds, some of them affirming that it is dangerous to wash them, and that the blood or the matter ought to be left to coagulate on the surface to reform the flesh.

"The dressing of a broken bone they remove every three or four days; it consists of flour beaten up with the yolks of eggs, which they consider a specific for setting a dislocated or fractured limb. For fever they recommend cold baths, and, if possible, of iced water; they administer mercury internally, but in such quantities as generally to bring the most serious consequences upon the patient.

"Every European is a doctor in the eyes of the Afghāns, and they have blind confidence in them: even when in perfect health they will ask for a medicine of some kind, and, be it what it may, will swallow it on the spot. 'I am not ill,' an Afghān will say, 'but I may become so.' They have no idea that there is any difference between one medicine and another; in their opinion they all ought to produce the same results.

"To carry a koran in procession, or to place it under their heads when they go to sleep; to repeat one thousand times the name of God or the Prophet Mahomet, are infalliable means of curing any malady whatever. As they have a great dread of the evil eye, they cover themselves and their domestic animals with amulets. Some of the charlatans whom they look upon as doctors procure different European medicines from India, of the properties of which they are utterly ignorant, and give them without discrimination as to their nature or dose, whatever may be the disease they are prescribing for; in this manner they will kill fifty patients before they cure one. They win the confidence of these unfortunates by assuring them they have seen their disease in a dream, and that they are thoroughly acquainted with it and the remedy that will cure them. The wretched patients trust these liars implicitly; and instead of depending on the efforts of nature, which in many cases would triumph over the malady, they allow themselves to be killed with a resignation worthy of a better fate."

Bellew has the following remarks regarding the healing art among the Afghāns :—

"The Afghān 'Ḥakims' profess themselves the disciples of the 'Yūnānī hikmat,' the theories of the ancient Greek physicians Galen ('Jālūnīs'), Hippocrates ('Bokrat'), &c. However this may be, they divide all diseases into an arbitrary classification of hot and cold, dry and moist, and treat them respectively with remedies of an opposite character, which are for the most part also arbitrarily assigned, the majority of them being demulcent, aromatic, narcotic, others vegetable simples.

"They know nothing either of anatomy or pathology of diseases, and their acquaintance with surgery is even less than that with medicine, and often really dangerous.

"Layers of raw onions and turmeric made into a paste with urine or the white of eggs is the universal application after stitching to wounds of all sorts; and once applied is rarely removed before the expiration of 10 or 12 days, the access of air to the wound being considered very detrimental. Water in any shape is looked upon as positive poison, and its contact with the wound is religiously guarded against.

"The actual cautery, both by iron and moxa and the lancet, is in constant use for chronic pains and swellings of all kinds and other diseases, whilst in all cases, charms and certain forms of prayer form an important part of the treatment. The cautery is a very favorite remedy, and its patrons are to be recognized everywhere. A man has neuralgia of the scalp, a row of half a dozen scars, each the size of a rupee, are at once burnt into the head from the forehead over the crown to the nape of the neck. The sufferer from sciatica applies the hot iron, and is soon covered from hip to heel with its marks. The subject of ascites, in the vain hope of relief, has his abdominal walls burnt by the moxa, five or six great scars on each side, the middle line commemorating the fiery ordeal. The ancient dame, sightless by cataract, expects the restoration of her vision with the application of the hot iron to her temples. The rheumatic patient resorts to the cautery as the remedy for his pains. The owner of a tumour expects it to vanish before fire, so he resorts to the hot iron. And even the crook-back submits to the cautery, and has the entire hide of his back almost replaced by the scars of the searing iron or moxa. Indeed the cautery is a universal remedy, and the perseverance of the Afghāns in its use is really astonishing and deserving of better results.

"In gunshot wounds, the track of the bullet is always stuffed with a firm bougie of rolled cloth, which is kept open with occasional new substitutions, kept in for two years or more. In cases of compound fracture, the broken ends being forced into place, the wound is crammed with sugar. The diminution of this by the discharges is replaced by fresh supplies till the ends of the broken bone are thrown off, or the patient dies.

"The *vis medicatrix naturæ* and the tenacity of life, which, among all semi-barbarous people exposed to a hardy and open-air life, exert a great influence towards the resolution of diseases and healing of wounds, &c., are often among the Afghāns, counteracted by the reckless manner in which their 'hakims' dose them with European drugs and other remedies, of the properties of which they have not the remotest idea. Among many others, corrosive sublimate, strong sulphuric acid, Worcestershire and other hot sauces, eau-de-cologne, macassar oil, and such like things were frequently

brought to me at Kandahār to enlighten their owners as to their therapeutical effects and proper doses, as in their hands they proved anything but successful remedies!

"These hakims are confined in their sphere of action to the towns and cities. But among the rural population their place is supplied by the village priest, or else the patients doctor themselves, and their case is far better than that of the towns-people.

"The priest doctors naturally place most reliance in charms, prayers and pilgrimages, though at the same time they use the lancet and cautery in a fearless manner.

"Among the peasantry, the mode of treating fevers is as follows: The patient is placed on the lowest diet, for he gets little or no food, and is vigorously shampooed and plied with warm diluents in order to produce perspiration, which is then kept up by excess of clothing. Where this method proves unsuccessful, the 'post' or sheepskin is resorted to, and it is thus managed. A sheep is killed and quickly skinned, and the patient, stripped to the loins, puts on the still warm skin as one would a coat; that portion of the skin covering the sheep's shoulders serving as the sleeves. The inner surface of the removed skin is in contact with that of the man, whose body from the neck to the hips is closely and completely enveloped in it. This is kept on for two, three or four days till the stench from its decomposing cellular tissue is no longer bearable. The skin commences to putrify in a few hours after it is put on, and before long the already close and heated atmosphere of the room (caused by the numerous attendants and guest who flock in for a share of mutton preparing for them) is soon loaded with its stench, which is neither concealed nor bettered by the disagreeable nauseous fumes of burning 'sipand,' a species of wild rue, which is always burnt at the bedside of the sick, &c., in this country. This use of the sheep's skin is not confined to cases of fever only. It is also put on in acute inflammatory attacks of the thoracic and abdominal viscera; and in other local pains, the skin or enough of it to envelope the affected part, is usually allowed a trial before resorting to the cautery.

"The Afghān peasant's practice of domestic surgery, though rather rough, is quite as original and sensible (both being founded on experience) as that of his domestic medicine. For example, when a man happens to dislocate his thigh bone, the following is the method by which the reduction is attempted. For three days the patient is kept on very spare diet indeed, and a constant state of nausea is maintained by plying him with frequent and copious draughts of lukewarm water. During this period an ox or cow, which is to be the chief though unconscious operator in the reduction of the dislocation, is tied up, allowed only a scanty supply of straw, but no water. At the end of three days (or before, according to circumstances) both the patient and cow being reduced respectively to a proper state of debility and thirst, and well fitted to perform their separate parts in the reduction, the former is brought out and mounted 'au cavalier' on the latter's back, previously covered with a blanket of felt. His legs are then well pulled down, and the ankles, drawn towards each other under the animal's belly, are here firmly secured by cords. All the apparatus being properly adjusted, and the arrangements complete, the famished cow is led off to a neighbouring stream and allowed to drink, which she does

with avidity and to excess, swelling visibly with each draught. The gradual extension caused by the regularly increasing barrel of the cow, often, it is said, reduces the dislocation before the animal has satiated herself.

"In dislocation of the ankle, the injured limb is buried in the earth and then hauled out forcibly.

"Dislocation of the shoulder is reduced by placing an empty 'masak' or water skin in the armpit, securing the hand up to the opposite shoulder and then filling the skin with water. Its weight is said to reduce the dislocation.

"The Afghāns have a curious idea, and their hakims know no better, that all the nerves and vessels of the body centre in the navel. A favorite mode therefore of treating many diseases is to pour a little almond oil or other medicine on the navel as being the '*Fons et origo mali*' A very common complaint among the debilitated and dyspeptic is 'displacement' or 'falling down' or 'unsteadiness' of the navel, as they idiomatically express it, and their mode of treatment is as eccentric as the disease itself.

"The patient lies down on his back, whilst the operator seizing the navel tightly between the tips of his thumb and finger twists it with a screw-like motion, and then pressing it down to the spine draws it up again and repeats the screwing. This process is repeated on each side of the abdomen, and finally the navel is pressed down to the spine as at first, and the operator feeling the excited pulsations of the abdominal artery (aorta) now declares that the navel 'leaps' in its right place, and calls on the bystanders to feel and judge for themselves and verify or otherwise his assertion. These, on feeling the pulsations mentioned, in astonishment at his skill, give their verdict in favor of the operator. But the cure does not end here. The 'straying fountain of all evil' being declared in its proper place, something must be done to prevent its again wandering, or at least the patient's imagining it does, and the process adopted answers admirably.

"The operator seizing one hand of the patient by the wrist, grasps the fleshy part between the thumb and forefinger with the grip of a vice between the joints of his own thumb and middle finger, and tortures the patient for several moments with a rapid 'to and fro' gnawing action; this is repeated on the other hand. Then the great cord of vessels and nerves of each arm just as they issue from the arm-pit, are alternately caught up between the operator's thumb and fingers, pulled away from the bone like the string of a bow and gradually allowed to escape with a grating movement from the tight grip of the operator. The patient, now faint, perspiring and bewildered by all the acutely painful twangs that have so rapidly shocked him, has a charm, with some verses from the Kurân written on it, tied about his loins, and is assured that the refractory navel has returned to its place. It is long before he resorts to this treatment again, though the charm is often changed, and the cautery applied to the navel to stop its vagrant propensities."

Geology.—There is not much information of the geology of Afghānistān. Lord in his account of the Kōh Dāman, and ascent of the Ghōrband Pass, mentions having come across first micaceous schist dipping to the north-west at an angle of about 45°, which soon however increased until the strata became vertical. Gneiss then succeeded but soon gave way and the mica slate again came up graduating insensibly into black slate intersected by numerous thin veins of quartz, and presenting in the neighbourhood of Sokht-i-Chinār a large and valuable, though unwrought, iron mine of

the kind usually denominated red spurry iron ore. In the mica slate, immediately over the entrance of the pass and on the very summit of the hill, occurs a rich vein of silver ore. Of the Hindū Kūsh generally, he says: "In this way I have been enabled considerably to extend my acquaintance with the charm of Hindū Kūsh, and shall therefore venture one or two observations further respecting it. A core of granite and resting on it a deep bed of slate are the prominent features in its structure. The granite that forms the summit of the entire ridge is from the pure whiteness of the felspar and the glossy blackness of the hornblende of a very beautiful appearance. A peculiarity was observable in its structure, where we first reached it, which I do not remember to have seen before. The hornblende had become so collected in patches through the rock that the whole looked as though it were a conglomerate, containing dark-colored pebbles of a previous formation, nor was it without closer examination, that I was able to satisfy myself as to the real nature of the fact. These concretions were always of aspheroidal form, varying in size from a diameter of 2 or 3 inches to a foot and upwards, and evidently possessed of superior powers of resistance; for in cases where the mass of the rock had suffered from weather, or been fractured by some external force, these were frequently seen uninjured and protruding in rounded nodules beyond the general surface. Next to the granite lies the great mica and clay slate, of numerous varieties, with chlorite and other subordinate slates, as well as veins of carbonate of lime and quartz, the latter sometimes attaining a thickness of two or three hundred yards, though more frequently from a few inches to two or three or four feet. Of all these, the gneiss appears to occupy the inferior position, though this is by no means constant, on the contrary every possible alteration may be found amongst them. The formation is of very great extent, reaching in length from Attak, where we first came on it in the form of black roofing slate, to the longitude of Bāmīān, 100 miles west of Kābal. It probably extends much farther, but I speak only of what I have seen.

"Its mean breadth may be safely stated at between 20 and 30 miles, at least three perfect sections which I have made of it, were all fully of that extent. It runs in the first instance north of the basin of Pēshawar, hard, blue, and non-fossiliferous limestone, which we had traced upon it from Hasn Abdāl, parting from it at the Gīdar Galī and going round to form the southern edge. It is then continued north of the basins of Jalālabād and Kābal, sending down the two southerly deflexions or outlying ridges which mark their ancient margins; that which we traversed by the Khaiber Pass, and that which leads through Tēzīn to Būtkhāk, distances of 30 and 25 miles respectively. A smaller slaty ridge separates Kābal from the plain of Koh-i-Dāman, and when you have arrived at the summit of this, and attempt to go north, you again meet with this same slaty belt of 30 miles in thickness, which must be traversed before you reach the granite core of Hindū Kūsh. In short, to attempt a generalization more extensive perhaps than I am strictly warranted in offering, though derived from many sections in various directions, I would say that an observer in passing south from the top of Hindū Kūsh to the parallel of Kālābāgh, would see first a core of granite with coating of slate, as in the grand mountain chain; next a core of slate with a coating of limestone as at Attak and Khairabād; then hills of

ancient limestone, hard, blue, and non-fossiliferous as in the ridge between Peshawar and Kohāt; then a core of more modern limestone (fossiliferous) with a coating of new red sandstone as in the hills south of Kohāt; and then would find himself amongst aluminous clay, sulphur, gypsum, bituminous shell and rock-salt, which occur near Lāchī, Ismāil Khēl and Terī, and are thence continued south to the parallel I have mentioned, terminating the group.

"Respecting the slate I shall only add that north of the Hindū Kūsh, it appeared to be by no means of the same extent or importance. After passing the granite I have mentioned at Saighān, I again came on it, but it did not exceed four or five miles in breadth, and its place seemed occupied by silicious sandstones and fossiliferous sandstones, which here are of immense depth; as however I have rather turned than crossed the ridge in my way to Tūrkistān, I have not examined it at each side and under similar circumstances.

"Subordinate to the slate formation, limestone, both primitive and secondary, occurs. The former in vast cliffs overhangs the upper part of the valley of Parwan, and exhibits numerous and large natural cavities, in one of which the water of the valley is engulphed, and does not re-appear for a distance of two miles. The general colour of the limestone here is of a light grey and striped, but masses of it, which have fallen from above and lie in the water-course, are often of a dazzling whiteness. I cannot say I met with any of this same formation in my way up to the pass of Hindū Kūsh; but an extensive limestone formation, which I shall have occasion to notice again, is to be found in the Ghorband valley, and affords a matrix in which occur ores of antimony, iron, and lead. Still further west on the Bāmīān road near Jālrēz, I again met with this same limestone, grey and crystalline, in vertical strata, and running east and west, and I learned that, immediately to our south in the hills near Maidān, it affords quarries of white marble, which it was further said might be had along the back of the whole range west to Herāt and south of Kandahār. At the former of these places it has been worked from time immemorial, but at Kābal its existence was unknown until the day of the Emperor Shāh Jahān, to whom it was disclosed by a Herātī stone-cutter, when he was occupied in the pious task of erecting a mausoleum to his great progenitor Bābar. The marble for the mosque and tomb of this structure, which still exists, though sorely frayed by time, was brought at an immense expense from Delhi, but the marble pavement, as well as the materials for the enclosure that surrounds the whole, were in consequence of the Herātī's suggestion derived from the quarries of Maidān. The marble is not equal to the Delhi, but still has a pure colour, an open crystalline texture, and is commended by the workmen as yielding readily to the chisel. From the unskilfulness of the workmen employed in raising it, large slabs are with difficulty procured, and in consequence the price is high, four rupees being charged for a slab, a guz square in its rough state at the quarry.

"In this part of its course (near Intrez) the limestone alternates with mica and clay slate, and a stratum of it again occurs a few miles farther on at Sir Chashmah. Copper is not to be found in the parts of the Hindū Kūsh which I have visited: all the specimens brought to me were from the neighbourhood of Bajāwar north of Peshawar They were principally malachite, and peacock ore, and seemed rich in metal."

"There is no doubt, says Bellew, of the existence of abundant mineral wealth in Afghānistān, especially in its northern and eastern portions, where igneous rocks overlaid by secondary oolitic strata form its principal geological features. But these hidden treasures are little profitted by, owing as much to the want of energy and skill in the people, as to the unsettled state of the country. Iron, lead, copper, antimony, and other metallic ores, sulphur and several of the earthy alkaline and metallic salts, are met with in greater or less abundance in various parts of the country. Coal is found in Zūrmat and Sūrkhāb and near Ghaznī on the surface of the ground. Its inflammable properties are well known to the natives near whose abode it is found, and by whom it is called 'kira,' but not used as fuel.

"Iron exists in large quantity in the Permūlī District, whence Kābal receives its main supply. There are no copper mines worked in this country. But I have seen some specimens of the peacock variety of copper ore, said to have been found on the surface of the ground in the Koh-i-Asmāī, a few miles west of Kābal. I was also told that, owing to the jealousy of the owner of the land in which these fragments were found, the fact was kept as secret as possible. Native sulphate of copper is said to be found in the Gūl Koh, about forty miles west by north of Ghaznī. I was unable, however, to obtain any specimens.

"Lead is found in several places in Afghānistān, though the greater portion entering the country comes from Hazāra, where it is described as being gathered in many places on the surface of the ground. A veiw of this metal combined with antimony has lately been discovered at Kala Mūla, Hazrat, Koh-i-Pātāo, Argandāb, about thirty-two miles north-west of Kālāt-i-Ghilzāe. The ore is smelted in a large caldron supplied with a horizontal lateral chimney in which the antimony sublimes, whilst the lead sinks to the bottom. A superficial mine is also worked at Nekpā Kol, Koh-i-Wardak, about twenty-four miles north of Ghaznī.

"Antimony is obtained in considerable quantity at Shāhmaksūd, a hill about thirty miles north of Kandahār. The rock here is magnesia, combined with silica, and in it are several quarries, whence are obtained the chrysolite and serpentery from which charms and rosaries are manufactured, as also soap-stone used by the natives in the place of soap.

"Sulphur is found in small quantity at Herāt. Here it is dug out of the soil in small amber-like fragments, the size of a pea or walnut. Such irregular grains of sulphur are also often met with below the debris of the ruins of the old city of Kandahār by those who delve its soil for manure. But here it is more frequently met with in small dirty yellow cakes, much resembling clay, but which on burning evolve abundant sulphureous vapours.

"Kandahār receives its principal supply of sulphur from the Hazāra country, and from Pīr Kisrī on the eastern confines of Seīstān. In the district of Pīr Kisrī there is said to be an active volcano called by the natives 'chāh-i-dūdi,' or smoking well, from which smoke and ashes are said to issue. My informant was a drug-seller, from whom I obtained some fragments of sulphur and sal-amoniac fused together, as also fragments of pure fused sulphur, and alum, which has evidently been subjected to the influence of great heat. On enquiring the history of those articles, he said they were at intervals brought to Kandahār for sale by the Bilōches from Pīr Kisrī, about a month's journey for camels in the direction of Bilōchistān.

The natives of this place, he said, obtain these things by approaching the base and slopes of the 'chāh-i-dūdi' hill, armed with very strong handled shovels, and clothed in felts as a protection from the hot ashes and sulphureous vapours which choked those who approached too close, whilst with the shovels they scraped away the sulphur and sal-amoniac from the surface. I could not engage a man to visit the spot for specimens, owing to the general dread the Bilōches inspire in this part of the country. The specimens above referred to, however, are herewith forwarded.

"Zinc, in the form of its silicate, called 'zák' by the natives, is met with in the district of Zoba in the country of the Kākars. It is dug out from the soil in earthy nodular fragments of a reddish yellow colour and arenaceous structure easily divided by a knife. It is chiefly used by sword-makers for polishing new blades.

"Nitre is abundant all over the south-western portions of this country, where it frequently renders the waters of Karezas undrinkable; it is generally of excellent quality, and is, with little trouble, obtained in beautiful crystals from three to four inches in length. The usual method of purifying the salt is, boil its solution (the salt having previously been separated from the soil by lixiviation) in water with the contents of several new eggs. This, as it hardens, collects in its substance all foreign matter in suspension, and bears it up to the surface. This scum is constantly removed, and the contents of fresh eggs added to the solution till it becomes quite clear. The solution is then evaporated at a slow heat for crystals to form. The nitre found in the ruins of old cities is the most esteemed, and that produced at Herát is considered the best in this part of the world."

Animal produce.—The ordinary domestic animals, such as the horse, the camel, the cow, and occasionally the buffalo, the sheep, the goat, &c., constitute the main wealth of the major portion of the inhabitants of Afghānistān.

Horses form one of the staple exports of the country. The indigenous species is the "yaboo," or baggage pony; a hardy, active, and stout animal of about fourteen hands, used mainly as a beast of burden, though also for riding. They supply also the remounts for a considerable portion of the Afghān Irregular Cavalry and Artillery. The breed of horses known in India as Kābal horses are principally from Maemana and Mashad, whilst those bred in the country are out of the mares of the country by Persian horses or rather a mixed breed between the inferior varieties of the Tūrkman horse, the Persian, and Kābal horses indiscriminately.

The breed of horses in Afghānistān is said to have improved greatly since the acquaintance of the Afghāns with the British. Amīr Dōst Mahamad Khān took considerable pains to diffuse Arab blood throughout his territories, and had several extensive breeding establishments in which the horses, as well as many of the mares, were picked specimens of the Arab, Persian, and Tūrkman breeds. (This last is said to have a large share of Arab blood first introduced by the Arabs, when they overran this country in the early part of the eighth century, and since maintained by careful breeding). The offspring of these the Ameer divided among his chiefs and adherents, thus insuring their distribution throughout the country. Too great a proportion, however, are specially worn out or rendered unsound by over-work at a tender age, the usual custom being to work colts at sixteen or eighteen months of age.

Spavin and splints, &c., are the most prevalent consequent disease. The country horse or "yaboo," the camel, and mules are the great means by which the entire transit trade of the country is carried on, carts being unknown in, and unsuitable to, the country.

Oxen, though generally used for agricultural purposes in the plough, and for treading out the corn (which they do unmuzzled), &c., are also used as beasts of burden.

The cow, and in some places the buffalo, are kept for the milk they yield. The former are usually of a small breed, but those of Kandahār are of a better kind, and more resemble the English animal both in size and the quality of the milk they yield. Milk and its components in their separate states form an important portion of the diet of the Afghāns, especially of the peasantry and those who lead a nomadic life. After the separation of the fatty portion of the milk in the form of butter, which is consumed fresh as "maska" or boiled for keeping as "ghi," the remaining butter-milk is either consumed in the fresh state (in which form it is considered a very nourishing and strengthening diet, with a slight narcotic action when not followed by exercise), or is set aside to allow the curds to form. This happens as soon as the fluid becomes acid, which occurs spontaneously after standing ten or twelve hours. Sometimes the congelation is hurried by the addition of a few drops of the milky sap of the fig tree, which is collected and dried for this purpose; and this or the "panír bad," the dried fruit of a solanaceous plant (*Panreria congularis*), is also used to congelate milk in the preparation of cheese. On the formation of the curds, the clear supernatant whey is poured off, and the curds deprived of nearly all their water by firm pressure in a cloth. To this a little salt is added, and then handfuls of the mass are shaped into small cakes about the size of a hen's eggs. These are dried in the sun, and soon become as hard as a stone and keep for any time. They consist of nearly pure casein, and are called "kurt" by the Afghāns. When required for use, several of these cakes are steeped in hot water, and when soft are reduced to a paste in a wooden bowl ("krut mal") and thus eaten with bread, meat, or vegetables, first a quantity of boiling "ghi" being poured over the mixture, which, though very sour, astringent, and greasy, is eaten with great relish by Afghāns, with whom it is a national dish. For this peculiarity of taste, they are ridiculed by their more refined Persian neighbours, who, for the special behoof of the Afghāns, have parodied the usual Arabic phrase expressive of surprise into "Lá houla wa lá illáh Kruta Khuri." Butter is made by shaking the milk backwards and forwards in a suspended leathern bag or "masak." In thrifty families the women fasten the "masak" across the shoulders when grinding the corn, the to and fro action caused by which at the same time churns the milk.

The sheep, which is entirely the fat-tailed variety, is of two kinds, that graze in separate flocks. The one always has a white fleece, which is manufactured into various home-made stuffs, and is also exported of late years to a considerable extent. The other kind has a russet brown or black wool; these are called postin sheep, their skins being made into postins, whilst their wool, the produce of the shearing season, is used in the manufacture of felts of various kinds and other fabrics. The sheep is a source of considerable profit and constitutes the main wealth of the nomad population, who use their milk, as also that of the goat and camel,

for the same purposes as that of the cow and buffalo. Their flesh forms the main animal food of the Afghāns, who are great meat-eaters when they can afford it, and prefer mutton to all other meats. The produce of the shearing season finds its way *viâ* Bombay and Karāchīe to Bradford, &c., whence it is returned in a considerably altered form as broad-cloths and other woollens. A portion of the wool which is exported to Persia (ghain and biojan) re-enters the country as Persian carpets, khurjines, felts, &c. During the autumn months, large numbers of sheep are slaughtered throughout the country: their carcases, cut into convenient sizes, are rubbed with salt, dried in the sun, and stored by for winter use, the people during this season moving little out of their houses. The meat thus prepared is called by the natives lándé. Cut in slices and fried with eggs, it tastes not unlike salt pork or bacon! Oxen and camels also are slaughtered at the same season, and their flesh preserved in a similar manner. And frequently an old horse who is not likely to weather the winter shares the same fate, the Afghān peasant considering all meat nourishing so long as it is not forbidden by law.

Many of the wild animals of Afghānistān are hunted or trapped for the sake of their furs, which are sometimes made up into clothing in the country or are exported to Russia. Of these the more common are the wolf and fox, met with in all parts of the country. The otter (sagulâh) found in most of the rivers. The jebra (mash-i-dopa) found in the Ghaznī Kābal, and Jalālabād districts. The squirrel found in the Kohistān of Kābal. A tortoise-shell ferret found at Kandahār. This animal is often domesticated to keep vermin out of houses. A species of badger found in grave-yards, more commonly at Kābal. A small leopard found in all parts of the country, but in greatest abundance in a sandy district south-west of Kandahār; its skin is used as a covering for saddles, &c. The Persian lynx is found at Kandahār and other parts of Western Afghānistān, where also the wild ass, antelopes, and wild bears abound. The hills contain the ibex, the wild goat; in the eastern part, the wild sheep, the "bara singha," bears, &c., and occasionally the tiger is met with. Porcupines and hedgehogs are common, as also in some parts, as in the Kōhistān-i-Kabāl, the "doraga," a hybrid between a male wolf and the female of the wild dog.

In the desert sandy waste south of Kandahār abounds a sort of lizard, or snake, called "reg-mahi" by the Natives by whom also they are considered a very invigorating remedy in nervous debility and allied complaints. They are dried and exported, and being highly esteemed sell at a high price, *viz.*, from one to three rupees a piece at Kandahār.

Population.—It is impossible to do more than form an approximate estimate of the population of a country like Afghānistān, yet from such data as I possess I will attempt it.

Wood gives no clue whatever to the number of the population of Badakhshān. He says that Jūrm, the largest place in Badakhshān, contained only 1,500 people, but when he visited the country it had been over-run and depopulated by Mīr Morād Beg of Kūndūz; and Lord mentions that according to various estimates, from 20,000 to 70,000 families had been carried away into captivity by him, while many more fled into Kokand, Chitrāl and other neighbouring States. Consequently any estimate Wood may have formed of the actual population when he visited it must be too wrong to trust for a moment.

The only other grounds we have for forming an estimate is Elphinstone's statement that the force of Badakhshān amounted to from 7,000 to 10,000 men, and this is corroborated by Lord, who says that on the occasion of the invasion of Badakhshān by Mīr Morād Beg, the Badakhshīs collected 10,000 men. This then probably represents the total amount that they could ever turn out, and as on occasions of this kind it is probable that one fighting man per family would assemble, 10,000 would be the number of families or houses. At the rate of 5 per house this would give 50,000. This is, however, very different from the 20,000 to 70,000 families mentioned by Lord. Probably 5,000 would be ample for Darwāz. Lord allows 13,000 houses for Badakhshān, and this at the estimate of 3¾ per house gives 48,750, or in round numbers 50,000.

Under the title Kūndūz will be found a summary of Lord's estimates; here I will merely mention the result of them. He arrives at a return of 105,000 houses for the whole of Kūndūz as it was then constituted, but of these he gives 13,000 to Badakhshān, leaving 92,000; then, as he says, making deductions for the mortality which occurs among the Tājaks in the pestiferous plains of this country, and allowing for the effects of wars, slavery, and the indulgence of unnatural propensities, which, he thinks, is carried to a greater extent here than in any other State in Asia; he estimates the population at 3¾ per house equal to 345,000, or say, in round numbers, 350,000.

Of the population of the Chār Vilāyat, or the Ūzbak States of Maemana, Andkhūī, Shibbarghām and Saripūl, our information rests chiefly, if not entirely, on Ferrier.

He says the town of Maemana has a population of from 15,000 to 18,000 houses, and the State maintains a force of 1,500 horse and 1,000 infantry, which in the case of war could be raised to form 8,000 to 10,000 men. If it is remembered that there is very little population subject to Maemana that does not lie close to it, it is probable that 20,000 families for the whole country would be an ample estimate. Taking the mean of Thornton's estimate of 5 and Lord's of 3½, per house, we have 4¼ per house or 85,000 souls for Maemana. Vambery, however, estimates it at 100,000 souls; I therefore place it at 90,000 souls.

Andkhūī, according to Ferrier, has a population of 15,000 families, and the force usually maintained was 2,400 of both arms, which in case of need could be trebled in 24 hours. This at the above calculation would give in round numbers 64,000 souls, but allowing 2,000 more families for the population of the surrounding country, it would give 8,500 souls more, or 72,500 souls in all. But Vambery, who visited it last, places the population at a very much lower figure, though he seems to allow that Ferrier's estimate may have been right when he visited it. Vambery gives 15,000 for the whole population. The difference is probably owing to its having been destroyed and depopulated by Yār Mahomed Khān in 1840. But it is probable that it has, under the rule of the Afghāns, recovered some of its pristine numbers. I should say that 50,000 was a fair estimate for the present day. Ferrier says Shibbarghām contains 12,000 souls, maintains a force of 2,500 men, but in case of necessity could arm 6,000 men. Allowing then one family for each armed man it can turn out, and allowing 4¼ per family, we have 25,500 souls for the total population.

The entire population of Saripūl is, according to Ferrier, 72,000 souls.

Thus for the Chār Vilāyat the population is—

Maemana	90,000
Andkhūī	50,000
Shibbarghām	25,500
Siripūl	72,000
TOTAL ...	237,500

To form an idea of the strength of the Eimaks we have the following data:—Elphinstone estimates them roundly at 400,000 to 450,000 souls, and says the four tribes are Hazāreh, Taemūnīs, Taemūrīs and Zūris. Ferrier says the Hazārā Zeidnāts number 28,000 tents, or, at 4¼ souls per tent, 120,000 souls; the Firōzkōhīs 9,000 tents, or at the same rate in round numbers 40,000. Vambery says the Jamshīdi have 9,000 tents, *i. e.*, as above 40,000 souls.

Leech says the Taemūnīs could collect 20,000 fighting men against a foreign enemy, and Ferrier that the three branches under great emergency could collect 6,000.

It is probable that Leech overstates as much as Ferrier underestimates their numbers; probably 12,000 fighting men is nearer what they could turn out. Thus 12,000 fighting men at 1 per family or tent and 4¼ souls per tent, gives in round numbers 50,000. The Taemūrīs are principally settled within Persian territory. Therefore giving to the—

Zeidnāts	120,000 souls.
Firōz Kōhīs	40,000 "
Jamshīdīs	40,000 "
Taemūnīs	50,000 "
The total is ...	250,000 souls for all the Eimaks.

Elphinstone estimates the Hazārās at from 300,000 to 350,000 souls, Wood at 150,000 souls, and Burnes at 67,000 tents, or about 285,000 souls. I am inclined to think Wood's estimate nearest the truth; for above we see that the Eimaks amount to 250,000 souls, and Elphinstone says that the country of the Hazārās, though more extensive than that of the Eimaks, is less productive and worse peopled. It therefore seems more likely that 150,000 is a fairer estimate. Bellew estimates them at between 50,000 and 60,000, but his grounds for doing so do not appear to be so clear as Wood's. Lumsden places those under the Amīr at 120,000.

Elphinstone estimates the Dūrānī tribes at 800,000 souls, and Ferrier at 146,000 tents, or at the same rate assumed for the above about 600,000 souls. Bellew gives no clue to their numbers, and Lumsden is so vague in the list of tribes he gives as to make his estimate of very little use, at least till we can get some clue to the basis of his calculations. If they are estimated at 600,000 souls, it will be as correct as under the present circumstances it can be made.

The average of all authorities for the population of Seistān is 30,000 fighting men or houses, or at the rate of 4¼ souls per family, 127,500 souls.

The Tarīns are divided into Tōr and Spīn. Lumsden calculates the Spīn at 6,000 fighting men and the Tōr at 3,000 fighting men or 9,000 families, and Elphinstone puts them at from 8,000 to 10,000 families. I will therefore in the absence of more information assume 9,000 to be the correct number. The Tarīns then will number about 38,000 souls in round numbers.

Lumsden estimates the Kākars at from 14,000 to 20,000 men, or to halve the difference let us say 17,000; this following the usual mode of calculation gives 72,000 souls.

I should imagine Lumsden's estimate of the Ghilzāes was the most correct. He gives it at 200,000 souls. Elphinstone at 100,000 tents or 425,000 souls. Masson says they can turn out on an average 42,000 fighting men. This would give about 180,000 souls. Lumsden however mentions Ghilzāes inhabiting Herāt and Furrah and numbering 18,000 tents. This would swell his total to 276,000 souls.

Lumsden estimates the Povindahs at 30,000 souls. Bellew places the numbers of the Hindkīs and Jāts together at 600,000 souls. Lumsden altogether omits them, and Elphinstone gives no number.

Elphinstone gives the enormous figure of 1,500,000 for the Tajaks, which I should imagine must be a misprint. Lumsden again only estimates them at 100,000, while Bellew, whose figure I shall adopt, gives 500,000.

The Kizlbāshes are estimated by Lumsden at 30,000 and by Bellew at 200,000 souls. They came to Kābal with Nādar Shāh in 1737 and were then 12,000 families or 50,000 souls. From all accounts they have not only not decreased, but have gained immense influence by their numbers. This would make it appear that Lumsden's estimate must be too low, while that they should have quadrupled in 130 years is not probable. I will therefore put them at 150,000.

The Vazīrīs are estimated variously at 25,000 fighting men by Temple, 36,000 by Chamberlain, 38,000 by James and 24,000 by Lumsden. The mean may be put at 30,000 families or 127,500 souls.

The Shēorānīs perhaps number about 30,000 souls.

Edwardes gives the Tūrīs at 5,000 fighting men which is equal to 21,000 souls, and the Zāemūkht are said to number 5,000 fighting men also, *i. e.*, 21,000 souls.

The Orakzāes number 25,000 fighting men, or roundly 106,000 souls.

Dāwar is believed by Temple to contain 8,000 inhabitants, but Agha Abbas says there are 150 forts, three of which are large and by themselves contain 6,000 fighting men. Probably Temple means 8,000 fighting men. This would give 34,000 as the population; James estimates the population of Khōst at 12,000 souls, which, though it is probably too low, I am forced to adopt it in the absence of any other.

The Afrīdīs are variously estimated at from 15,000 to 36,000 fighting men. I should say 20,000 was a more correct estimate for fighting men, or 85,000 souls.

Lumsden places the Jājīs at 800 families or 3,500 souls, and Agha Abbas at 2,500 fighting men; perhaps 1,700 fighting men or 7,000 souls would be correct.

The Mangals number 3,000 souls.

The Jadrans are mentioned by Elphinstone, Broadfoot, Lumsden and Agha Abbas, but the latter is the only one who attempts an estimate of their numbers. This he gives at about the same as the Mangals, or 3,000 souls.

The only estimate I can find of the Shinwārīs is that of Alīmūla. MacGregor gives no estimate of their total numbers. He puts them at 8,000, but does not evidently mean to include the whole tribe, but only those directly or indirectly concerned with the Khāibar. This tribe extends over a large part of Nangnahar, and is one of some importance. I do not, therefore, think 10,000 fighting men or 50,000 souls an extravagant estimate.

The Afghāns and tribes above mentioned are separately treated under their titles.

Towns.—The principal towns of Afghānistān are as follows:—Kābal, Herāt, Kandahār, Ghaznī, Jalālabād, Girishk, Farah, Sabzvār, Maemana, Andkhūī, Shibbarghām, Siripūl, Balkh, Khūlm, and Kūndūz.

All others are only villages or, at best, large collections of huts and tents. These abovenamed have all got fortifications of more or less pretension, and are all described under their titles.

Agriculture.—The following account of the agricultural system and products is taken from Elphinstone and Bellew:—

Tenure of land.—There are five classes of cultivators in Afghānistān—1*st*, proprietors, who cultivate their own land; 2*nd*, tenants, who hire it for a rent in money, or for a fixed proportion of the produce; 3*rd*, Buzgurs, who are the same as the Metayers in France; 4*th*, hired laborers; 5*th*, villains, who cultivate their lord's land without wages—slaves.

The estates of the proprietors are, of course, various in their extent; but, on the whole, the land is more equally divided in Afghānistān than in most countries. There are a great number of small proprietors who cultivate their lands themselves, assisted by their families, and sometimes by hired laborers and Buzgurs. The reason of the equal division of property will be easily perceived by adverting to the nature of the government of tribes. That distribution seems to have been general in former times, and to have been disturbed by various causes. Extravagance or misfortune compel many to sell their lands; quarrels, or a desire for change, induce others to part with them that they may quit the neighbourhood in which they live; and the division of every man's estate among all his sons, which is enjoined by the Mahomedan law, soon renders each lot too small to maintain its proprietor, who consequently either gives it up to one of his brothers, or sells it. Purchasers are found among those who have been enriched by the King's service, by war, and by successful agriculture or commerce. Much has likewise been brought under cultivation by individuals or societies who have taken measures to procure water for irrigation, on which so much depends in Afghānistān, and the land thus reclaimed becomes the private property of the adventurers. Finally, some have received great grants directly from the crown.

The value of land in Kābal is stated by Mr. Strachey to be from nine to twelve years' purchase.

The number of tenants, in the common acceptation of the word, is not great in this country; and of those who do rent land, a great portion are middlemen who let it out again to Buzgurs. The commonest term for a lease is one or two years; the longest period is five. The rent varies greatly; in the barren country of the Ūstarānās it is only one-tenth of the produce, while in the plain of Bajāwar it is said to be from one-third to one-half; and in the country round Kābal two-thirds.

All the tenants abovementioned pay a rent for the use of the land, and are of no charge to the landlord; but where the land is cultivated by Buzgurs, the landlord generally provides the whole of the seed, cattle, and implements of husbandry, the Buzgurs supplying nothing but the labor. In some cases, however, the Buzgur has a share in the expense I have mentioned, and in others supplies every thing but the seed. The share of the Buzgur is not fixed; there are cases where he receives no more than one-tenth, and others where he is entitled to one-half.

Laborers in husbandry are principally employed and paid by the Buzgurs; they are paid by the season, which lasts for nine months, beginning from the vernal equinox. They are fed, and in many places clothed, during all this period, by their employers, and they receive besides a quantity of grain and a sum of money. In towns, the common pay of a laborer is one hundred dinārs (about four pence half penny) a day, with food. In Kandahār it amounts to three shahīs and twelve dinārs, which is between six pence half-penny and seven pence. To show the real amount of this pay, it is necessary to state that at Kābal a shauhee will buy five pounds of wheat flour, and in the country perhaps half as much again. At Pēshāwar, the price of wheat flour was, in Elphinstone's time, as low as seventy-six pounds for the rupee.

Harvests.—There are two harvests in the year in most parts of Afghānistān. One of these is sown in the end of autumn, and reaped in summer. It consists of wheat, barley, addus (*ervum lens*) and nukhūd (*cicer arictinum*), with some peas and beans.

The other is sown in the end of spring, and reaped in autumn. It consists of rice, arzun, (*Panicum Italicum*), millet (*Panicum Miliacum*), jowarī (*Holcus Sorghum*), Bajreh (*Holcus Spicatus*), Indian corn and maush (*Phaseolus Mungo*).

The former harvest, which is the spring harvest, is by far the most important in all the west of Afghānistān; that is, in the countries west of the Sulimān range. In the east, the other harvest, which is called the Paniyeh, or Tīrmanī harvest, may perhaps be the most considerable on the whole; but this, if true, is liable to very important exceptions. In Bajāwar Panjkōra, the country of the upper Mōhmands, and that of the Ūtmānkhēl, the most important harvest is that which is reaped in summer, and in all those countries wheat is the chief grain sown. In Pēshāwar, the Bangash and Jajī countries, Dāman and Īsakhēl, the harvests are nearly equal; but in the rest of the eastern countries, that which is reaped in autumn is most important. In the country of the Kārotīs there is but one harvest in the year, which is sown at the end of one autumn and reaped at the beginning of another; and this may almost be said of Kattawāz and of some high countries in that neighbourhood; but the Hazārā country, and in general all the coldest parts of Afghānistān, and the neighbouring kingdoms sow their only harvest in spring, and reap it in the end of autumn.

There is another sort of cultivation, to which great importance is attached in Afghānistān, and which is always counted for a distinct harvest under the name of pālēz. It comprehends musk melons, water melons, the scented melon, and various sorts of cucumbers, pumpkins, and gourds. It is most abundant about towns. Its produce is everywhere grown in open fields like grain.

The sorts of corn which have beeen enumerated are used in very different proportions, and are applied to various purposes. Wheat is the food of the people in the greatest part of the country. Barley is commonly given to horses; nakhūd (*cicer arictinum*) being only cultivated in small quantities for culinary purposes, as is the case with most of the other kinds of pulse. Arzun (*Panicum*) and gall (*Miliacum*) are much used for bread. Indian corn is used for the same purpose at Pēshāwar and the neighbourhood; but in the west it is only planted in gardens, and the heads are roasted and

eaten now and then, as a luxury. Bājreh (*Holcus Spicatus*) is found in great quantities in Dāman, and it is the principal grain of the mountainous tract south of the countries of the Bangash and Khattak. Neither it nor jawarī (*Holcus Sorghum*) is much cultivated in the west of Afghānistān, though the latter is the chief grain of Bokhāra. Rice is found in most parts of the country, but in very unequal quantities and qualities; it is most abundant in Swāt, and best about Pēshāwar.

Vegetable produce.—The garden stuffs of the country are carrots, turnips, beet-root, lettuce, onions, garlic, fennel, egg-plant, spinage, and greens of all kinds, cabbages, and cauliflowers; there are also many of the Indian vegetables. Turnips are cultivated in great abundance in some parts of the country, and are used to feed the cattle. Ginger and turmeric are grown in the eastern countries. The same may be said of sugar-cane, but the cultivation of it is confined to rich plains. Most of the sugar in Afghānistān is brought from India.

Cotton is, with a few exceptions, confined to the hot climates, and most of the cloth of that material used in the west is imported ready woven from India.

The Palmi Christi, or castor-oil plant, is common over the whole country, under the name of Badanjīr; it furnishes most of the oil of the country, though sesamum, mustard, and perhaps some other oil plants are very abundant. Madder abounds over all the west. It is only found in cold climates, and most of India is supplied from Afghānistān. It is sown in summer on land which has been carefully prepared and manured. Its leaves are cut annually for the cattle, but the root (which furnishes the dye) is not taken up till the third year.

The assafœtida plant is found wild in the hills in many parts of the west. It requires no attention, but that which is necessary for extracting the gum. It is a low bush, with long leaves, which are generally cut off near the bottom of the stem; a milk exudes from the part cut and gradually hardens like opium. It is spoiled by exposure to the sun. The Afghāns, therefore, take care to shelter it by placing two flat stones over it in such a manner that they support each other. Vast quantities of this drug are exported to India, where it is a favorite ingredient in the cookery both of Hindūs and Mahomedans. Tobacco is produced in most parts of the country.

Among the most important productions of the husbandry of the west are lucerne, and a sort of trefoil called Shaftal. Lucerne is called Rīshka in Persian, and Spasta in Pushtoo. It is generally sown in autumn, and allowed to lie throughout the winter under the snow; but in some places it is sown in spring. It takes three months to attain perfection; after which, it may be cut once a fortnight for three months or more, provided it be watered after each cutting. The plant lasts in general five years, but it sometimes remains for ten and even fifteen years. It requires a great deal of manure. Shaftal is oftener sown in spring than in autumn. It is ready to be cut in less than two months, and the operation may be repeated once or twice. It never lasts longer than three years, and seldom longer than one. But these grasses are given green to the cattle, and also stored for hay; more is consumed green than is made into hay. Besides the natural grasses and the two artificial ones just mentioned, there are other kinds of fodder in Afghānistān. Arzun and gall, as well as jawarī, are often sown for the sake of

the straw, which is very nourishing, and which, when dried, will last all the winter. It is also common to cut down the green wheat and barley, before the ear is formed, for horses and other cattle, and this practice is thought to be not only safe but beneficial. It is often repeated several times with barley; but, if applied more than once to wheat, it is thought to injure the crop. It is also usual to turn cattle into the autumn-sown grain, to eat down the plants which have sprung up before winter.

Cultivation.—Cultivated land is of two kinds, *viz.*, "ābī" and "lallam." Ābī land is always irrigated by artificial means, and three methods are in vogue, *viz.* :—

1.—In hilly districts the waters of springs issuing on the surface are led in channels into the cultivated grounds. These often course many miles along the slopes of intervening hills on their way to the fields.

2.—Canals conducting the waters of rivers, from a convenient height in their course, are led into the cultivated districts, often situated twenty to thirty miles from the origin of the canals. Where many canals are led off from the same river, and the current becomes lazy, the stream is dammed up at intervals, the weirs being built just below the origin of the canals.

3.—The "kārēz." This is a subterraneous aqueduct uniting several wells and conducting their water in one stream to the surface of the earth at a lower level. They are very common in the southern and western portions of Afghānistān, where they have redeemed large districts from the wilderness. They are thus made: a shaft five or six feet in depth is sunk at the spot where the stream is to issue on surface, and at regular intervals of from 20 to 50 or more paces, in the direction of the hill, whence it has been previously ascertained that a supply of water will be obtained, other shafts are sunk and the bottoms of all connected together by slightly sloping tunnels. The depth of the shafts increases with their distance from the original one according to the slope of the ground. Their number and the length of the "kārēz" depends on the supply of water met with, the quantity required, and the distance of the spring from the habitable or culturable spot. The position of the shafts is marked by circular heaps of earth on the surface and their orifices are usually closed, the covering being removed at intervals of a year or more for the purpose of cleaning and repairing the shafts and tunnels. Much experience is required to select a spot from which a plentiful and lasting supply of water will be obtained. Not unfrequently, the water is brackish and unfit for drinking, from the large quantity of nitre it holds in solution, and many are largely impregnated with carbonate of lime, which is sometimes seen deposited along the margins of the stream. Some kārēzas afford a constant supply of water for ages, whilst others become exhausted before they have paid for the cost of their construction. The most ancient kārēz in Afghānistān is at Ghaznī. It is said to have been made by Sūltan Mahmūd Ghaznavi, and it now waters the garden of his tomb and the fields around. On the other hand, it is not an uncommon occurrence to see once flourishing villages and gardens deserted and in decay, owing to the exhaustion of their only source of water. Of this there are several instances in the Kandahār district. The villages between Khēl-i-Akhūn and Mōhmand Kalla have of late years, it is said, been deserted owing to this cause. "Kārēzas" are occasionally, though rarely, constructed at the government expense;

sometimes at the cost of some noble of the land (though now-a-days this is as rare as the former case); but most commonly at the expense of the villages that are to profit by its use, between whom the cost and the use of the water is equally divided, or proportionally so according to the circumstances of relative numbers, &c. The infringement of previously settled stipulations is but too frequent a cause of enmity and bloodshed between the members of adjacent villages, when the government steps in and takes the control of the water-supply into its own hands, of course making a very profitable arrangement for itself.

"Lallam" is the term applied to cultivated land solely dependent on the rains for its supply of water. The fields are usually banked all round, so as to keep and contain all the water that falls or flows into them from higher ground. A considerable portion of the land in the Kandahār district is "lallami," the "ābi" land being principally confined to the vicinity of the rivers Tarnak and Argandāb, which, during the hot season, are almost entirely exhausted for purposes of irrigation. In Kandahār, wheat is principally a "lallam" crop, and returns in average years from 40 to 50 fold, whilst the same grain raised in "ābi" yields from 30 to 40 fold. Barley is chiefly raised in "ābi" land, and yields on the average 60 fold. "Juar" or Indian corn also requires irrigation, and in good seasons is said to yield 80 to 100 fold.

Elphinstone gives the following particulars respecting the culture of wheat, which is the staple grain of the country. The land is always watered before it is ploughed, in every situation where water can be obtained. It is ploughed deeper than is usual in India, and with a heavier plough, but still one pair of oxen are found quite sufficient for the labor. The drill plough, which is used in India, is not known, and all the sowing is broad-cast. The place of a harrow is supplied by a plank, which is dragged over the field; a man stands on it to guide the cattle, and increase the effect of the harrow by his weight. After this operation, some farmers give another water, but most leave it till the grain has risen to a considerable height, when they turn in cattle to eat it down; after which they water it again, and some give another water in winter; but in most parts of the country it is either covered by the snow throughout that season, or sufficiently moistened by the winter rain. The rains in spring are material to the wheat, but do not supersede the necessity of irrigation; one water at least must be given in the course of the season; but some water three times a month till the corn begins to ripen. The crop is reaped with the sickle, which indeed is the only instrument used for cutting down grass and all kinds of grain. The use of the flail is unknown for separating the grain from the straw; it is either trodden out by oxen, or forced out by a frame of wood filled with branches, on which a man sits and is dragged over the straw by cattle. This seems to be the way in Persia also. It is winnowed by being thrown up to the wind with a large shovel. When cleared, the grain is generally kept in large round hampers (like gabions), which are supported by wooden feet, and plastered with mud. It is also kept in unburnt earthen vessels, and in coarse hair-cloth bags. The Dūrānīs often heap it up in barns, and in towns it is stored in large granaries.

It is ground into flour by wind-mills, water-mills, or hand-mills. The wind-mill is not generally used, except in the west, where a steady wind can be relied on for four months in the year at least.

The water-mills are peculiar. The wheel is horizontal and the feathers are disposed obliquely, so as to resemble the wheel of a smoke-jack. It is within the mill, and immediately below the mill-stone, which turns on the same spindle with the wheel. The water is introduced into the mill by a trough, so as to fall on the wheel. The wheel itself is not more than four feet in diameter. This sort of mill is used all over Afghānistān, Persia, and Turkistān.

The hand-mill is used by the part of the population that live in tents, and also in the rudest parts of the country; it is simply two flat round stones, the uppermost of which rests on a pivot fixed in the lowest, and is turned by a wooden peg, which is fastened in it for a handle. Except where hand-mills are used, a miller has a distinct trade, and is paid by a share of the corn which he grinds.

I can, says Elphinstone, say little about the succession of crops adopted by the husbandmen of Afghānistān. It seems to be only in the very poorest parts of the country that land is allowed to lie fallow for a year. It is more frequent to cultivate the autumn harvest one year, and the spring one the next; but in some places, where manure is in plenty, both are raised in one year. The manure used is composed of dung and straw collected in dunghills, of ashes, the mud of old walls, and various other substances. The dung of camels is carefully avoided, from a notion that it impregnates the land with saltpetre. Lime and marl seem both to be unknown.

Horses are employed to draw the plough in Tūrkistān and in the Eimak country, but in no other part of Afghānistān. That task is generally performed by oxen, but in Shōrāwak and in Seistān, it is done by camels, and asses are employed in some parts of Afghānistān. Grain, manure, &c., are generally carried about the farm by asses or bullocks, and sometimes by camels; carts, as has been observed, do not exist in the country.

The cultivated vegetable products of Afghānistān, says Bellew, are wheat, barley, maize, millet, rice, pulses, peas, beans, carrots, turnips, cabbages, onions, lettuces, cucumbers, melons, egg-fruits, tomata, beet-root, &c., and in some districts, as in Kābal, Jālalabād and Kandahār, potatoes (introduced by the British) are raised.

The cultivation of oats is confined to the northern borders, but they are often seen in the wild state in the corn fields in all parts of the country. Madder and tobacco, both articles of export, cotton, opium, sessamum, mustard and other special crops are raised in certain districts. Indian hemp is grown around the towns and cities solely for its intoxicating properties. Clover and lucerne are everywhere cultivated as fodder crops.

Fruits.—The fruits of Afghānistān, *viz.*, the apple, the pear, almond, peach, quince, apricot, plum, cherry, pomegranate, grape, fig, mulberry, &c., each of which has many varieties, are produced in profuse abundance and of excellent quality in all the well cultivated districts of the country. They form the principal food of a large class of the people throughout the year both in the fresh and preserved state, and in the latter condition are exported in great quantities. The walnut, the pistacia (in the northern borders only), the edible pine, and rhubarb grow wild in the northern and eastern highlands, and with the exception of the last are also articles of export. The fruit of the mulberry in the Kābal district is dried and packed in skins for winter use; masses of this cake are often reduced to powder and used for the same purposes as corn flour.

Of the uncultivated vegetable products, assafœtida is one of the chief. The plant yielding this gum resin, the naithex assafœtida, grows wild most plentifully in the sandy and gravelly plains that form the western portion of the country. It is never cultivated, but its peculiar product is collected in the deserts where it grows, and is for the most part exported to Hindūstan and the Panjāb, &c.

The assafœtida trade of Western Afghānistān is almost entirely in the hands of the Kākars. During the collecting season in April, May and June, about four or five weeks after the new leaves have sprouted from the perennial root, many hundreds of Kākars are scattered all over the country from Kandahār up to Herāt. The plant is met with in greatest abundance in Anār-dara and the Helmand districts; though found more or less in all parts of the country. The gum resin is obtained in the following manner, and all collected at Kandahār, whence it is carried into the Panjāb, Sind, &c.

The frail vaginated stem or the low cluster of sheathing leaves, the former belonging to old plants and the latter to young ones, is removed at its junction with the root, around which is dug a small trench about six inches wide and as many deep. Three or four incisions are then made round the head of the root, and fresh ones are repeated at intervals of three or four days; the sap continuing to exude for a week or fortnight according to the calibre of the root. In all cases, as soon as the incisions are made, the root head is covered over with a thick bundle of dried herbs or loose stones as a protection against the sun; where this is not done, the root withers in the first day and little or no juice exudes. The quantity of assafœtida obtained from each root varies from a few ounces to a couple of pounds' weight, according to the size of the roots, some being no bigger than a carrot, whilst others attain the thickness of a man's leg. The quality of the gum differs much, and it is always adulterated on the spot by the collectors before it enters the market. The extent of adulteration varies from one-fifth to one-third, and wheat or barley flour or powdered gypsum are the usual adulterants. The best sort, however, which is obtained solely from the node or leaf-bud in the centre of the root head of the newly sprouting plant, is never adulterated, and sells at a much higher price than the other kinds. The price of the pure drug at Kandahār varies from four to seven Indian rupees per "mān-i-Tabrez" (about 3 lbs.), and of the inferior kinds from one and a half to three and a half Indian rupees per "man." The assafœtida is commonly used by the Mahamadan population of India as a condiment in several of their dishes, and especially mixed with "dal." It is not an article of general consumption in Afghānistān, though often prescribed as a warm remedy for cold diseases by the native physicians, who also use it as a vermifuge. The fresh leaves of the plant, which have the same peculiar stench as its secretion, when cooked are commonly used as an article of diet by those near whose abodes it grows. And the white inner part of the stem of the full grown plant, which reaches the stature of a man, is considered a delicacy when roasted, and flavored with salt and butter.

Among the numerous other indigenous wild plants whose fruit, secretions, or the entire herb are used by the natives as domestic medicines, food, or for other useful purposes, my space permits the mention of a few only.

The wild rue and wormwood have already been mentioned, as also the orchis. Several species of this genus are met with, and one (orchis mascula) yields the dried tuber known as "salib misri;" it is found only in certain

spots in the mountains. There are two sorts met with in the bazars, and both are known by the same name; one is imported from Russia and Persia, and the other is the produce of the indigenous plant. The imported article is most esteemed, the tubers being of larger size, proportionally heavier and of better quality than the home root. As sold in the bazars, however, both kinds are often found mixed with each other, and always with the dried bulbs of a mountain squill. The camel's thorn (hedgsarum albagi) which abounds throughout the country is said to yield a kind of manna, the "turanjabin" of the bazars. At Kandahār, says Bellew, I have watched many patches of camel's thorn through the year, but never succeeded in finding any signs of exudation of sap, or of the tears of manna. Those who sell the drug, however, say that it is only found in sandy wastes, where the plant grows in great patches often mingled with the dwarf tamarisk, from which also manna is sometimes obtained. Such sandy regions are also the habitats of a species of fly which by piercing the bark for the deposition of its eggs is probably the cause of the exudation of the manna. There are two kinds of manna met with, *viz.*, "taranjabin and sirkhisht." The camel's thorn and perhaps the tamarisk are the usual sources of the "taranjabin," for as sold in the shops, its small round grain or tears are mixed with the withered red papilionaceous flowers of the camel's thorn together with its leaves and thorns, whilst the "sirkhisht," which is in large grains, irregular masses or flat cakes, mixed with little black or brown and rough fragments of broken twigs, is obtained from a tree that grows in the highlands of Kābal, and is called by the natives "sīah choh" (blackwood) which is probably from its description a fraxinus or ornus.

In the eastern highlands are found many species of the jujube tree (zizyphus), called by the natives "ber" and "anab." They yield edible fruits, which in the dried state are used as cooling adjuncts to purgative drafts, and as "sharbats" in catarrh and bronchial affections. The larger variety of "anab" is cultivated as an orchard tree in many districts. Generally distributed are the takhum (pistacia rabulica) and the khinjak (pistacia khinjak). The fruit of both are eaten by the natives, and yields an oil used for burning and culinary purposes. The khinjak yields quantities of a very terebinthinate gum or mastic, called by the natives "mastak-i-khinjak," and which, as also the dried fruit, are exported to the Panjāb, Sind, &c.

The mastic is used as a masticatory, and in various medicinal unguents and plasters; and the fruit, bruised, is used in sharbats, &c., as a warm stimulant and antispasmodic. The Atchakzaes, an Afghān tribe, inhabiting the Toba mountains, where these tribes are very plentiful, use the fruit (preserved in skins and mixed with their resin) as an ordinary article of diet, a favorite combination being made with curds of milk and khinjak paste. The true pista tree (pistacia orientalis), though occasional trees are met with, does not grow in Afghānistān. The pista nuts enter the country from Tash-kūrgān. Another tree yielding edible fruit is the "sanjit" of the Persians and the "sanzilleh" of the Afghāns (Elæaguns orientalis). It is found along the banks of water-courses in most districts, but is more plentiful in the western part of the country. The trees are remarkable for their silvery lepidote and aromatic foliage. The fruit (ompe) is usually eaten boiled with rice in the same manner as apricots in the dried state, or else it is consumed fresh. A tree known by the vernacular term "amlak" yields a small berry about the size of a gooseberry. There are

besides several species of edible berries that grow wild in the hills; they are generally classed under the comprehensive term "gurgura" by the natives. A great variety of wild herbs, such as plantains, fumitory, marjoram, basil, borage, buglass, &c., are used as medicines by the native physicians, and some of them, as the chicory or wild endive, are cultivated for this purpose. Mushrooms in great variety and other fungi may be here mentioned as being gathered as food in most parts of the country. They are known by the Afghān and Persian terms "kharere" and "samarogh," and constitute a considerable portion of the food of some classes of the peasantry, the nomads, and especially of the Hindū population of towns, &c., to whom they supply the place of meat.

Flora.—The following notes on the flora of Afghānistān are also by Dr. Bellew:—In submitting, he says, the following remarks on the botany of Afghānistān, I am constrained in apology for its incompleteness to premise that they are the result of very limited opportunities of observation in that portion only of the country traversed by the mission. The subject is arranged in two parts in accordance with the different habitats of the plants. Thus, in the first part, are mentioned some of those plants more commonly met with on the plains, and in the second some of the principal plants and forest trees found in the hills and mountains. But before entering on this discription it will be as well first to dispose of a number of those common, but widely-distributed herbs that are found to occupy similar soils in different localities, and the general characters of which may be inferred from the following brief enumeration.

Plants of cultivated districts.—In all cultivated districts, and occupying the cornfields, meadows, garden and orchards, and the roads and watercourses about them, exists a rank vegetation of herbs which may be included under the comprehensive term "weeds." Among these may be mentioned the common buttercup (ranunculus), the pasque flower (anemone), the mouse ear chickweed (myosurus), the larkspur (delphinium), and other genera, as also the nigella sattiva of the same family of plants, together with the plantain or ribbed grass, the corn blue bottle, the fumitory, caperspurge, binweed, &c., as commonly found in the cornfields. The root of a variety of caperspurge with yellow inflorescence is in common use among the peasantry as a purgative.

The yellow or millefoil, used as an aromatic bitter medicine by the natives under the name of "bu-i-mādārān," the wild chicory, often cultivated for the sake of its seeds which are extensively used in medicinal and other sharbats, and other composite plants, such as the ox-eye, hawkweed, dandelion, ragworts, thistles, mint, thyme, basil and other labiate herbs, abound in the clover and lucerne fields, and chequer them with the varied hues of their flowers. The seeds of most of them are used in sharbats as medicines. Those of basil are called "tukhm-i-raihān" and are most favourite of the "Khunukiāna" or "cold" remedies of the native physicians. Several varieties, vicium, ervum, astragalus, and other small herbs of the leguminous order are met with in the same situations as the above. The lesser orobanche is a common parasite in the field on the roots of the clover and lucerne, and it is also frequently seen in the tobacco plantations.

The scurvey grass, the shepherd's purse and other cruciferæ, as the wild mustard, wild turnip, &c., are trod on at every step on the road sides, where also saxifrages, dwarf mallows, the wild carrot, &c., abound.

In the gardens the dock and the common sorrel, luxuriate,—the latter is used as a pot herb by the natives. The shady banks of the water-courses are adorned by the starwort, the ragged robin, the campion, the goosegrass or cleavers, as also by the cranesbill and other pelargoniums, and occasionally the clematis or traveller's joy is met with.

On the outskirts of cultivation are the datura, the seeds of which are used by the natives as a remedy in some forms of dyspepsia, the deadly night-shade called "anabu-i-salst," and whose berries under the name of "sag-augurk" are commonly used as a sedative medicine; and another plant of the same family, the "bad-i-panír" (puneeria coagulans), the berries of which are eaten as a carminative, and also used for coagulating milk and making cheese, whence its name. There are other plants of a similar kind.

Rushes, duckweeds, &c., abound in the stagnant wet ditches, where also the fool's parsley, hemlock and other umbellifers, and some ravunculi, &c., are found.

Lowland plants.—The plains of Western Afghānistān or that portion of them contained between Ghaznī and Girishk (my observations being limited within these points, though, as far as I can learn, the botanical character of the country does not differ materially so far westward as Herāt), consisting as they do of sterile, gravelly and sandy expanses, curtailed and cut off from one another by mountain ridges of bare rock, are neither thickly populated nor well clothed with vegetation. The cultivated districts present the only really green spots in this region, the rest is a wild desert, supporting scattered patches of brushwood, but no large trees.

In the cultivated districts, the mulberry, the willow, the poplar, and the ash (fraxinus excelsior) are the principal trees, and their presence here is owing to the agency of man.

In the desert wastes, on the other hand, the vegetation is scant, trees are rarely or not at all met with, and at scattered and distant intervals only a stunted brushwood prevails. This, in sandy spots, is principally made up of the dwarf tamarisk, growing from the roots of which is often seen the scaly leafless stem of the greater orobanche. The tamarisk is a source of the fuel used for domestic purposes in this region.

Its thin long twigs are worked into baskets and coarse mats, &c. In such situations are also found several species of salsola, which are burned for the soda and potash they yield. In other places the brush-wood consists chiefly of scattered plants, among which the camel's thorn (which is often seen choked by the dense meshes of the parasitic dodder and is the source of the manna known as "taranjabin)," the spiny resh harrow (ononis spinosa) and many other genera of leguminous plants, armed with spines and bearing papilionaceous flowers, are the most common. The long and fibrous root of the resh harrow is often used by the natives as a tooth brush, and is hence called by them "buta-i-maswak." The slender climbing stem of another plant found in the hills, but of which I have not succeeded in obtaining a specimen, is also used for a similar purpose. The sensitive mimosa and varieties of acacia, known by the term "babul," and belonging to the same order of plants as the above, are also occasionally met with, especially in the south-western portion of the country, as also the bair, jujube and other species

of zyzyphus. The Z. jujuba is often cultivated in orchards for its edible fruits, which are also used as medicine in bronchial affections, &c. In some places occupying the sides and hollows of ravines are found the rose bay (nerium oleander), called by the natives "kharzarah" from its poisonous effects on horses, asses, &c., the wild laburnum, and various species of indigofera, which more or less abound in all moist situations in the country.

Between these patches of stunted brushwood the country is thinly clothed with grassy tufts and many herbs that afford pasture to the flocks that visit this region in the winter and spring months. Deserving of mention (though already described in another place) are the absinth and wild rue on account of their prevalence and universal distribution here. Besides the absinth many other composite plants are met with, but principally the thistle or carduns genus, and mingled with these are found the orchis, blue flags and other species of iris. Such are the principal plants noticed by the traveller, and will serve as an illustration of the kind of vegetation met with on the plains of Afghānistān.

To sum up then, the flora of this region comprises many genera of the botanical orders leguminosœ, compositœ, cruciferœ, umbelliferœ, labiatœ, boraginaceœ, solanaceœ, &c., and of each of which orders several genera are cultivated. Thus, of the first named, clover, lucerne, &c., and various kinds of pea, bean, pulse and lentin, &c., are cultivated as food for man and beast. Of the cruciferœ the Kābal cabbage, celebrated for its size and flavor, and species of sinopis called "sarsham," raised for the oil yielded by its seeds, whilst the young leaves are used as greens, are the chief members. The carrot, fennel, cummin, coriander among the cultivated species, and the assafœtida and "komal" (prangos pabularia), &c., among wild species, represent umbelliferœ. The last named is found in great abundance in the hilly country at Ghaznī, and is said to extend through Hazāra to Herāt. It is stored up as a very nourishing fodder for cattle and horses during winter. Besides the orders mentioned, some fumitories, malvaceœ, saxfrages, orchids and galiacœ are common. Of this last order the madder (rubia tinctorum) is largely cultivated and exported. The borage order is represented by the "forget-me-not," borage, comfrey, alkanet, varieties of cynoglossum, symphytum, &c. But these are more abundant in the higher grounds.

Mountain plants.—The peculiar and characteristic distribution of vegetation in the mountains of Afghanistan is worthy of notice. The great mass of the vegetation is confined chiefly to the main mountain ranges themselves and their immediate off-shoots, and gradually diminishing in abundance with the extension of the spurs starting off from these main ranges, is almost altogether wanting on their distant or terminal prolongations. This is well exemplified in the Sūfēd-Kōh range.

Here on the White Mountain itself and on its immediate branches, and at an elevation of between 6,000 and 10,000 feet above the sea, the vegetation is characterised by an abundant growth of large forest trees, among which conifers are the most noble and prominent, and several genera are met with. Of the following, I obtained specimens, *viz.*, deodar (cedrus deodara), the spruce (abies excelsa), the long-leaved pine (P. longifolia), the cluster-pine (P. pinaster), the edible pine, (P. pinea), which yields the nut known as "chalghoza," and the larch (P. larix). The hazel, the yew, the arbor vitœ (thuja orientalis), and the

juniper are also here met with, together with the walnut, the wild peach and almond, which last is the source of the bitter almonds met with in the bazars. Growing under the shade of these are found several varieties of the rose, the honey-suckle, the currant, the gooseberry, the hawthorn, rhododendron, &c., and a luxuriant herbage vegetation, in which the ranunculus family holds an important place on account of the frequency and number of its genera.

The lemon and wild vine are also met with here, as also the "amluk;" but these are more common in the northern mountains. The walnut and oak descend to the secondary heights, where they become mixed with the ash, the alder, the khinjak (pistacia khinjak), the arbor vitœ, juniper, and species of phaca and astragalus. Various indigoferœ and the dwarf laburnum are also here met with. Three varieties of oak are met with on the Sūfēd-Kōh, *viz.*, the evergreen, the holly-leaved and the kermes oak.

Lower than these again, and at an elevation of about 3,000 to 6,000 feet above the sea, the wild olive, species of rock rose, the wild privet, acacias, mimosas, the barberry, and species of zyzyphus, &c., are met with; and in the eastern ranges, as in the Mīranzai and Afrīdī Hills, the dwarf palm (camœrops humilis), the acacia, the bignonia or trumpet flower, the sissoo, the saloadra, persica, verbena, acanthus, &c. Variety of gesnus, &c., are also met with.

The lowest or terminal ridges, especially towards the west, present a bare aspect, and support but a scanty vegetation, which is for the most part entirely herbal. Shrubs are only occasionally met with, but trees rarely or never. The plants here met with comprise most of those that form the undergrowth or herbal vegetation in the higher ranges. Labiate, compound and umbelliferous plants are the most common. Violets, various species of delphinium, and other genera of ranunculaceœ are met with in the moist or sheltered portions of the hills; whilst the rhubarb or "ravâsh" plant and many spiny and thorny species of the order cyophylleœ abound in the opposite situations. Hare-bells, blue-bells and other campanulaceœ are sometimes here met with, but they are more abundant in the higher regions; the same may be said of the jointed fir-bush, a variety of genetum. Orchids in great variety abound in the hills, as well as in the higher plains; and in spring their flowers clothe the country with a white carpet, chequered by the varied hues of the red, white and yellow tulip, lilies, hyacinths, daffodils, &c. Ferns and mosses are confined for the most part to the highest ranges, not finding sufficient moisture in the lower ones.

Such are the more familiar plants that attract the attention of the traveller amongst a number of others that cannot be recognized at this season of the year (June), their flowering period having passed by or not commenced.

Bellew has the following remarks regarding the manufactures of Afghānistān:—

Manufactures.—The production of silks and the manufacture of felts, postīns and rosaries are the principal industrial products exclusive of agriculture.

Silk is produced in considerable quantity at Kandahār, both in the city and in the villages around. The eggs commence hatching about "Nau roz," the 21st March. For five or six days previously they are carried about the person in small bags which are at all times in warm and dry places. As soon as it is ascertained that the worms are emerging from their shells, the eggs are spread out on a sheet stretched by the four corners at

a convenient height from the ground, in a clean airy and whitewashed room, and as the worms are hatched they are removed into an adjoining room prepared for them. This is long, lofty and airy, and the windows are supplied with screens to keep out flies and prevent too much glare. Along its centre extends a frame-work of wood about four feet high and covered with mats (chatti). On these the worms are placed and regularly supplied with young and fresh mulberry leaves. The worms are never touched with the hand,—all handling is carefully avoided: they are transferred from the sheet on which they are born to the platform on which they are finally to entomb themselves in their cocoons, together with the twigs or leaves on which they have crawled, a supply being always strewed on the sheet. The eggs continue hatching during a period of two or three weeks, and those which are later than this usually do not hatch at all. As soon as the caterpillars are born they commence eating, and with little intermission continue the process for nine days, at the conclusion of which they sleep continuously for three days, and on waking, again continue eating for three days, and so on, alternately sleeping and eating for periods of three days. In this manner the time is passed till the 60th day, on which the caterpillar commences and completes his cocoon. Some spin their cocoons during the eight or ten days preceding the 60th day from that of their birth, but seldom later. When all the worms have spun their cocoons the latter are collected in heaps in a third room. From these, those intended for seed are then separated and the remainder stored in heaps according to size, color and quality. The cocoons intended for breeding are strung on threads carefully avoiding injury to the chrysalis, and suspended over a clean sheet stretched beneath them in the breeding room. During eight or ten days the moths continue to come out of the cocoons and collect together on the sheet, where after a time the females lay their eggs and then die in the course of a week or ten days. The eggs are collected in bags and kept in boxes or jars till the approach of the next "Nau roz," all moisture being avoided and guarded against. The greatest cleanliness is always observed in all parts of the building, and no sick man, especially any afflicted with disease of the skin, is permitted to attend the worms, and all noise or anything tending to alarm them is carefully avoided; whilst great pains are taken effectually to exclude flies, at the same time providing a free access of air and light. During the night the building is lighted with lamps, and several attendants keep watch for the safety of the worms. In the still of night the noise made by several thousands of worms feeding at the same time is described as very loud and astonishing, and resembling the sound of continuous sawing.

The cocoons collected for their silk are spread out in the sun for two or three hours, by which the chrysalis are killed and the cocoon rendered soft and pliant, and when taken in the hand feels hot and steamy. They are then cast into a large copper boiler containing a sufficiency of hot water, in which they are boiled and stirred about briskly with a slender rod called "shákh girdák" till the fibres become loose and free in the water. A bundle of the fibre is now caught up on the point of the stirring rod and attached to a wheel on which it is wound off. Four seers of fresh cocoons after exposure to the sun lose 2¾ seers of their weight. From the remaining 1¼ seers of dry cocoons are produced 10 "chattacks" of silk and

10 "chattacks" of chrysalis. The 10 chattacks of silk lose two chattacks in weight by treatment in the boiler, the loss consisting of dirt, greasy matter, &c. The eight chattacks left yield two sorts of silk in equal proportion, *viz.*, charkhi resham and sarnak resham. The first is the best and almost entirely exported to Bombay. The price in Kandahār is 12 Company's Rupees for four chattacks. The sarnak resham or that wound off on the fingers as the former is on the wheel, as their respective names express, is of inferior quality and entirely consumed in the district, and is chiefly used in the ornamental embroidery of cloaks, saddle-cloths, &c., &c. Its price varies from four to seven Company's Rupees for four "chattacks" according to quality. The silk prepared from the cocoons from which the moths have escaped is called "Pila" resham or "Kanjin," and is inferior to the "Sarnak" resham, though used for similar purposes.

The silk produced at Kandahār is capable of much improvement. The cocoons are small and of unequal size, and of different colors, yellow, white and bluish, according to the thickness of the silk; the majority of the worms are reared in the villages around, but principally in those along the river Argandāb, where also the mulberry trees are most abundant. In Kohan Dil Khan's time, the mulberry trees around Kandahār were estimated at a lakh, and the number has not since diminished. The whole of the silk produced in the district is monopolized by the Sirdar, to whose agent alone may the producers sell their silk. Some in return receive cash, but the great majority have their names and amount of silk brought entered in a book, and a corresponding remission is made in their quota of the revenue in return. Eggs are supplied by the Sirdar's agent to all applicants "gratis." The villagers, however, not profiting by the work, take little interest in it, and the numbers of breeders diminish yearly, and consequently the quantity of silk produced, whilst its quality, rather than improving, deteriorates owing to the quality of food the worms are supplied with. In Herāt where the worms are reared in greater or less quantity in almost every house, the mulberry tree is described as being cultivated in plantations of young bushes, for the purposes of supplying the worms with a tender and juicy food, on which diet the health of the worms is maintained, whilst their peculiar productive qualities are greatly increased. In Kandahār no pains are taken with regard to the quality of the diet of the silk-worms, but the extremities generally of the branches of old and young trees alike are lopped off for their food. And the trees are generally let out on hire by their owners to two parties at the same time—to the silk producer for the leaves, and to the fruiterer for the fruit. Besides the silk trade, several others are pursued in Kandahār, and afford occupation and support to hundreds of families. The principal are the manufacture of felts, rosaries, and copper vessels of all sorts, whilst dyeing gives occupation to a large class also. Sheep-skin coats are also extensively manufactured. A few notes with regard to some of these may not here be out of place.

Felts are extensively manufactured at Kandahār, whence they are distributed throughout the country, and exported to the Panjāb and Persia; to the latter country in exchange for her own felts.

The mode of manufacture is apparently very simple, and the beauty and accuracy of the patterns in the finer kinds is astonishing. A large mat called "chapper," formed of the stems of the guinea-grass, bound together

with thin cords and crushed, is the principal instrument used in their production, and for the finer kinds, a large knife is used for mowing down the surface to an equal level, and developing the clearness of the pattern. The "U'n," which, in the best sort of felts, consists entirely of sheep's wool, is usually a mixture of wool with goat's and camel's hair picked and cleaned. This is spread out evenly on the "chapper," which is then rolled up with firm pressure with the feet (the Pēshāwarīs employ the back of the fore-arm in this work), unrolled and rerolled from the opposite end. This process of rolling backwards and forwards, which occupies a considerable time owing to the slow and continued "to and fro" action that accompanies the rolling and unrolling and revolving, is continued for four or five hours, by which time the fibres have become firmly and intimately interwoven. The felt is now taken up, washed with soap and water, dried and again stretched on the "chapper," when colored patches of wool are arranged according to pattern on its surface, and the whole is then again submitted to the rolling process for four or five hours, after which the felt is completed and fit for use. The finer kinds are trimmed with a mowing knife, which greatly improves the appearance, and brings out the distinctness of the colors. These felts are commonly used as carpets, cushions, bedding, horse clothing, &c., and by nomades as a warm lining for their hair tents. They vary in price one or two rupees to fifty or sixty per piece, according to pattern, size, and quality.

Rosaries are extensively manufactured at Kandahār from a soft crystallized silicate of magnesia (chrysolite), which is quarried from a hill at Shahmaksūd, about 30 miles north-west of the city, and where also a soft soap-stone (steatite) and antimony are obtained in considerable abundance. The stone varies in color from a light yellow to a bluish white, and is generally opaque. The most esteemed kind, however, is of a straw color and semi-transparent, and much resembles amber; some specimens are of a mottled greenish color, brown or nearly black, and are used for the same purposes as the lighter varieties. From all kinds, rosary beads and charms of various sorts are made, and largely exported, especially to Mecca. They vary in price from a couple of annas to a hundred rupees in Kandahār. The dust and débris produced in turning the beads, &c., when reduced to powder, is used by native physicians as a remedy for heart-burn.

The postīn manufacture is one of the most important of the industrial occupations of the people in the towns and cities; and of late years the trade has been greatly increased, owing to the demands for this article created by the wants of the native army of the Panjāb, by which it has been very generally adopted as a winter dress. The leather is prepared, and made up in each of the large towns of Kandahār, Ghaznī, and Kābal, on an extended scale, giving occupation to many hundreds of families. Those prepared at Kābal are considered the best, and are the most largely exported. Pēshāwar draws its supplies from this city and Ghaznī. Kandahār, for the most part, supplies the Sind frontier and the adjoining Derajāt.

The following is a brief outline of the various processes the sheep-skin passes through before it becomes fit to wear as a postīn:—

The dried sheep-skins, as collected from the butchers and others, with the wool entire, are in the first place made over to the "chamār" or currier for curing. The currier steeps them in running water till soft and pliant, and at the same time clears the wool of all impurities by the aid of soap. After

this the wool is combed out, and the skin is stretched on boards by means of nails at the corners. The inner surface, which is uppermost, is then smeared over with a thin, moist paste, composed of equal parts of fine wheaten and rice flour, to which is added a small proportion of finely powdered salt. This mixture is renewed at intervals of twenty-four hours, four or five times; and during this period the skin is exposed to the sun, and kept stretched on the boards or frames of wool. After this the skin, the paste being in the first place scraped off, is washed again in running water, and then laid out in the open air to dry. When dry, the loose cellular tissue and fat adhering in shreds to the inner surface of the skin, are removed by means of an iron scraper, an instrument with a broad and sharpe-edged blade, which is worked by a projecting handle on each side of it. After the inner surface has been cleaned by the scraper, the skin is again put on the stretcher, the surface slightly moistened with water, and treated with the tanning mixture, which is rubbed in with some force for several minutes, and then left to dry for a day or two. This tanning mixture, owing to the properties of its chief ingredient, also dyes the skin of a yellow colour, which is deep in proportion to the quantity present in the mixture, the proportions of the ingredients of which vary more or less slightly in different places, and also as prepared by different manufacturers.

The tanning mixture commonly used for postīns at Kandahār is described as consisting of the following ingredients, and the aggregate of the quantities here given is said to be sufficient to tan one hundred skins, *viz.*, dried pomegranate rinds, 18lbs., powdered alum, 4lbs., red ochre (from Herāt) 8oz. These are all finely powdered and mixed together, and then half a gallon of sweet oil (sesame), or as much as may be sufficient to render the mixture of the consistence of a thick paste, is added. This mixture is spread thinly over the skin, and rubbed into it for some minutes with the flat of the hand. It is then allowed to dry on for one, two, or three days, after which it is carefully scraped off, and the skin is rubbed, pressing firmly with a wooden roller, which detaches any adhering particles of the mixture. From these the skin is then thoroughly cleared by crumpling between the hands, shaking and beating with thin twigs, a process by which the skin is also rendered soft and supple.

The processes of curing and dyeing the skins are now completed. In some parts of the country, but chiefly, I believe, in the western districts, instead of pomegranate rinds, alum alone is used mixed with a white clay. In such cases the skin, when cured, is of a white colour, and generally, it is said, coarser to the touch than those prepared with pomegranate rinds. At Kābal, the pomegranate rind is used in greater quantity than in other parts of the country, and consequently, the colour of the skins cured there is of a deeper yellow; they are, moreover, generally prepared with greater care, and are, therefore, softer, and on this account more esteemed than those prepared either at Ghaznī or Kandahār. The skins being made ready, by the processes above described, for making into coats, are next handed over to the tailors, who cut them into strips of two feet long by four or five inches wide, and stitching these together make up into small coats with short sleeves, called "postīncha," and which require only two or three skins; also into longer coats that reach down to the knees, and are furnished with full sleeves fitting close to the arm, called "postaki," and which require five or six skins; likewise into large, loose cloaks, of

cumbrously capacious dimensions, reaching from head to heel, and furnished with long sleeves, very wide above and narrow below, which project some inches beyond the tips of the fingers; these are called "postīn," and require ten or twelve skins. Usually the edges and sleeves of these coats are ornamented, more or less richly, with a thick and deep embroidery of yellow silk, and this is afterwards worked on by women.

The price of these coats ranges from one to fifty rupees, or more, according to size and finish. They are well adapted to the climate of the country, and, except in exposure to rain, when they are reversed, the woolly side is worn next the body. The postīn is a very cumbrous dress for out-of-door wear, and is consequently usually worn only in the house, where it serves as well for bed and bedding as for ordinary clothing. Amongst the poor, however, the postīn is worn constantly in-doors and out for months together. The nature of the material favors the harbouring of insects, &c., and few peasants are met with who do not carry about with them an immense population of vermin that live and breed in the meshes of their woolly clothing!

The khosai is peculiar to Kandahār and the country westwards. It is made up of thick felt (generally white when new), which is very worn and said to be perfectly waterproof. In shape it resembles the postīn, but it is much lighter in weight. It is made up of one large piece (that forms the body of the cloak) on to which the sleeves are sewn. They last a long time in wear, or at least the Afghān peasants (who for the most part are their only patronizers) make them do so; but they soon become full of vermin and dirt and unbearably odoriferous to any but those accustomed to wear them.

Besides the postīn and khosai, there is another national dress of the Afghāns worthy of notice; this is the choga, which, though more adapted for the cold weather, is nevertheless worn very generally all the year round. It is a loose cloak, in cut not unlike a gentleman's dressing-gown, and is made of material woven either from camel's hair or the wool of the rufus sheep, or that which grows at the roots of the hair of the goats in the northern parts of the country. Those made of camel's hair cloth are called shuturi choga, and are met with of various textures and shades of color. The common kind is of a very coarse texture and reddish-brown color, and may be bought at two or three rupees a piece; the best kinds are of very fine soft material, of a white or pale fawn colour, and their price ranges from eighty to one hundred or more rupees each. They are often richly ornamented with embroidery of gold lace, &c., and then sell at from £15 to £20 of English money.

The barraki choga is the one most commonly met with. It is made of barrak, a cloth woven from the wool of the barrā, or rufus-woolled sheep. The material is never dyed, and is consequently of the original color of the wool. The better kinds are of fine and soft texture, but they do not equal the best kinds of the shuturi choga.

The choga prepared from the wool of the highland goat is called "kurk" or "kurki choga." It is usually of a brown color, of different shades, from dark to light brown, and is far superior in softness and warmth to the material of the kinds above noted; it more resembles the "pashmīna" or woollen cloth of Kashmir, but is of a denser texture. The chogas of this material are always high-priced, and they are consequently only used by the wealthy. They are mostly manufactured in the Herāt District and in

the northern parts of the Hazāra country. In these regions the coarse long hair of the goat is woven into a strong material used as a covering for the "Khizdi" or nomad tent, and for making into sacks. Ropes are also made from the goat's hair, mixed with the coarser kinds of sheep's wool and camel's hair. Of late years a considerable export trade in wool has been created in Afghānistān, and one that is steadily increasing. But the wool that is exported is that of the white sheep, which, like the rufus-colored, is shorn twice in the year. The produce of the shearings from the former finds its way to England *viá* Shikārpūr and Karāchī, and is again returned to the Afghāns through the same channels in the form of broadcloth of very brilliant colors, which is highly prized by the rich as material for chogas and dresses of state.

Besides the materials already mentioned as being used in the manufacture of the postīn and choga (the two chief dresses of the Afghāns), there are a variety of others; but as the materials are scarce and expensive, these articles of dress are only seen amongst the wealthy of the land. A favourite choga amongst the rich is one of English broadcloth of a drab color, lined with the fur of the Sambur deer, an animal which is found in these regions only in the neighbourhood of the River Oxus. Such chogas are very expensive and can seldom be purchased for less than £60 or £80 of English money. Other furs are also used, as the ermine, squirrel, fox, "dila khafak," &c., which last, I believe, is the native name for the marten. Sometimes one meets with a choga lined with the breast feathers of various kinds of ducks (the breast portion of the skin of one kind of duck only being used for the same choga), and occasionally one sees a postīn made of the skin of the common ravine deer or gazelle, but these are not common.

At Kābal they make a red wine which was first introduced into Kābal from Kafaristān by the border tribes, from whom they obtained it by barter in leathern bottles of goat-skin. It is now largely produced in the Kābal district, especially its northern parts, by the nobility, most of whom have their own wine-presses. The method of making this wine is very simple. The juice of the grapes is squeezed into a large earthen vessel or masonry reservoir by treading under foot. From this the expressed juice flows through a small hole into a large earthen jar with a narrow opening at the top. When nearly full, the mouth of the jar is closed and the liquor allowed to stand for forty days. At the expiration of this time an empty flagon of fine porous clay is floated on the surface of the wine, which it gradually absorbs till full, when it sinks. The flagon is then taken out, its mouth closed air-tight with luting of dough, and placed aside in a cool place to ripen. If kept for three years, it is said to acquire great body and flavor.

Trade.—The trade of Afghānistān follows the routes—

1.—From Persia by Tehrān and Mashad to Herāt.

2.—From Khīva by Bokhara, Merv, Mūrghāb to Herāt.

3.—From Bohkara by Bokhara Karshī, Balkh Khūlm to Kābal.

4.—From East Tūrkistān by Chitrāl to Jālālabād.

5.—From India by the Khāibar and Ghwalarī passes.

6.—From Sind by the Bōlān Pass.

None of these roads being practicable for wheeled carriage, and none such existing in the country, goods are transported on the backs of beasts of burthen, principally camels.

The following list of imports from India to Afghānistān is taken from Davies' Trade Report :—

						Indian value.			Afghānistān value.		
		Rs.	A.	P.		Rs.	A.	P.	Rs.	A.	P.
Green tea ...	240 mds.	@ 110	0	0	per md.	26,401	0	0	28,800	0	0
Green and black tea	60 „	„ 55	0	0	„	3,300	0	0	3,600	0	0
Sugar ...	6,000 „	„ 12	0	0	„	72,000	0	0	90,000	0	0
Chob chini ...	5 „	„ 30	0	0	„	150	0	0	160	0	0
Wax ...	20 „	„ 40	0	0	„	800	0	0	900	0	0
Badian khataee ...	2 „	„ 28	0	0	„	56	0	0	60	0	0
Bakam ...	50 „	„ 10	0	0	„	500	0	0	550	0	0
Musk bags ...	50 in No.	„ 9	0	0	each	450	0	0	500	0	0
Soap ...	100 mds.	„ 13	0	0	per md.	1,300	0	0	1,400	0	0
Leather goat-skins	10,000 pieces	„ 0	14	0	each	8,750	0	0	10,000	0	0
Shoes ...	20 loads	„ 80	0	0	„	1,600	0	0	2,000	0	0
Do. ...	200 pairs	„ 1	12	0	„	350	0	0	400	0	0
		Total			...	115,657	0	0	138,370	0	0

And the exports are—

						Afghānistān value.			Pēshāwar value.		
		Rs.	A.	P.		Rs.	A.	P.	Rs.	A.	P.
Dulla khafak (fox furs) ...	100	@ 3	8	0	each	350	0	0	400	0	0
Barree, sheep-skins	2,000	„ 10	0	0		20,000	0	0	24,000	0	0
Postīns ...	4,000	„ 2	8	0		10,000	0	0	12,000	0	0
Kunawez and gool-buddun ...	8,000 yds.	„ 0	14	0	per yd.	7,000	0	0	8,000	0	0
Carpets ...	20 in No.	various				500	0	0	600	0	0
Blankets ...	40 „	„ 4	0	0	each	160	0	0	200	0	0
Puttoo ...	200 pieces	„ 26	0	0	„	5,200	0	0	6,000	0	0
Choghas shootree.	4,000	„ 8	0	0		32,000	0	0	36,000	0	0
Do. barak ...	2,000 „	„ 3	8	0		7,000	0	0	8,000	0	0
Do. pat and koork ...	100 in No.	„ 21	0	0		2,100	0	0	2,500	0	0
Stockings ...	3,000 „	„ 0	5	0		938	0	0	1,125	0	0
Gloves ...	1,000 „	„ 0	3	0		187	0	0	250	0	0
Arkchin caps ...	200 „	„ 0	14	0		175	0	0	200	0	0
Opium ...	3 mds.	„ 11	0	0	per md.	1,320	0	0	1,440	0	0
Tobacco ...	7,500 „	„ 6	0	0	„	45,000	0	0	52,500	0	0
Charm arak ...	40 pieces	„ 4	0	0		160	0	0	200	0	0
Slippers ...	1,000 pairs	„ 0	14	0		875	0	0	1,000	0	0
Cats ...	50 in No.	„ 2	0	0	each	100	0	0	250	0	0
Seyra ...	1,000 „	„ 0	8	0	„	500	0	0	1,000	0	0
Bulbuls ...	100 „	„ 0	0	6	„	3	2	0	6	4	0
Jalabird ...	500 „	„ 0	0	6	„	15	10	0	31	4	0
Dried grapes ...	5,000 mds.	„ 5	0	0	per md.	25,000	0	0	27,500	0	0
Raisin, green ...	3,500 „	„ 4	8	0	„	15,750	0	0	17,500	0	0
„ red ...	25,000 „	„ 3	4	0	„	79,250	0	0	93,650	0	0
Almonds ...	17,500 „	„ 7	0	0	„	122,500	0	0	140,000	0	0
Pistachio ...	200 „	„ 18	0	0	„	3,600	0	0	4,000	0	0
Khasta ...	100 „	„ 11	0	0	„	1,100	0	0	1,200	0	0
Cheegozah ...	250 mds.	„ 6	0	0	per md.	1,500	0	0	1,750	0	0
Ashtak ...	125 „	„ 5	4	0	„	657	0	0	750	0	0
Aloo Bokhara ...	200 „	„ 7	8	0	„	15,000	0	0	1,600	0	0
Dried mulberry ...	500 „	„ 2	12	0	„	1,375	0	0	1,500	0	0
Dried figs ...	20 „	„ 11	0	0	„	220	0	0	240	0	0
Apricots ...	100 „	„ 3	0	0	„	300	0	0	400	0	0
Green grapes ...	15 loads	„ 70	0	0	per load	1,050	0	0	1,400	0	0
Pears ...	10 „	„ 70	0	0	„	700	0	0	930	0	0

								Afghānistān value.			Pēshāwar value.		
			Rs.	A.	P.			Rs.	A.	P.	Rs.	A.	P.
Apples ...	75 mds.	@	4	0	0	per md.		300	0	0	375	0	0
Melons ...	300 mules	„	7	0	0	per load		2,100	0	0	2,400	0	0
Grapes ...	50 mds.	„	7	0	0	per md.		350	0	0	400	0	0
Pomegranates ...	2,000 „	„	4	8	0	„		9,000	0	0	10,000	0	0
Ditto seed-less ...	250 „	„	9	0	0	„		2,250	0	0	2,500	0	0
Joggery ...	500 „	„	5	8	0	„		2,750	0	0	3,000	0	0
Rice ...	500 „	„	3	8	0	„		1,750	0	0	2,000	0	0
Ghee ...	50 „	„	18	0	0	„		900	0	0	1,000	0	0
Nakhud ...	50 „	„	4	0	0	„		200	0	0	250	0	0
Buz guny ...	50 „	„	35	0	0	„		1,750	0	0	2,000	0	0
Isparak ...	25 „	„	11	0	0	„		275	0	0	325	0	0
Madder ...	250 „	„	13	0	0	„		3,250	0	0	3,500	0	0
Zufa ...	50 „	„	7	0	0	„		350	0	0	400	0	0
Assafœtida ...	200 „	„	13	0	0	„		2,600	0	0	2,800	0	0
Mauna ...	25 „	„	28	0	0	per seer.		700	0	0	750	0	0
Shu Kisht ditto ...	1 „	„	8	0	0	„		320	0	0	340	0	0
Shah Kakul sugar	25 „	„	5	0	0	per md.		125	0	0	150	0	0
Bahmuni Soorkh and Soofed ...	25 „	„	9	0	0	„		225	0	0	250	0	0
Jubibi ...	10 „	„	18	0	0	„		180	0	0	200	0	0
Quince seed ...	20 „	„	7	8	0	„		150	0	0	160	0	0
Indur lutteeb ...	5 „	„	18	0	0	„		90	0	0	100	0	0
Cumin seed ...	100 „	„	9	0	0	„		900	0	0	1,000	0	0
Tukhm-i-khair ...	5 „	„	18	0	0	„		90	0	0	100	0	0
Rose flowers, dried	50 „	„	12	0	0	„		600	0	0	650	0	0
Cowslip ...	25 „	„	7	8	0	„		175	0	0	200	0	0
Ditto flower ...	1 „	„	35	0	0	„		35	0	0	40	0	0
Saffron ...	10 seers	„	35	0	0	per seer		350	0	0	400	0	0
Coriander ...	25 mds.	„	4	8	0	per md.		112	8	0	125	0	0
Quince seed ...	10 „	„	35	0	0	„		350	0	0	400	0	0
Kasni ...	20 „	„	4	0	0	„		80	0	0	100	0	0
Tukhm rehan ...	25 „	„	7	0	0	„		175	0	0	200	0	0
Shavadarn ...	10 „	„	4	0	0	„		40	0	0	50	0	0
Gharee koon ...	15 seers	„	7	0	0	per seer		105	0	0	120	0	0
Khatmi ...	10 mds.	„	8	8	0	per md.		85	0	0	100	0	0
Kahoo ...	10 „	„	8	0	0	„		80	0	0	100	0	0
Reshe khatmi ...	10 „	„	9	0	0	„		90	0	0	100	0	0
Sulphur ...	25 „	„	7	0	0	„		175	0	0	200	0	0
Antimony ...	100 „	„	9	0	0	„		900	0	0	1,000	0	0
Henna ...	50 „	„	3	0	0	„		150	0	0	200	0	0
Salab misri ...	1 „	„	11	0	0	per seer		440	0	0	480	0	0
Mustgi Roomee ...	5 „	„	18	0	0	per md.		90	0	0	100	0	0
Kateera ...	10 „	„	12	0	0	„		120	0	0	130	0	0
Zurishk ...	1 „			......				18	0	0	20	0	0
Dried apricots, Saf-flower ...	150 „	„	18	0	0	per md.		2,700	0	0	3,000	0	0
Liquorice ...	10 „	„	4	0	0	„		40	0	0	50	0	0
Sujnimuttee ...	20 „	„	2	0	0	„		40	0	0	50	0	0
Poppy seed ...	50 „	„	4	8	0	„		225	0	0	250	0	0
Talc ...	5 „	„	3	0	0	„		15	0	0	20	0	0
Nundramiks ...	......	„	13	14	0	each		1,00,000	0	0	1,03,125	0	0
Sung shahi Mak-sood beads ...	4000 in No.			......				400	0	0	500	0	0
Timber building ...	......			......				40,000	0	0	45,000	0	0
Stone mills ...	50 in No.	„	8	0	0	„		400	0	0	600	0	0
	Total	...					...	5,66,663	0	0	6,39,432	0	0

The following estimate of the trade between India and the countries beyond the mountain frontier of the Pānjāb which passes through Afghānistān is from Davies' report:—

	Exports from Afghānistān.	Imports to—
	£	£
By the Ābkhāna and Tataraa Passes	120,643	156,513
By Ghwalarī	164,000	130,000
By Bolān	18,892	31,870
TOTAL ...	303,535 +	318,383

Leech gives the following estimate of traffic over the Kōushān pass in September and October 1837:—

132 Ass-loads of pistachio nuts.
17 Ditto asbury (shrub giving a yellow dye).
71 Camel-loads of salt.
100 Ditto of salt, stopped by the snow on the top of the pass.
100 Ditto of tea.
100 Roda-i-gosphan (sheep gut used for bow strings).
160 Camel-loads of silk and of gold and silver thread.
246 Sheep.

The following is a list of duties levied in Afghānistān:—

PĒSHĀWAR TO BALKH.

At Basowal	...	Re. 1 per horse or camel.
„ Jālālabād	...	Rs. 2 Ditto.
„ Būt Khāk	...	No duty is levied here, but a customs officer inspects the goods and sends a detailed list of them to Kābal.
„ Kābal	...	Rs. 2-8 per horse or camel, or $\frac{1}{40}$ *ad valorem*, on entering Kābal, and annas 13-4 per Rs. 100 worth on leaving: the latter due clears the goods up to Bāmīan, where no duty is levied.
„ Roi	...	As. 4 per load-camel or horse.
„ Kāmard	...	Ditto ditto.
„ Balkh	...	Rs. 2 Ditto ditto.

From Kābal to Herāt:—

At Shekhabad	... ...	As. 4 per load of camel or horse.
„ Ghaznī	... ...	Rs. 2 ditto ditto.
„ Kandahār	... ...	„ 2-8 per load, or $\frac{1}{40}$ *ad valorem*.
„ Girishk	... ...	Re. 1 ditto.
„ Farāh	... ...	Rs. 2 ditto.
„ Herāt	... ...	„ 2-8 ditto ditto.

The tolls on merchandise going to Swāt are—

On a load of Salt	3 shāhīs.
Ditto Cotton	5 „
Ditto Ghee	5 „
Ditto Cloth	6 „

The trade is carried on by Yūsafzāes of the plains, and Khattaks. Vambery gives the following list of tolls between Kerkī and Herāt: (1 tungeh = $\frac{3}{4}d.$)—

At Kerki	... 20 tungeh per bale,	5 per camel,	3 horse,	1 ass,	22 slaves.
" Andkhūī	... 26 "	5 "	3 "	2 "	20 "
" Maemana	... 28 "	5 "	3 "	1 "	25 "
" Almar	... ...	3 "	2 "		
" Fehmgūzār	... 1 "	3 "	2 "	1 "	1 "
" Kalla Valī	... ...	5 "	3 "	1 "	5 "
" Mūrgāb	... 30 "	5 "	3 "	2 "	15 "
" Kalla Nao	... ...	5 "	3 "	2 "	
" Kerrukh	... ...	15 "	10 "	5 "	
TOTAL	... 105 "	51 "	32 "	15 "	88 "

The tolls on the Kōushān route over the Hindū Kūsh are according to Leech. The first toll in the pass is at the fort of Syad Mūla Khān, farmed for Rs. 800; $2\frac{1}{2}$ shais (12 shais, 1 Re.) are levied on each road.

The second is at Kōūshān, which toll is farmed with that of Ghōrband for Rs. 4,500. The following are the levies:—

One poney-load, (3 mds.,) 1 Re. 2 shāhīs ... } of indigo, silk, and asbury.
Camel ditto, (5 ") 2 Rs. $1\frac{1}{2}$ " ... }
Ass ditto, 7 shāhīs.
Camel ditto of salt, 7 shāhīs.
Ditto almonds from Ghōrband, 1 Re. 2 shāhīs.
Ditto pistachio nuts, $1\frac{1}{2}$ Re.
A horse, Rs. $5\frac{1}{2}$, for Bāmīan and Kōushān, or for Kōushān alone, 1 Re. 2 shāhīs.
A mare, ditto ditto.
Hindoo foot passenger, 1 Re.

Currency.—The currency of Afghānistān is as follows:—

The silver rupee of Kābal is worth 3 abbāssīs or 12 shāhīs, but the Khām rupee or rupee of account is reckoned only at 10 shāhīs.

The rupees of Herāt and Kandahār pass for the same value as those of Kābal.

CURRENCY.

200 Dīnārs	... = 1 Abbāssī.
500 " or 10 shāhīs ...	... = 1 Rupee Khām.
600 " or 12 " ...	... = 1 " silver.
20 Rupees Khām	... = 1 Tomām (about 2£).

The dīnar, the khām rupee, and the tomām are nominal coins, but are always used in accounts.

According to Thornton, the value of these and some others are in English money—

		s.	*d.*
Kāorī shell	... ... =	0	·010
Kasīra copper	... ... =	0	·083
Ghăz ditto	... ... =	0	·166
Paisa ditto	... ... =	0	·333
Shāhī silver	... ... =	0	1·666
Sūnăr ditto	... ... =	0	3·333
Abbāssī ditto	... ... =	0	6·666
Rūpīya ditto	... ... =	1	8·000
Tilla gold	... ... =	11	9·027
Būdkī	... ... =	9	9·048

Ferrier says—The princes of Afghānistān have not coined gold pieces: those which are current in that country are the ducat of Russia and the tillah

of Bokhara. The gold tomām and the silver krān of Persia are also i circulation, but at a depreciation of a tenth of their value, whereas that c the ducat and tillah is augmented in the same proportion.

Small silver coins called jindek are struck at Herāt in value about 4d and at Kandahār rupees also of silver of the value of a shilling. A Kābal the rupee is worth two shillings.

There are two fictitious light coins current in the principal citie called shāhī and abbāssī, 2 shāhīs = 1 abbāssī and 2 abbāssīs = 1 jindel = 4d: there are 3 Herāt jindeks in the Kandahār rupee and 2 Rupee of Kandahār to one of Kābal. Fractions of the shāhī and abbāss are represented by a copper coin called pow or pysa: its value is neve fixed, and varies according to the abundance or scarcity that exists in the market at the time. This value is determined every three months on the report made to him by the chief agent of police and the five principal merchants who previous to the audience consult their follow merchants on the subject There are 3 to 5 pows in a shāhī according to circumstances, but this coppe coin has no currency except in the towns where it is compulsory to receive it. The country people will not take it or sell their provisions to the caravans and travellers unless they obtain in exchange a piece of coarse cotton cloth manufactured in the country called kerbas, with which they make their clothes. They will not even receive silver money, and if the purchaser has no cloth with him, he must present them with some article that will be useful to them; in the way of food there are only two things they enquire for, *viz.*, tea and sugar.

Measures.—The measures used in Afghānistān are—

16 Girahs ... ... = 1 Guz = (5 spans).
4 Spans ... ... = 1 Guz Meamanree.

The former of these, says Strachey, is used in cloth measure, the latter in buildings and other work.

Ferrier says—Cloth and manufactured articles are measured by the guz, which is 3 feet 3⅔ inches. It is divided into 16 girahs and one of these into 4 nookteh. Though this is the only measure sanctioned, it is rare that an Afghān will purchase cloth unless measured from the top of his middle finger to his elbow.

The land measure, according to Strachey, is—

4 Spans ... ... = 1 Pace.
60 Paces ... ... = 1 Tunnab.
1 Tunnab square ... ... = 1 Jereeb.

Thornton puts these into English equivalents :—

		feet	inches.
Khoord	=	0	0·632
Girahs	=	0	2·531
Guzishah	=	0	40·500
Biswah	=	4	0
Sureeb	=	80	0

and he gives the kroe or koss as equal to 2 miles, and a munzil to 24 miles.

The weights according to Strachey are—

6¾ Rupees ... ... = 1 khoord.
4 Khoords ... ... = 1 pow.
4 Pows ... ... = 1 charrek.
4 Charreks ... ... = 1 seer = 20 miscals = 24 nukhods.
8 Seers ... ... = 1 maund khaum.
10 Maunds ... ... = 1 khurwur.

The seer weighs 432 Rupees. The tabreezee mun is also in use; its weight is 260 Rupees.

Thornton gives the relative weight of some of the above in English weights:—

		lb	oz.	gr.
Nukhod	... ... =	0	0	2·958
Miscal	... ... =	0	0	71·000
Pow	... ... =	0	12	428
Seer	... ... =	12	15	0
Khurwur	... ... =	1,038	6	0

Everything, whether solid or liquid, is sold by weight in Afghānistān. Ferrier says the weight most generally used is Herāt "mun" which is equal to 7lbs. English.

Communications.—There are no made roads in Afghānistān, and generally speaking nothing is done to facilitate communication. None of the rivers are bridged, and it is only when a road becomes absolutely impossible that it is repaired, and then it is only done by the travellers for their own convenience. Ferries are existent on some of the rivers, but this is only when there are no fords. A full account of all that is known of the routes in Afghānistān will be found in the routes at the end. Other necessary information regarding supplies or the passage of rivers will be described under their proper titles.

Religion.—The Afghāns and all inhabitants of Afghānistān are Mahomedans, with the exception of the Kāfar Siāh Pōsh and the Hindūs scattered over the country. But though all or nearly all are followers of the prophet, they are divided into the sects Sūnī and Shīa.

It may save trouble if I give a table showing generally which tribes are Sūnīs and which Shīas. The Ūzbaks of Kūndūz and the Chārvilāyāt; the Eimaks (*viz.*, Jamshīdīs, Ferōzekōhīs, Taemūnīs and Sūnī Hazārās); the Dūrānīs, Tārīns, Kākarrs, Povindahs, Judrans, Mangals, Vazīrīs, Sheorānīs, Zaemūkht, some of the Orakzāes, the Afrīdīs, Shinwarīs, Khūgīānīs, Mōhmands, Yūsafzāes, and some of the Kohistānīs are all Sūnī.

And the Badakhshīs, Vakhīs, Seistānīs, Tājaks (generally), Kizlbāsh, Hazāras, Tūrīs, Bangash, some of the Orakzāes, Dāwarīs, Khōstwāls, Jājis, Chitrālīs, and some of the Kohistanīs are Shīas.

Government.—The government of the Afghān provinces has somewhat of a monarchical character about it; nevertheless it is rather a military, aristocratic, and despotic republic, the dictator of which is established for life. The sovereign is absolute, and makes any and every change which may appear to him necessary or proper in the government or the administration; he can dispose of the lives and property of his subjects, and is kept within certain limits in these respects only by the calculations which prudence dictates. Religion is the counterpoise to his authority; this gives the clergy great influence, one that he might try in vain to subject to his will and pleasure; and vainer still would be the attempt to infringe and invade the rights and privileges of the sirdars or chiefs of tribes, who would never consent to resign a certain influence in the affairs of government. It may be said that in Afghānistān there are as many sovereigns as sirdars, for each of them governs after his own fashion; they are jealous, turbulent, and ambitious, and the sovereign can restrain and keep them in some order, only by taking advantage of their rivalry and feuds, and opposing one to the other. There is no unity; nothing

is permanent; everything depends on the pleasure or caprice of a number of despots, always at variance with each other, making their tribes espouse their personal quarrels; a constant feeling of irascibility is the result, which finally leads to sanguinary civil wars, and throws the country into a state of anarchy and perpetual confusion.

In Europe civilization has regulated everything; the majority of her citizens are devoted to science, the arts, industry, and commerce, which enrich and conduce to the well-being of the nations, and ameliorate the habits and condition of the people; when war bursts forth, only a very small portion of the population arm for the defence of the country, and this supplies all the wants of the army, which is an element of order and security; the government, in short, is the guardian, and watches over the interests of the nation for the general good. But in Afghānistān the ideas and object of the government and the governed are wholly different; there each man thinks only of destruction and disorganization; it is who shall labor least, or who shall enrich himself the most, and by the most culpable means. The depositaries of power, instead of leading those under them in the right path; instead of giving them, by their own conduct, a good example, and ameliorating the condition of the people, load them with exactions, and enrich themselves at their cost.

This system of spoliation and embezzlement is practised by functionaries of every class, and has a sad effect upon the minds of the masses, who follow the example of their superiors. Seeing that the great, instead of occupying themselves with their welfare, only think of enjoying themselves at their expense, they become egotistical and avaricious in their turn, and prefer idleness to an industry which serves only to benefit their oppressors, and draws upon themselves additional persecution. To seize without ceremony upon the property of other people is an example which the Afghāns receive daily from their chiefs, and it appears to them a practice both convenient and just; the effect of this is a permanent state of disquietude and trouble. They are, as I have already remarked, the most turbulent nation in Asia, and the most difficult to govern; they always welcome, and with enthusiasm, the arrival of a new sovereign, but a reign too long, or a peace too prolonged with their neighbours, is to them insupportable, and when no opportunity presents itself of getting rid of their over-excitement on their foes without, they make war upon one another.

If courage is to them the first of virtues, it may be said also that agitation is for them a first necessity; thus, scenes of violence arise which produce a change of government, and with it a change of sovereigns, with inconceivable rapidity. He who possesses a little money, and can scatter it amongst the crowd, will soon have asufficient number of partizans to assist in raising him to power; and though this power is hereditary in Afghānistān, the regular succession to the throne is by no means liked, and is the most uncertain thing possible. The legitimate heir is always obliged to submit the question of sovereignty to an election and the chances of war; the result is rarely doubtful, and has always favoured the candidate who paid the soldiers best that adhered to his fortunes; hence it is that one sees so many obscure adventurers, enriched by razzias, suddenly elevated to the supreme authority. These have, for the most part, been little better than avaricious and sanguinary tyrants, who are overthrown almost as soon as they are set up. In Afghānistān

everything that succeeds is legitimate, and in this way success favors the greatest rascal; his crimes or his virtues are of little importance to the people; if he pays well, he is their idol; but let his purse get empty, let a reverse of fortune overtake him, he at once becomes an object of contempt and aversion, and is obliged either to expatriate himself, or retire into a greater obscurity than that from which he sprung.

Afghānistān is, of all countries in the world, that in which a man's position is the most uncertain; a sirdar, to-day wealthy and powerful, will to-morrow be despoiled of everything he is possessed of, and be reduced to serve, and in a subordinate rank, those who, till then, had obeyed his smallest wish. The members of his family will be dispersed, and reduced to the greatest privations, and hence it is that in this country are seen so many nobles in rags. There are hundreds of Khans who take service as private soldiers, and even servants of the lowest grade; but, no matter what may be the misery, degradation, or adversity to which they are reduced, they are always wonderfully vain of their birth, and their aristocratic pride is sure to pierce through their plebeian garb.

The sovereigns of Afghānistān bestow every kind of title with a prodigal hand, and that of Khan so much so, and upon such perfect nobodies, that it has completely lost the consideration properly due to it. The chance which every energetic man has of rising to power, even highest, and the facility with which he attains it, has established between the people, the sirdars and the sovereign, a species of familiarity which is seen in no other country. Individuals of the lowest birth and class, clad in rags and covered with vermin, take whatever complaints they may have in person to the king. They approach and seat themselves before him without ceremony, enter at once and without preamble into their story, and with that easy nonchalant air which is so characteristic of Afghān human nature. The sovereign sees, receives, and discusses every petition, even on the most insignificant subjects, and his minister, when he has one, generally speaking, merely gives effect to the decisions of his master.

As the Afghān chiefs are never sure of holding for a lengthened period any great appointment in the State, their first thought is always how they can fill their own coffers and ruin the country. However great and politic, and of future advantage, any measure may appear, they will always sacrifice it to the most trifling present benefit, no matter how small. Another mode of enriching themselves is putting up the public offices for sale to the highest bidder, and the purchasers then consider that they are justified in committing every kind of fraud to reimburse themselves the sums they have paid. Individual liberty exists nowhere in the East so perfect as in Afghānistān. Every Afghān can go where he thinks fit: he can leave the kingdom with his family if he wishes; neither authority nor passport is required to enable him to do so; no one has a right to interfere with or restrain him; the sovereign certainly would not, for an Afghān is a very unproductive article which consumes much and produces nothing; but this is not the case, either with the Parsivans or the Hindūs, settled in the country, who form the industrial and producing class. They, especially those in Kandahār, are retained in the principality against their wishes, and are severely punished when they attempt to leave it. It cannot be said that there is, as we understand it in Europe, any national spirit

amongst the Afghāns; they fight much more for their own interests than for their independence. There is, nevertheless, something which resembles it, though not commonly felt; this is a sentiment of affection for, or a jealous pride in, his own tribe, which makes a man detest the neighbouring one, though of the same race. It may be affirmed, therefore, that every tribe of Afghāns has its own clannish feeling, and it is that which protects the nation; interest alone effects a passing unity of purpose, and when that is satisfied, the rivalries of different castes and clans re-assume their sway.

The sirdars are at one and the same time the strength and the curse of the monarch; prompt to take arms and defend him when a good understanding exists between them, they are as ready to revolt against him when they find, or think, they have the smallest interest in doing so; in any thing, however, to which they are disinclined, they would not obey even the sovereign of their choice, but with reluctance; moreover, they are always impatient to see him replaced by another, from whom they hope to obtain greater advantages. Each subdivision of a tribe is, according to its numerical force and extent of territory, commanded by one or more sirdars. These chiefs, though of a different country and religion, may be compared to the dukes and barons of the middle ages in France, the more powerful to the knights' bannerets, and those having authority over only a few families to the esquires, who in time of war enrol themselves and their men under the orders of the chief that inspires them with the greatest confidence, and can pay them the best. They have also the characteristic which was common to the old Italian condottieri, namely, that they will sell their services to the highest bidder. In war, as in peace, they are ready to pass from the ranks of the Amīr of Kābal into the service of the Vizier of Herāt, the Chief of Kandahār, the English, the Persians, Sikhs, Tartars, or Belōches, and *vice versâ*, without the slightest scruple. It is indifferent to them whether their friend of to-day is their enemy to-morrow, or whether they have even to take arms against their relations or not: the love of money enables them to overlook all these considerations. The soldiers imitate on a small scale that which their chiefs do on a large one, that is to say, they will desert one party and attach themselves to another without feeling any compunction or incurring the least disgrace. The question is simply one of speculation, an admitted custom, and there is no shame in conforming to it.

The visits of the sirdars at the Court of the sovereign are rare, for they are generally apprehensive of falling into some trap which is often laid for them, and they dislike the prolonged stay they are obliged to make when once they are there. They prefer residing amongst their tribe in their fortified villages, generally occupying some eminence, where, in case of attack, they can the more readily and continuously resist the efforts of their enemies. The most powerful amongst them are caressed by the sovereign, who attaches them to his interests much more by the concessions he makes than by the fear which he inspires. Ordinarily, and with a view to preserve a nominal authority over them, he remits the whole of the taxes, and imposes in their stead the obligation to furnish a contingent of troops in the event of war being declared against him by his neighbours. This wretched system gives too much power to the sirdars. The sovereign is at their mercy, and it is the ambition

of these men that gives birth to the numerous civil wars in Afghānistān, for they are constantly in revolt.

Justice in ordinary cases is supposed to be administered by a Kazi or Chief Magistrate, assisted by Muftis and Muta'assibs (the latter a species of detective officer), and regulated by laws, which, if rightly acted on, would be tolerably equitable, but which are made respectable cloaks for extortion, to support the rich at the expense of the poor. What else can be said of a system which admits of a Kazi taking a lease of the fines of his office by paying so much into the Government Treasury? The Mullahs, again, are the inspectors of public and private morals, and are assisted by the Muta'assibs. While the stranger, peasant, or unprotected citizen is mulcted of his little all, or publicly exposed riding backwards on a donkey with his face blacked, for the breaking of a fast, we find the most unnatural and disgusting crimes debasing all society unchallenged, from the prince expectant of a throne to the lowest menial privileged as a Government servant.

Revenue.—The chief aim of Afghān provincial rulers is, not to find themselves at the head of contented and prosperous communities, but to extract from them as much coin as can possibly be got hold of; and year after year, with a diminishing population and more impoverished country, it is marvellous how they still contrive to squeeze out the same amount of revenue. The following sketch of the history of the division and farming of the Kandahār district may be taken as a fair specimen of the agriculturists' prospects in Afghānistān generally.

When Nadir Shah over-ran Herāt and Kandahār, he is said to have exported eighteen thousand Ghilzies with their families to Teheran, and to have distributed the lands of Kandahār among his Persian followers. The division was made into eight thousand shares, each of which required about eighteen kharwars of seed (equal to one hundred Company's maunds).

In Ahmad Shah's time a fresh distribution of these lands took place into twelve thousand ploughs, of which four thousand were restored to their original Ghilzie owners, and the remainder given away as follows:—

To the Achakzais of Dosang and Mushian	700
Alīzais of Zamīndawar	800
Nūrzais of Dehras, Kaddini, Garmsēl, Khûnjakuk and Khushkinakhund	1,500
Maku and Khagwani	500
Barakzais of Marūf and Kandahār	1,500
Alīzais of Arghandāb	1,500
Popalzais of Nesh, Ghowk, Arghasan, and Daman	1,500

An Ahmad Shahi share (also called Tawili) requires three kharwars of seed (or about thirty maunds), and the revenue on each was formerly fixed at the amount of seed; or in other words, for every maund of grain sown, Government received a maund as revenue, besides ten Kandahāri rupees a share, in lieu of grass and stubble (this last too was called "kahboh").

These rates continued in force till the "Kandahāri brothers" arrived at power, when they made the following revision:—In Khushkinakhund, Sangsir, Khunjakuk, Pangah, and Arghandāb, which contained in the aggregate three thousand three hundred Tawili ploughs, or three hundred and ten Nadari, the

revenue was left alone on account of the power of the tribes holding these districts, but the remainder of the country was taxed according to the water consumed, and each village calculated as equal to so many karezahs and fifty rupees charged per karez. These, however, vary in every village, so that some cultivators are charged double what their neighbours pay. Water is not generally supplied from karezahs as the name would imply, but from canals brought from the Arghandāb. In most villages the average supply of water per plough is calculated at as much as will flow through an aperture an inch square, which is sufficient to admit of each field being watered once in seven days. Water from karezahs, where these exist, is distributed at the same rate; but the owner of the karez supplying water to fields not his own exacts one-half the produce of such irrigation, paying half the Government demand.

Most villages in Kandahār are farmed annually by contractors, who, with the assistance of soldiers, take all they can get in kind from the inhabitants. Some villages are given away in lieu of pay to sirdars and chiefs; but one custom prevails in all,—the Government share of produce is supposed to be one-half, the remainder belongs to the owner of the land or daftari. If he employs others to cultivate for him, but supplies bullocks and seed, he takes $\frac{2}{3}$ of this, leaving the remaining $\frac{1}{3}$ for the actual cultivator called Bozgar; but if the latter furnishes bullocks and seed, $\frac{1}{2}$ of the daftari's share, equal to $\frac{1}{4}$ of the whole produce, becomes his.

Besides the land-tax, a poll-tax of five Kandahāri rupees is collected from all but Pathāns, and this tax is common throughout Afghānistān. Hindūs in towns or country pay a separate tax called "Juz," which is said to be specially set apart for the expenses of the Amir's cuisine, as Mahamadan digestion is supposed to improve when pampered on Hindū poverty.

If the payment of these taxes guaranteed the cultivator protection from further exactions, he would be well off. Shoals of hungry soldiers and followers of chiefs are let loose on the villages, and gather for themselves what they can pick up. Not unfrequently while the crops are still standing, or during a season of drought and famine, while the farmer is entertaining some faint hopes that he will be able to secure grain sufficient to preserve himself and family from imminent starvation, all these are suddenly blighted by the appearance of a host of sowars with spare "yabus," who, without further ceremony, enter the field, clear off the crop, and carry it away to fatten some sirdar's horses which are out of condition. Such and like arbitrary exactions amount in the aggregate to quite as much as the fixed revenue. The result is that in the immediate vicinity of towns, and close to the ruler, the agriculturist continues to till the land; but in many parts of the country you approach large and apparently flourishing villages, enter them, and no human voice greets or curses you there, as the case may be. Once rich vineyards are dried up, and all around is desolation. This is especially the case in the Kandahār district, where every fresh change of rulers has only brought increased taxation, until the population has been decimated; and tax gatherers, enraged at not being able to squeeze money out of mud walls, have seized and sold into slavery the last wretched inhabitants of a once prosperous and influential village.

The revenue in Afghānistān varies according to the abundance of water which irrigates a locality or the race of persons by whom it is inhabited.

An Afghān, who thinks that any debt he owes his country is repaid by the fact of his arm being at her service, always finds some way of avoiding the payment of a portion of the tax he owes his sovereign; but the Eimaks and Parsivāns, who are regarded as a conquered people, think themselves fortunate if the collector takes only double of what he should legally pay; although Mūsalmāns (the greater part it is true are of the sect of Shīas) they are obliged to pay the kharaj or compilation tax, called also "ser khaneh" or house-tax, from which the Afghāns are exempt.

The following is a statement of the tax, not as it is collected, but as it is fixed in the principalities of Herāt and Kandahār:—

Though the Afghāns are exempt from the humiliating tribute of the ser khaneh, they pay under another name a contribution of two shillings for each tent or house.

The Eimaks or the nomad Bilōche pay the contribution of the ser khaneh, which amounts to forty-four djindeks, or fourteen shillings and eight pence for each family. Orphans and widows are free of this impost.

The ser khaneh is not paid under this name by the Parsivāns and Hindūs living in towns, who are exempt by placing themselves under the protection of some Afghān chief; but the sovereign repays himself by the tax levied on their shops.

At Herāt, Afghāns and Parsivāns, &c., pay an annual tax for the horses or other animals which they keep. For a camel and a mare, sixteen djindeks (five shillings and four pence); for a cow, three djindeks and a half (one shilling); for a ewe or a she-goat, twenty abbassīs (or two pence). A he-goat or a sheep is free of tax. For all animals without distinction, whether male or female, a tenth of their value is paid when they are sold in the public market.

In Kandahār the tax upon animals is only paid upon sheep at six pence a head; the tax of meidane is levied on all the other animals at the rate of five per cent.

In Kandahār and in Herāt it is only on cultivated land that taxes are levied. The sovereign takes as much of the crop as there was seed sown, and also eight djindeks (two shillings and eight pence) on the produce of ten battemens of seed sown.

Fruit gardens are taxed by the *tenef* or cord at ten shillings each: this measure comprises a space sixty paces long on every side. Kitchen gardens pay twelve shillings and six pence per cord. When an Afghān proprietor or farmer lets his land to a Parsivān, and furnishes seed and oxen to work it, the former claims four-fifths of the produce, and leaves one-fifth for his tenant. But when the Parsivān takes the land only, he takes three-fifths and gives two-fifths to the landlord.

In the eyes of a European these taxes appear trifling, but it must be remembered that the smallest payment seems onerous to an Afghān. They work so little, and are therefore so poor, that they feel the want of the least thing that is taken from them, and every time they pay a tax they exclaim against what they call violence and tyranny. They might perhaps become reconciled to the impost if, after they had paid it, they were left in peace and idleness to enjoy the fruits of their speculations or their misdeeds; but they are subject to the exactions of subordinate agents, and that provokes them, though they pay less than the Parsivāns and others. The inhabitants of the country pay also another indirect tax, which, in proportion

to their resources, is rather heavy; but it does not seem oppressive to them, because it is engrafted on the manners of the nation: it is the hospitality they are bound to exercise towards travellers, of whom a great number are servants of the Government.

When the travellers are men of rank, they have a long train of attendants, all of whom the villagers are obliged to feed, and also their horses. It is true they sometimes avoid extortion by concealing themselves if they have timely notice, but they cannot often elude the vigilance of the head of the village, who almost always extracts something from them. This is violence and not hospitality as they like to practise it.

As a general rule, if an Afghān is obliged to work one month in twelve, he considers himself most unfortunate. The repression of crime and levying a tax, he designates as *zulm*, tyranny. To live in perfect licence and never to be asked for anything, is what he would call the proofs of a paternal government. Nevertheless, the heaviest demands are not made upon him. The Parsivāns, who are attached to the soil, obtain for their labor in cultivating it only just so much as is necessary for the maintenance of themselves and their families. There is no security for them unless they put themselves under the protection of an Afghān, and this protection costs them dear. Those who live in the towns are less oppressed than those in the country; but they are subject to a host of taxes, direct and indirect, which they have much difficulty in meeting the payment of, even when they are always in work. Tradesmen pay five pounds twelve shillings per annum for permission to open their shops. Those who expose their goods in front of their houses, such as attar, bakal, halva-furonch, pay upon each shelf a sum fixed by the tax-gatherer which varies according to the presumed profits of the merchant. Artificers like kiefch-doz, zine-dooz, zerguer, or khayat are obliged, when they sell an article, and before they deliver it to the purchaser, to submit it to one of the inspectors who perambulate the bazaars, to receive the mark of the dagh, for which they pay a duty equal to one-third of the value of the article sold. Workmen, that is, benna, nahalbend, or nadjar are obliged to give to the Government gratis two day's work out of seven. In fact, every profession, every species of trade or commerce, is subject to taxation. At Herāt in particular, the meat-markets, soap manufactories, copper-ware, and iron mongery trade, carpentry, the repairing of old furniture and even shoes, and the carriage of water are all monopolies.

At Kābal, previously to 1839, the Parsivāns were much better treated; they did not pay more than two per cent. on their flocks, and four per cent. on the harvest, like the Afghāns; but since the power of the Amīr Dōst Mahamad Khān has been hampered by the conduct of his sons, avaricious demands have greatly increased in that principality.

In Kandahār extortion is yet more rampant than in Kābal or Herāt. The people live in utter misery, and within the last ten years more than 100,000 of Kohendil Khan's subjects have emigrated. All merchandise entering Afghānistān pays duty as under:—

At Herāt 5 per cent., but with other exactions it may be calculated at	9 per cent.
At Kandahār $2\frac{1}{2}$ per cent., but with other exactions it may be calculated at	10 „
At Kābal $2\frac{1}{2}$ per cent., but with other exactions it may be calculated at	4 „

Goods are exported from the three principalities free of customs duties, but they are subject to the badj, *viz.* :—

	s.	d.
A camel load, whether entering or leaving the country, pays ...	12	2
A horse or mule load	8	10
An ass load	2	0

Every horse sent to India for sale pays 1*l.* 4*s.* 4*d.* to the chief of Kandahār when he leaves his territory.

The revenues of Afghānistān are :—

In Herāt	£ 56,000	and £ 24,000	in corn.
In Kandahār	„ 48,000	„ „ 32,000	„
In Kābal	„ 140,000	„ „ 60,000	„

Whoever looks only at the amount of this revenue will never be able to form a correct opinion of its importance; he must also understand the price of labor, of materials, of cereal and other products, of the requirements of the people, &c.; he will then have an idea of the real value of sums which appear so small. Under the system followed by the Afghān chiefs, these revenues covered all their expenses, and left them a very pretty profit.

The following estimate of the revenues of the Amīr Dost Mahamad in 1856 is made by Nazir Gholam Ahmad, an Afghān official :—

	Rs.
Ghaznī and its dependencies	300,000
Customs of ditto	100,000
Zūrmat	150,000
Kūram	100,000
Bāmiān	100,000
Lōgar	100,000
Kōhistān	200,000
Balkh	300,000
Jālālabād	300,000
Lūghmān	100,000
Tagow, Sāfī, &c.	100,000
Customs of Kābal	300,000
Kābal and its dependencies	1,000,000
Kandahār ditto	700,000
Total ...	3,870,000

This agrees nearly with an estimate made by the Amīr Dost Mahamad at the conferences at Pēshāwar in 1857, *viz.* :—

Kābal	2,222,000	Rupees.	From this Rs. 1,000,000 had to be paid to his chiefs.
Tūrkistān	342,800	„	
Kandahār	444,000	„	
Total ...	3,008,800	„	
Add Badar raft or allowances not included in the assessment	1,000,000	„	
Total ...	4,008,800	„	

Ferrier's remarks on the Afghān army are here extracted :—

Army.—The Afghān army might in case of necessity consist of the whole male population, for every man is born a soldier, and attaches himself to some

chief as soon as he can hold a musket. As the troops have no regular pay and during their period of service generally speaking live on plunder, it is difficult to say which is the most disastrous to the people, its own army or that of a foreign enemy, for both one and the other abandon themselves to all kinds of excesses, devastate the country, and leave behind the most fearful traces of their passage. Ordinarily speaking, the strength of the army of each principality is dependent on the probabilities that exist of maintaining it in the district to which it is going.

At the first news of war the sirdars hasten with their several contingents to the camp of the sovereign, each bringing with him the number of men in proportion to the nature and importance of his command. These contingents form the army, properly so called; but in addition to it is another class of combatants, which, though not the best, are often the most numerous, such, for instance, as the inhabitants of towns, who are not attached to any chief, individuals who make war on their own account and at their own expense, solely for the pleasure of making it, and in the hope of obtaining large booty. These elements united, or sometimes disunited, form an Afghān army, if one can give such a name to a collection of men, animals, and followers marching pell-mell and in the greatest confusion. All these form a mixed and noisy rabble, undisciplined and impracticable, badly equipped, and taking no precautions necessary to their own security, whether on the march or in camp, even when in presence of the enemy. Nevertheless, though in this miserable and confused state, the army moves with great rapidity and over immense distances. The inhabitants of the villages fly at their approach, for they destroy and pillage everything that lies on their road. Sometimes a dearth of provisions is felt in the camp, when the majority of the volunteers quit the army and return to their homes. The Sirdars, who carry with them only food enough for their personal wants, are also obliged to disband successive portions of their contingents to obtain supplies, so that it often happens that only a fourth, and even a less number, is all that remain with their colors. When war takes place between the Afghāns themselves, it generally ends in a combat in which a very small force is engaged on either side.

In the field, the Afghāns never think of ascertaining what is going on in their front on the line of march; they form neither advanced nor rear guards, but move straight on without the least uneasiness or apprehension until they meet the enemy. It matters little to them whether or not their communications are left open; the spot on which they find their subsistence is for them the line of operations. They pitch their camp by hap-hazard, without system or order, at the first place they come to, but by preference near villages which they can plunder, and where they are also sure to find water. As this is in some parts very scarce, and to be found only at certain points well known to all, it often occurs that the various contingents marching in several columns, finding the springs or wells near which they intended to encamp exhausted, retire upon the adjoining ones; but the ground is often occupied, and a bloody conflict is the result, when the strongest party remains in possession of the springs, and the other has to continue its search elsewhere. In the camp each contingent forms an irregular circle, the baggage and the chief's tent being in the centre. The mass of the Afghān army is composed of cavalry and the national character and the nature of the climate

and soil are the principal reasons that lead them to prefer this arm to infantry, which, excepting in the mountains north of Kābul, is held in little estimation amongst them. There the country is difficult and the climate temperate; but in the other parts of Afghānistān the people do not fancy traversing on foot miles and miles of desert plains under a burning sun, and where water is scarce. With a little forethought and arrangement these obstacles would readily and promptly be overcome, but this is not the country in which people care to overcome difficulties; anything that is easy of execution and can be effected in a brief space of time is much more to their taste.

The love of war is felt much more amongst Afghāns than all other eastern nations; nevertheless, in no one instance has so little desire been shown to augment the means of resistance and aggression. War to them is a trade, for it would be impossible to give the name of science to the thousand absurd proceedings which they employ, and which prove that their chiefs are completely ignorant of the first elements of the art. The reason of their success against the other Asiatic hordes up to this day has been their *élan* in the attack, their courage, but not any clever dispositions or a knowledge of military operations. Their neighbours, the Sikhs, previously subject to them, defeated the Afghāns and seized some of the most valuable provinces in their territory, directly they had obtained even a partial knowledge of European tactics. It cannot be denied that the Afghāns are excellent skirmishers and experienced foragers, for they possess the necessary qualifications in a much greater degree than Europeans. They are perfectly independent in their manœuvres, each detachment fighting after its own devices, unrestrained by any subordination and discipline, those who command them not being any wiser than themselves.

Against cannon the Afghāns feel that they cannot trust to the prowess which they value so highly. Their valour is incontestable, but their presumption is greater. They never cease to boast, and are constantly repeating that if other nations were like themselves, armed only with the sword, they could give laws to the world.

Though they are entirely ignorant of the art of attack and defence of towns and fortresses, the Afghāns are remarkable for the obstinacy of their resistance and the correctness of their aim when they are behind walls. When they are the assailants they always attack suddenly by escalade, surprise, or stratagem, but very seldom succeed. It is by long blockade or treachery, or more often by lying and false oaths, that they possess themselves of a fortified place.

The inaptitude of this nation for discipline and military organization arises from their spirit of impatience under the slightest idea of restraint; and to this feeling their religion contributes, for they are taught to believe that, having proclaimed Djahād, Holy War, the numerous battalions of the Infidels are powerless against a handful of the Ghāzīs or soldiers of the Faith.

The arms of the Afghāns are the firelock, the carbine, the swivel-gun, or a pair of bad pistols; sometimes a bow, or a lance with a bamboo handle. The fire-arms are coarse and heavy, the hammers of the locks being very defective; most of the barrels are Turkish and rifled. They also carry a shield, a foot and a half in diameter, covered with copper or the hide of either the elephant or the horse, which is very hard.

The whole Afghān army consists of the three divisions of Kābal, Kandahār, and Herāt; of these, the troops called Daftaris present the following effective force:—

Kābal	15,000	Afghān Horse.
	6,000	Parsivān or Kizlbāsh Horse.
	6,000	Afghān Mountaineers, Infantry.
	4,000	Parsivān, Hazāras, or Uzbaks, Infantry.
Total	31,000	

In Kandahār there are ...	12,000	Afghān Horse.
	3,000	Afghān Infantry.
	3,000	Bilōch Infantry.
Total ...	18,000	

In Herāt the army consists of	8,000	Afghān Horse.
	4,000	Hazāra Horse.
	10,000	Parsivān Infantry.
Total ...	22,000	

The pay of the contingents is given to the sirdars by the sovereign and is never fixed; it varies according to the influence these chiefs possess and the number of men they can bring into the field. The tax due to the State is deducted from the pay when the sirdar receives it, but it is rarely they distribute the whole to their soldiers. More than half remains in their own hands, and they indemnify the men by small grants of land, right of pasturage, permission to work at a trade, &c., and no notice is taken. Each Afghān is obliged to furnish his arms and horse at his own expense, for which reason they always take great care of them.

Lumsden has the following remarks regarding the army of Afghānistān:—

The following was the distribution of the forces during the reign of Amīr Dost Mahamad:—

At Balkh are three regiments of infantry, two of regular cavalry, and sixteen guns.

In Bāmiān and Hazāra, one regiment of infantry with two guns.

In the Kōhistān, one regiment of infantry, two field and two mountain train guns.

In Kābal, two regiments of infantry, eighteen field-pieces, two heavy guns and a mortar.

In Ghaznī, one regiment and four guns.

At Akcha, one regiment and two guns.

In Khilāt-i-Ghilzīe, one regiment, three light and one heavy gun.

In Kandahār, three regiments of infantry, one of cavalry, not yet completed, two heavy guns, two mountain train and twelve field-pieces.

Over Farāh, Zamīndawar, and Ghirishk is scattered a regiment of infantry with four guns.

The nominal strength of each of the above regiments is eight hundred bayonets, but seldom are there more than six hundred present with the standard. The cavalry corps are supposed to be three hundred strong and the total Afghān regular force may thus be calculated at sixteen

regiments of infantry, three of cavalry with an artillery park of one mortar, five heavy guns, seventy-six field-pieces, and six mountain train guns.

The infantry of this army is as fine a body of men in point of physical power as is to be found in Asia, and seems at first sight capable of undergoing immense fatigue; but after seeing a good deal of these men, I considerably doubt their powers of endurance. They are principally recruited from the mountain districts, and the best men are said to be Ghilzies, Wardaks and Kohistanies. The system of recruiting, however, is the worst conceivable, for it is neither a conscription nor free enlistment, but the forcible seizure of the able-bodied men from each district, who are compelled to serve on pain of imprisonment and the utter ruin of their families.

The pay of a foot soldier is nominally five rupees a month, with two months in each year deducted for clothing and half mounting; but the distribution of the remainder even is very irregular, and a considerable portion of it is paid in grain; or what amounts to the same thing, a certain amount of revenue is remitted to their families at home on this account, and consequently the soldier often finds himself without the means of purchasing the common necessaries of life in his quarters, and is thus driven to recruit his finances by plunder and highway robbery, delinquencies at which the officers are obliged to wink: they themselves frequently sharing in the plunder.

Punishments too are severe. The men's pay for months together is frequently mulcted, and soldiers are stripped, laid with their faces on the ground, and beaten with sticks until they become insensible, or even die. In cases of desertion, their families are seized and sold as slaves, and the individuals themselves, when caught, either made to serve in chains or hung. For selling a government musket, I have myself known a man hung; and in short, soldiers are so ill-treated that fear alone prevents men from mutinying,—a crime, the slightest symptoms of which are punished with instant death, without even the shadow of a trial.

The greatest precautions are taken at the head-quarters of corps to prevent desertion, notwithstanding which one hundred-and-fifty or two hundred men invariably abscond yearly from each regiment stationed at a distance from Kābal.

Most of these troops are armed with our old flint musket and bayonet, or an imitation of them made at Kābal; but a few companies have two-grooved rifles constructed from models carried off by deserters from some of our frontier regiments. The accoutrements are of the very worst description, generally picked up at auctions of condemned stores in our frontier stations, while a few are made up in Kābal. They are seldom cleaned and never fitted to individual soldiers. The clothing, too, is all procured from the same markets, and native officers of all grades, even in the same regiment, may be seen in every imaginable British habiliment, from a Navy coat to a Whipper-in's hunting coat and General's full dress, or a Civilian's round beaver hat. Notwithstanding these drawbacks, the corps which we have seen are very tolerably drilled, and appear rough but ready soldiers; and the reason given for their being so fantastically dressed in preference to their own picturesque costume is not that the Government have not the money to expend on better clothing, but that the British uniform carries with it in Afghānistān a prestige which it is vain to look for under any other garb. The beards of the soldiers are also shaven in

imitation of our custom, as well as to render the recognition of a deserter more certain.

These troops are never brigaded together, and the officers know little or nothing of their duty. They can go through a few parade manœuvres, but themselves confess that they cannot perceive any meaning or use in them beyond mere display. Blank ammunition is never served out, and except when on actual service the men never fire a shot. The consequence is, that with the exception of those few shikaries (hunters) who have handled a jezail or matchlock from the time that they could speak, none of the men have the slightest idea of using their arms with coolness and precision, and there is scarcely a decent shot to be found among them.

It is usual for each sirdar to have an officer in command of all his troops, on whom devolves the no easy task of keeping the men contented on the least possible amount of pay. The men's accounts are intricate in the extreme, even had they not to be systematically falsified. If the men mutiny, his life is at stake, and his peculiar study appears to be to know the exact limit of human endurance, for when it becomes no longer possible to stave off pay-day by further excuses to the men, he is sure of being reprimanded in no measured terms by his master for want of tact, and he is not even then sure of getting the amount required, for every subterfuge is resorted to before any Afghān sirdar will pay up the overdue arrears of his soldiery. Should this officer, who usually receives the title of General, be an energetic, active soldier, who contrives to keep matters tolerably straight, he has the powers of life and death over the men, and after a few years it invariably happens that he becomes supreme, and so useful to his master that in the event of any accident befalling him, no man can be found to fill his place.

From their system, as well as the nature of Afghāns generally, great jealousies exist between the contingents of different sirdars, which frequently break out into serious conflicts when these troops are by any accident brought together. The subdued feelings of the chiefs towards each other will invariably be found to pervade their followers down to the smallest drummer boy in a regiment, who, though he does not hesitate to abuse his master soundly among his companies, would consider it a personal insult for the follower of a rival chief to do so.

Of the regular cavalry, I am not able to speak so confidently, having only seen the incomplete regiment belonging to Sirdar Gholam Hydar Khan. These are in all respects bad imitations of our Indian light cavalry, copying even their Hussar saddles and steel scabbards. Their appointments like those of the infantry are of the very worst description; the men are perpetually kept at foot drill, but only mounted during the cold season, as their horses are sent away to graze in summer. They are all mounted on either Turkoman or private bred horse; but from the want of knowledge of their duties in the officers, this arm is almost a useless body; by their shadow of discipline they have lost the individual confidence so requisite in irregular troops, and yet they have no one among them who can handle them so as to be useful as regular light cavalry.

From the Afghān artillery much cannot be expected, considering that the officers have no scientific knowledge and very little practice. Heretofore they did not even know the use of a tangent scale; the height of their ambition being to give a regular salute, and to know the composition of a

fuse, and how to fill it, without being able to cut one the proper length for any required distance. They are clothed in our old, cast-off artillery uniforms. The heir-apparent's troop is very well horsed, with rather small but very compact animals, well suited to the nature of the country in which they are expected to act. From the numerical strength of the Amir's ordnance, a very false idea might be formed of the actual state of his artillery, for many of these guns are useless, while for others there is no ammunition, and the equipment and carriages of the field guns generally are in the most inefficient condition.

An army organized as that of Afghānistān now is could not for an hour oppose even a brigade of well-handled disciplined troops; but at the same time it has always proved itself infinitely superior to the gatherings of wild tribes, such as are to be met with in the Amir's dominions, and against whom alone they have hitherto been called on to act.

Besides his regular army, the Amir has always available the jezailchis, which were formerly the only infantry in the country. They are tirailleurs or light troops, armed with matchlock or jezail, and accustomed to hill warfare, and are perhaps as good skirmishers as are to be found in Asia, being good judges of ground and distance. Instinct teaches them almost to scent an ambush, and it is a current remark in the country that a good jezailchi on a hill side will conceal his body behind his own grass sandals. They are of two descriptions,—those in Government pay on a nominal salary of five rupees per mensem (paid chiefly in grain) and armed by the State, and the jezailchis of the different chiefs who generally have a piece of rent-free land assigned them in lieu of pay. The Government jezailchis now muster some three thousand five hundred men, are chiefly employed in holding forts and thannahs all over the country, and are commanded by Sadbashis and Dahbashis, or captains of hundreds, and heads over tens, who receive a proportionate increase of pay.

The other jezailchis are the immediate followers of their respective chiefs, and may be considered as mere local militia, liable to be called upon to follow their lords whenever the Government require their services. Of the strength of the latter it is difficult to form an estimate; but if we take the truest criterions, the numbers which have on former emergencies been collected, I consider that from a thousand to fifteen hundred is the utmost that could be got together at one place, for we must remember that although it is natural for people to talk of combinations to oppose common enemies, and the rising of a population *en masse,* yet an Afghān hates no one so sincerely as his nearest neighbour if he be more powerful than himself, and that his love of country or any other human tie will always give place to his self-interest or love of revenge; so that a collection of the whole male population for any length of time for a given object is simply impossible, although a considerable mob might be got together to make a simultaneous rush for the sake of plunder.

The Irregular Afghān Horse are even more difficult to compute than the jezailchis, for it is notorious that they are never kept up to anything like the complement required from each chief, and this is the true reason for the practice of all great sirdars sending out what is called a "pesh khima" or advanced camp some considerable time before they march, in order to give their feudal chiefs time to fill up their quotas of horse. Were this not the case, Kandahār and its dependencies should furnish

eight thousand Jagirdari horse; Ghaznī, 5,000; Kābal, including Jālālabād, Logār, and the Kōh-i-damān, 15,000; while Balkh with its Uzbeks could give 10,000 more, making a total of 38,000. But if we consider the actual state of affairs, I think that 20,000 may be calculated as an extreme estimate of this description of force in the country. These troops are equal to any undisciplined horsemen in Asia. Mounted on small but wiry horses, they are armed with every imaginable weapon,—shield, spear, matchlock, sword, pistol, and knife,—and no Afghān Sowar seems altogether comfortable unless he is literally bristling with arms, one-half of which he could never have time or occasion to use. They are, however, rough and ready soldiers, capable of undergoing great fatigue, terrible to a flying foe, good hands at feeling for an enemy or foraging, and when led by a determined chief, anything but contemptible in a *mêlée*.

The Afghāns have no commissariat, and in fact pretend to none. In districts where the revenue is paid in grain, a certain proportion is allotted to each fort, and parties receive orders (tankhas) on the headmen of villages when marching. In this way all troops on the line of march must be fed by the nearest villages, the latter getting credit for the amount of grain, &c., supplied when the revenue comes to be collected. In disturbed districts or foreign countries, Afghān troops always live on their enemies and pay for nothing. On any great occasion of public danger, when the whole available force may be collected *en masse*, each district has to furnish a certain amount of grain as well as its contingent of militia, each soldier receiving a seer of flour daily from the common store. So long as this lasts, the militia consider themselves bound to remain with their standards; but the day that this allowance ceases, the whole retire to their respective homes.

There is no ordnance commissariat in Afghānistān, nor anything deserving the name of a magazine. Each sirdar has a few hundred rounds of shot for his own guns and a supply of lead for his small arm ammunition, manufacturing his own powder on the spot as required, and seldom having, at the most liberal calculation, more than twenty or thirty maunds in store, most of which will be found old and damaged. When at any crisis arms and ammunition are required, the workmen from the nearest town are seized and forced to do the needful, receiving a seer of atta daily while so employed, and not unfrequently being obliged to furnish material. If workmen are not to be found, supplies are usually sent from Kābal.

In Afghānistān there are but two sorts of carriage in general use, either camels or yabus. Of the first, no great number could ever be procured, unless forcibly seized from the Povindiah and Nomade tribes. There seem to be scarcely camels enough in the country to carry on the limited trade, and many of these have been imported from Belōchistān. The most common beast of burden is the yabu, a powerful galloway, possessing great endurance combined with considerable activity. It will thrive on almost any fare, and is often called upon to make long marches, carrying heavy loads or with two men on its backs; and it is in this manner that the Afghāns and Turkmāns contrive to make such tremendous marches in their "chapaos" or forays.

The supply of good horses in Afghānistān is not so great as is generally supposed, and is derived from three sources: the private bred or those from the royal studs, the horses indigenous to the country, and those imported from Turkistān, Hazāra, and Persia.

History.—The following summary of the history of Afghānistān is taken from the Foreign Office Notes on the subject by Messrs. Wheeler, Wylie, and Wynne, which in their turn are based on Ferrier's History, Epitome of Correspondence regarding our relations with Afghānistān and Herāt, Summary of Afghānistān Affairs, the Diaries of the Kābal Envoy and other occasional correspondents from Kābal and Kandahār :—

At the beginning of the eighteenth century, Herāt and Kandahār, as already indicated, were in the possession of Persia, whilst Kābal was included in the Mogal empire of Delhi. This distribution of Afghānistān had continued almost undisturbed for two centuries. At brief and distant intervals Kandahār had been occupied by the Mogals, but at the commencement of the eighteenth century it had been for sixty years in the possession of the Shāhs of Persia. But both Kandahār and Herāt hated the dominion of the Shāh. Indeed the Afghāns of the Ghilzaī tribe, who were dispersed near Kandahār, had long shown such a restless and continuous opposition to Persia, that they had almost rendered themselves independent masters of the province. At this juncture the dynasty of the Suffaveean Shāhs of Persia was on the decline. For more than sixty years the greatest tranquillity had prevailed in Persia, but in 1700 the reigning sovereign, Hūsēn Shāh, was weak, and his authority was decaying at the extremities of the empire. In a word, the storm was about to burst which was to end in the destruction of the Suffaveean Shāhs. In 1702, Nawāz Khān was appointed by Hūsēn Shāh to govern the province of Kandahār. He was sent with a well appointed army to suppress the disaffection of the Ghilzaīs, and he carried out this object in the usual oriental fashion. Rebellion was crushed under the heel of military force. Neither age, nor sex, nor rank escaped the violence of the soldiery. Murder, pillage, and outrage prevailed throughout the whole province of Kandahār. In 1706, the Afghāns sent a deputation to Ispahān to implore the Shāh to deliver them from Nawāz Khān, but the appeal was in vain. The deputation was received with indifference and finally returned to Kandahār to await an opportunity for revenge. After this the people of Kandahār broke out in open rebellion against Persia, and Mīr Vaīs, a chieftain of the Ghilzaī tribe, stirred up the fanatical hatred of his countrymen and succeeded in overthrowing the Persian Governor and in establishing himself in Kandahār. From 1707 to 1713, the Persians sent army after army against Kandahār without success, and in 1713, Mīr Vaīs was accepted as the sovereign of Kandahār by all the leading Afghān families. He died about the end of 1715. About the time of the death of Mīr Vaīs, the Abdālīs of Herāt threw off the Persian yoke, and in 1716, Āsad-Ūlla, of the Sadozaī branch of the Abdālī tribe, became the independent ruler of that province, and extended his dominion over the greater part of Khōrasān. It will be unnecessary to narrate in detail the distractions which occurred in Kandahār after the death of Mīr Vaīs. Suffice it to say that his son Mīr Mahmūd ultimately succeeded to the throne, and that he found it expedient to acknowledge the supremacy of the Shāh whilst actually preparing for the invasion of Persia. Meantime the Suffaveean Shāhs were in the last stage of weakness, and the national spirit of the people of Persia seemed to have died out. In 1720 and 1721, Persia was convulsed by successive invasions of Afghāns from Kandahār. In 1722, the Afghāns advanced to Ispahān under Mīr

Mahmūd, and besieged the city until the inhabitants were reduced to the utmost extremity. Hūsēn Shāh now abdicated the throne of Persia in favor of Mīr Mahmūd. Meantime the Afghān supremacy was threatened from both within and without. Tahmasp Mirza, son of Hūsēn Shāh, assumed the title of Shāh in Azarbāijān, and the Russians and Turks began to seize the north and western provinces of the Persian empire. The cruel and despotic tyranny of Mīr Mahmūd excited the hatred of the Afghāns; and a new arrival appearing in the person of Mīr Ashraf, he was killed. He is said to have been smothered to death by cushions in his own "divan," and his remains thrown to the jackals. The new ruler, Mīr Ashraf, did his best to restore the good name of the Afghāns which Mīr Mahmūd had rendered odious to the Persians. He celebrated the funeral rites of the sons of Hūsēn Shāh with the greatest honors; and he declared to the Afghān and Persian nobles who had assembled on that occasion that he devoted the memory of Mahmūd to the execration of future ages. He bestowed great favors upon the Persians to the detriment of the Afghāns, and put several Afghān chiefs to death, and confiscated the wealth they had accumulated in the conquest of Persia. Meantime the Russians had seized upon Ghīlān. The Turks were masters of Georgia, Azarbāijān, Kūrdistān, and part of Irāk. Tahmasp Mirza, who had raised an army in Azarbāijān and Mazandarān, was treating with Russia and Turkey, and promising to recognize their possession of the provinces they had already occupied, on the condition that they assisted him in regaining the throne of his fathers. Meantime Mīr Ashraf saw that the Russians were strongly posted in Ghīlān, and opened negociations with the Turks; but Ahmad Pāshā, the ruler of Baghdād, was directed by the Porte to demand the restoration of Hūsēn Shāh and his remaining sons and the immediate evacuation of Persia by the Afghāns. The result was a battle, in which Ashraf defeated Ahmad Pāshā. After the defeat of Ahmad Pāshā, Ashraf found little difficulty in coming to terms with the Turks. He ceded certain districts and acknowledged the religious supremacy of the Porte and in return he obtained the formal recognition from Turkey of succession to the throne of Persia. After this Mīr Ashraf marched against Tahmasp Mirza and compelled him to retire into Mazandarān. Meantime, however, he lost his hold on Kandahār which remained in the possession of Mīr Hūsēn, a brother of the deceased Mīr Mahmūd. At the same time Herāt, Seīstān, and part of Khōrasān were in the possession of Malik Mahmūd, a descendant of the ancient Persian sovereigns. Ashraf accordingly saw that he had no further hope from Afghānistān, and that he must henceforth maintain himself in Persia by the aid of those only who had hitherto followed his fortunes. At this juncture a powerful robber chieftain, named Nādar, offered his services to Tahmasp Mirza, and was appointed to the command of his army. During 1726 and 1727 Nādar was employed in driving Malik Mahmūd, ruler of Seistān, out of Khōrasān, and in taking possession of Herāt, after which he marched towards Mazandarān for the purpose of driving the Afghāns out of Persian territory. An obstinate struggle ensued, which terminated in November 1728 in the defeat of Ashraf. The Afghāns fell back upon Ispahān, but were closely followed by Nādar. From Ispahān Ashraf proceeded to Shīrāz, but was doggedly pursued by Nādar, and compelled to fly

to Seīstān, where he was ultimately slain by a Biloch chief, named Abdūla Khān, and his head was sent to Tahmasp Shāh. After the victory at Shīrāz, Nādar re-conquered in succession all the Persian provinces which had been detached on the side of Afghānistān from the Persian empire. In 1730, he seized Herāt and Farah. In 1732, he imprisoned Tahmasp and obtained the crown of Persia. In 1737, he marched with a hundred thousand men into Kandahār, and after a protracted struggle he succeeded in reducing the province. The conquest of Kābal and the Panjāb followed, and thus Nādar Shāh became the master of all the Afghān and Sikh countries. Nādar Shāh then transplanted twelve thousand Persian families in Kābal, and placed them in the Bālā Hisār. After this Nādar Shāh secured the good will of the Afghān people and raised a contingent of sixteen thousand horse in Afghānistān. This force subsequently rendered such important services to Nādar Shāh that he preferred them to his own troops and thereby excited the jealousy of the Persians. Nādar Shāh was assassinated in 1747, and then the Persians fell upon the favored corps of Afghāns and compelled them to fly to Kandahār.

During the anarchy which prevailed after the death of Nādar Shāh, the different provinces of Afghānistān were gradually formed into a single empire under Ahmad Shāh, a chief of the Sādozaīs. Ahmād Khān having been chosen as ruler of Kandahār, took the title of Shāh and was crowned in the mosque at Kandahār under the title of Ahmad Shāh Doūranī. This event took place about the close of 1747. The first act of Ahmad Shāh as ruler of Kandahār was to prepare an army for the recovery of Kābal from Persia. Nasīr Khān, the Persian governor of Kābal, tried to recruit his forces amongst the Hazāras and Ūzbaks, but in vain. Ahmad Shāh took Kābal without opposition, whilst Nasīr Khān fled to Pēshawar and ultimately surrendered to the Afghāns and submitted to the new sovereign. After this Ahmad Shāh projected the conquest of the Panjāb, which had been previously reduced by Nādar Shāh, and was still under the rule of a Persian governor. The Persian governor appealed for assistance to the Mogal Emperor at Delhi, but was ultimately defeated. At length, in 1752, Ahmad Shāh concluded a treaty with the Mogal Emperor. By this treaty a Mogal princess was married to Timūr Mirza, son of Ahmad Shāh; and all the provinces of the Panjāb which had been conquered were to form the dowry of the Mogal princess. It was also agreed that the Indus and the Sutlej should form the line of demarcation between the two empires.

Ahmad Shāh then returned to Kābal just in time to crush a formidable conspiracy which had been formed against him; and having restored tranquillity and fully established himself in his dominion, he meditated the conquest of Khōrasān. At this period, Shāh Rukh, a grandson of Nādar Shāh, reigned over Khōrasān. It would be tedious to narrate the military operations which followed. It will suffice to say that Ahmad Shāh ultimately left Shāh Rukh in possession of Khōrasān and engaged to protect him against the ambitious chiefs of the province, and in return Shāh Rukh acknowledged the supremacy of Ahmad Shāh. About the same time Ahmad Shāh took possession of Herāt and Seīstān and appointed his son Timūr Mirza to govern the new province.

In 1758, Nasīr Khān, ruler of Kalāt, who had taken a distinguished part in the expeditions of Ahmad Shāh, and had recognized his suzerainty, revolted and declared his independence. After much fighting, Ahmad Shāh

came to terms with Nasīr Khān. The latter was to be exempted from the payment of tribute, and was only required to furnish a contingent of troops on every occasion when the Afghān army took the field beyond his frontier. He was, however, to be relieved from taking a part in any internal quarrel. Ahmad Shāh then made the treaty more binding by marrying a cousin of Nasīr Khān.

Meantime the Mahratas had prevailed on the Sikhs to revolt, had seized the territory which was the appanage of the Mogal princess, the wife of Timūr Mirza, and were preparing to engage Ahmad Shāh, having succeeded in assembling an army of two hundred thousand men in the environs of Delhi. In January 1761, an obstinate and bloody battle took place between the Afghāns and the Mahratas on the plain of Pānīpat, which terminated in the utter defeat of the Mahratas. Ahmad Shāh then advanced towards Delhi, but was subsequently recalled to Afghānistān by disaffection at Kandahār.

The last years of Ahmad Shāh present but few points worthy of notice. He made Kandahār his capital, but only resided there during the autumn and winter, as he preferred spending his spring and summer in the cooler climate of Kābal. In his latter years he suffered much from disease, and abandoned public affairs to the governors of provinces. He appointed his second son, Timūr Mirza, to succeed him, to the exclusion of his eldest son Sūlimān; and the Sirdārs, after some demur, accepted Timūr Mirza as his successor. He expired in 1773.

The limits of the Afghān empire at this period are thus given by Ferrier. The frontier on the north was defined by the river Oxus and the mountains of Kāfaristān; on the south by the sea of Omān; on the east by the mountains of Thibet, the river Sutlej, and the Indus; and on the west by Khōrasān, Persia Proper and Kirmān.

Meantime on the death of Ahmad Shāh a few Sirdārs, headed by the Vazīr of the deceased Ahmad Shāh, proclaimed Sūlimān at Kandahār as successor to his father; but Timūr hastened to Farah, and there the Vazīr appeared with his two sons and ten of his principal Sirdārs, and made his submission. Timūr, however, was afraid of being hampered in the government by this old servant of his father, and moreover desired to strike terror into his enemies by a severe example, and accordingly ordered the whole party to be beheaded. These executions at once dissolved the party of Sūlimān Mirza, and the latter fled to India, and disappeared from the page of history. Timūr Shāh then entered Kandahār in triumph, surrounded by all the great and powerful families in Afghānistān, and accompanied by a numerous army, and he was at once acknowledged Amīr by the assembled Sirdārs. But the city had become odious to him from the support it had given to his elder brother Sūlimān, and he transferred his capital to Kābal. His reign continued for twenty years, during which time he passed the winter at Pēshawar and the remaining seasons at Kābal. Timūr Shāh died in 1793. He left thirty-six children, of whom twenty-three were sons.

At the death of Timūr the following provinces were under the government of five of his sons as follows :—

Kābal	under	Zamān Mirza.
Kandahār	,,	Hamāūn Mirza.
Herāt	,,	Mahmūd Mirza.
Pēshawar	,,	Abbās Mirza.
Kashmīr	,,	Kohandil Mirza.

At this crisis Pāendeh Khān was the most powerful of the Sirdārs; he was the head of the Mahamadzaī branch of the Bārakzaī tribe and held the chief command amongst the Bārakzaīs. His family had already played a prominent part in Afghān history, as it was to his father, Hājī Jamāl Khān, that Ahmad Shāh mainly owed his accession to the throne in 1747. On the death of Timūr Shāh, Pāendeh Khān was secretly in favor of Zamān Mirza, the governor of Kābal. Accordingly he proposed that all the sons of Timūr Shāh, with their leading partisans, should assemble in a certain house and settle the question of succession. The proposition was accepted. The princes and their supporters assembled at the house, but during the discussion Zamān Mirza and Pāendeh Khān managed to withdraw without being observed, and immediately barricaded the building, and posted a strong guard all around. Meantime the people of Kābal were easily induced to accept Zamān Mirza as their sovereign, and after five days the other princes and their supporters were starved into making their submission and were then transferred for security to the Bālā Hisār.

His brother Hamāūn now marched an army against him from Kandahār, but was completely defeated at Kalāt-i-Ghilzaī. Zamān Shāh would also have marched against his other brother Mahmūd at Herāt; but was prevented by the spirit of disaffection which prevailed at Kābal. It seems that Zamān Shāh had been persuaded by evil counsellors to abandon the liberal and indulgent policy which had been pursued by his father and grandfather, and to concentrate absolute power in his own hands. He resumed the great appointments of state which Timūr Shāh had originally granted to the leading Sirdārs and which had been inherited by their sons. Even Pāendeh Khān suffered considerably by this change of policy. Meantime a disaffection was excited, which was only put down by treacherous massacres. Men of standing were attracted to court by the most solemn oaths, and were then arrested, imprisoned, or put to death; and these sanguinary proceedings soon spread the utmost consternation amongst the people of Kābal.

About this time Āga Mahamad, founder of the Kajar dynasty, obtained from Zamān Shāh the cession of Balkh. Meantime the flames of internal war were beginning to spread over the Afghān nation. The Panjāb which had been annexed by Ahmad Shāh, attempted to assert its independence, and Zamān Shāh immediately took the field. Scarcely, however, had he crossed the Indus when he heard that his brother Hamāūn had been assisted by the chiefs of Bilōchistān, and had seized upon Kandahār. These tidings compelled him to postpone his expedition to Lahōr, and to set off by forced marches to Kandahār. On reaching Kandahār, the Afghān partisans of Hamāūn treacherously endeavoured to betray him to Zamān Shāh; but his Bilōch allies enabled him to escape once again to Bilōchistān. Zamān Shāh sent a thousand horsemen in pursuit, and Hamāūn was taken prisoner, and his eyes put out in obedience to the orders of Zamān Shāh. By this act of cruelty Zamān Shāh fancied that he had strengthened his power, and he consequently prepared to march against the Amīrs of Sind to punish them for the support they had given to Hamāūn, and to force them to pay up the arrears of tribute which had been withheld for some years previous to the death of Timūr. When, however, Zamān Shāh reached

the Bolān Pass, he heard that his brother Mahmūd Mirza had established his power at Herāt and had taken the field with an excellent army. Accordingly he made terms with Fateh Khān, the reigning Amīr of Sind and founder of the Talpūra dynasty, by accepting the payment of thirty 'lakhs' as a settlement of the arrears which were estimated at a hundred and twenty 'lakhs', and by confirming Fateh Khān in the possession of Sind. Zamān Shāh then moved by forced marches to meet Mahmūd Mirza of Herāt. Meantime Mahmūd Mirza was advancing over the mountains of Sīah-band, and the two armies came in sight at Gōrek, a large village between Girishk and Zamīndiwār. The battle raged for fifteen hours, and terminated in the utter defeat of Mahmūd Mirza, who found himself cut off from his communications and compelled to fly. Accordingly he retired within the walls of Farah, accompanied only by a hundred followers. After this Zamān Shāh marched straight upon Herāt, but notwithstanding the absence of Mahmūd his assaults were repulsed with energy and he was about to retreat. At this crisis the mother of Mahmūd arrived in his camp, and assured him that Mahmūd had no desire for the throne of Afghānistān, but would be perfectly satisfied with the government of Herāt. Zamān Shāh gladly acceded to these terms, as he was anxious to carry his arms elsewhere.

At this juncture, when Zamān Shāh retreating from Herāt in accordance with the terms he had made with the mother of Mahmūd, the brother and son set out in pursuit of him leaving Kalich Khān, a Sirdār of the Taemūnīs, in charge of the fort, on which that chief declared that he held the citadel in the name of Zamān Shāh, and the two princes then fled with their adherents to Khōrasān.

Zamān Shāh returned to Herāt, and appointed his son, Kaisar Mirza, to be governor of Herāt, and gave the command of the Herātī army to Kalich Khān. Mahmūd then made an attempt to recover Herāt with the aid of some Khōrasān levies, but being unsuccessful he fled to Bokhāra and eventually to Tehrān.

The Sikhs now revolted, and Zamān Shāh who was at Kābal at once marched against them, and having speedily restored order, appointed Ranjīt Sing, a Sikh of talent, to be governor of Lāhōr. He then left Lāhōr and stopping at Pēshawar on his way to Kābal appointed his brother Shūjah-ūl-Mūlk governor.

Events, however, soon called Zāman Shāh to Kandahār. The discontent of the Bārakzaīs at seeing their chiefs, the Mahamadzaīs, set aside and debarred from all public offices, had excited a widely-spread spirit of disaffection. Pāendeh Khān, and five other leading Sirdārs of the Mahamadzaīs, formed a conspiracy for dethroning Zamān Shāh and setting up his brother Shūjāh, governor of Pēshawar, in his room. There was however a traitor amongst the conspirators who betrayed all their plans to Zamān Shāh. The conspirators were summoned one by one to the palace on the pretence of being consulted in private on the state of affairs. They were then collected in a body in the presence of Zamān Shāh, and by his orders they were executed in his presence, and their bodies including that of Pāendeh Khān were then exposed for three days to the public gaze in the square in front of the citadel at Kandahār. Having thus put down the conspiracy at Kandahār, Zamān Shāh returned to Kābal. However Fateh Khān the eldest son of the deceased

Pāendeh Khān, had escaped with some of his brothers into Persia, and espousing the cause of Mahmūd Mirza against Zamān Shāh, and raising an army he first re-gained possession of Farah and being joined by some chiefs of Khōrasān, he next besieged Kandahār and was joined there by the whole tribe of Bārakzāis. After forty-three days the city was captured by assault.

When the news of Mahmūd's capture of Kandahār reached Zamān Shāh at Kābal, he immediately despatched a force of fifteen thousand cavalry to retake the place, but they all deserted to the cause of Mahmūd, who, with this addition to his forces, advanced towards Kābal and inflicted a crushing defeat upon Zamān Shāh, and some time afterwards succeeding in taking him prisoner, he ordered him to be blinded with the lancet after the usual oriental fashion, his Vazīr, and those chiefs who were captured with him, being afterwards publicly executed at Kābal. Zamān Shāh eventually escaped to Lūdiāna where he lived for many years as a pensioner of the British Government.

Mahmūd Shāh having thus obtained the throne by the aid of the Bārakzāi faction treated Fateh Khān with great honor, and sent him with his son Kamrān to take possession of Pēshawar. This they did without difficulty as Shūjāh-ūl-Mūlk fled at their approach.

In 1801, the distractions connected with the struggle between Mahmūd and Zamān seem to have led the Ghilzaīs to rebel against the Dūranī power, with the hope of placing a chieftain of their own stock upon the throne of Afghānistān. Fateh Khān, however, marched an army against the Ghilzaīs, and defeated them with great slaughter ; and the victorious forces returned to Kābal and erected a pyramid with the heads of their slaughtered enemies as a monument of the triumph of the Abdālīs. In 1802, the Ghilzaīs again rose in rebellion and were again defeated, and henceforth they appear to have submitted to the reigning dynasty.

Meantime the territory of Herāt had been transferred from Kaisar Mirza, the son of Zamān Shāh, to Hājī Fīrōz-ūd-dīn, the full brother of Mahmūd Shah. Kaisar, however, returned with a small force from Khōrasān in the hope of recovering Herāt, but received a crushing defeat from his uncle. Subsequently Kaisar fell suddenly upon Kandahār and took it by surprise, and compelled Kamrān, the son of Mahmūd and governor of Kandahār, to fly to Kalāt-i-Ghilzaī. A few days afterwards Kandahār revolted against Kaisar, and re-called Kamrān, and after a struggle which lasted for two months, Kaisar was again compelled to go into exile, whilst Kamrān remained governor of Kandahār.

About this time a fierce contention broke out at Kābal between the Kazlbāshes and the Afghāns, which terminated in the dethronement of Mahmūd Shāh. It is said that the Kazlbāshes perpetrated a gross outrage upon an Afghān youth as a mark of their detestation of the Sūnīs. The parents of the boy appealed to Mahmūd Shāh, but he was not inclined to offend the Kazlbāshes and desired the parents to carry their complaint to a religious tribunal. Accordingly the parents proceeded to the mosque to consult the Syad who was venerated by the Afghāns, and who was known to be hostile to Mahmūd Shāh. The Syad heard the complaint and at once issued a "futwa" authorizing the extermination of all the Shīahs in Kābal. On hearing of this "futwa" the Afghāns flew to arms and assembled at the mosque and proceeded to massacre and plunder the

Kazlbāshes. For two days the Kazlbāshes maintained a stout resistance. On the morning of the third day, however, they saw all the heights commanding their position occupied by the Afghāns from the neighbouring villages, who had come to the assistance of the citizens of Kābal. Shāh Mahmūd sent some influential Sirdārs to stay the fury of the Afghāns, but only irritated them the more, as the people were already wildly jealous of the favor shown by the Ameer to the Kazlbāsh Shīahs. The fighting lasted four days longer, during which about four hundred persons lost their lives. At length the Vazīr Fateh Khān, who had refrained from interfering on account of the alliances which existed between his family and the Kazlbāshes, stepped forward with his brothers and declared in their favor, and dispersed their Afghān assailants. The suppression of this outbreak of the Sūnīs and the protection awarded to the Kazlbāshes excited the hostility of the people against both Mahmūd and his Vazīr, and led to conspiracies for their overthrow. Two years, however, passed away before an opportunity arose. About 1803, Fateh Khān marched an army to put down some disorders amongst the Hazāras. Scarcely had he left Kābal, when the chiefs of the conspiracy sent an express to Shūjah-ūl-Mūlk to invite him to Kābal, and he being in the neighbourhood of Pēshawar, immediately advanced on Kābal with all the forces he could collect and reached the city before Mahmūd Shāh heard of his arrival. Mahmūd Shāh, deprived of the services of Fateh Khān, who was at Bāmīan, took refuge in the Bālā Hisār, whilst the people went out in crowds to meet Shūjah-ūl-Mulk, whom they brought into the city in triumph and placed upon the throne of Afghānistān. Shāh Shūjah then sent Kaisar Mirza, son of Zamān Shāh, to take possession of Kandahār, a duty which he eventually effected driving out Kamrān Mirza, son of Mahmūd.

The interference of Persia in the affairs of Herāt at this period is a landmark in the modern history of Afghānistān, inasmuch as it is apparently the first aggressive movement which Persia had taken in this direction since the days of Nādar Shāh. Whilst the struggle between Kaisar and Kamrān at Kandahār was going on, a Persian force moved upon Herāt under the Persian governor of Khōrasān; and before the Herātī forces could arrive from Kandahār, Hājī Fīrōz-ūd-dīn was beaten by the Persians and compelled to shut himself up in Herāt. The Persians besieged the place and Kamrān returning from Kandahār, attacked the Persians in rear, whilst Hājī Fīrōz-ūd-dīn attacked them in front. The Persians were thus placed between two fires and compelled to retreat with considerable loss. Notwithstanding, however, this repulse, Persia managed from this time to exercise a certain political influence over Herāt, for Hājī Fīrōz-ūd-dīn expecting no support from Shāh Shūjah at Kābal, with whom, indeed, he was at variance, found it expedient to acknowledge in evasive terms the suzerainty of Persia.

Fateh Khān, who it will be remembered was engaged in a campaign against the Hazāras, when Shāh Shūjah advanced from Pēshawar, returned soon after, and giving in his adherence to King was made Vazīr. Shāh Shūjah then undertook an expedition against Sind and shortly after against Kashmīr, but these were not very successful and he was obliged to return to Kābal.

It was at this time that news arrived that the Emperor Napoleon and Czar Alexander had agreed upon a joint expedition to India through Persia.

Accordingly Mr. Elphinstone was sent as an ambassador to Kābal, and early in 1809, he met Shāh Shūjah at Pēshawar, and concluded a treaty.

The administration of Shāh Shūjah subsequently proved unpopular with the Afghāns. He excited much disaffection amongst the Sirdārs by the exercise of despotic power; but above all he again deprived the Mahamadzāes of their appointments and disgraced Fateh Khān, who in consequence left Kābal and proceeding to Kandahār thence planned the escape of Mahmūd, and successfully carried it out by the aid of his brother Shēr Dil Khān and the Kazlbāshes. Mahmūd then took Kandahār and advanced on Kābal. Shāh Shūjah advanced to meet him with twenty-five thousand men, but after a few days' march more than half his army deserted, and he was obliged to fall back upon his capital where finding the people in revolt, he was compelled to retire to the plain of Nīmla near Gandamak. Mahmūd Shāh and Fateh Khān followed in close pursuit, took possession of Kābal, and having left it in charge of the Kazlbāshes moved out against Shāh Shūjah. A battle ensued at Nīmla in which Shāh Shūjah was utterly defeated and compelled to fly to the mountains of the Khaibar, leaving behind him all his baggage and treasure. Shāh Shūjah remained only a short time in the Khaibar and then retired towards the south, in the hope of joining his nephew Kaisar at Kandahār. But Kandahār had already been recovered from Kaisar by Pūr Dil Khān, one of the numerous brothers of Fateh Khān, who soon fell upon his army and completely defeated it, Shāh Shūjah only escaping by a rapid flight to ultimately join his blind brother, Zamān, at Lūdiāna.

Mahmūd Shāh having thus again obtained possession of the throne of Afghānistān by the aid of Fateh Khān, sought only the gratification of his depraved pleasures and left all the cares of government to that Chief. The administration of Fateh Khān proved successful and popular in the extreme; the glory and splendour of the days of Ahmad Shāh Dūranī were once again restored to Afghānistān. Fateh Khān was an able warrior as well as a skilful administrator. He reduced the Amīrs of Sind and Bīlochistān to obedience to the suzerainty of Kābal, and he subdued the greater part of the Hazāra tribe who had settled in the mountains of Paropamisus. At the same time he reformed the administration and restored order and enforced the law throughout Afghānistān. The Afghāns entertained the highest respect for the Vazīr and the greatest contempt for the Amīr; but the national veneration for the dynasty of Sadozaīs was so deeply rooted that they never contemplated dethroning Mahmūd Shāh and setting up Fateh Khān in his room, though all real power was in his hands, and the governments of provinces and districts were placed in those of his several brothers.*

* It will here be convenient for reference to give the names of the sons of Pāendeh Khān by six different mothers :—

1. Vazīr Fateh Khān. Mahamad Azīm Khān. Timūr Khān.
2. Pūr Dil Khān. Shēr Dil Khān. Kohandil Khān. Rahīm Dil Khān. Mehr Dil Khān.
3. Dost Mahamad Khān. Amīr Mahamad Khān. Jamāl Khān.
4. Sūltān Mahamad Khān. Yār Mahamad Khān. Pīr Mahamad Khān. Syad Mahamad Khān.
5. Nawāb Asad Khān. Nawāb Samat Khān. Nawāb Jabar Khan.

It will now be necessary to return to Herāt. There Hājī Fīrōz-ūd-dīn had reigned from 1800 to 1816 without any disturbance, except that caused by the unfortunate expedition of Kaisar and occasional attacks on the side of Persia. Fateh Alī, the Shāh of Persia, claimed the principality of Herāt as having formed a part of the Persian empire of Nādar Shāh. Hājī Fīrōz-ūd-dīn sometimes repulsed the Persians by force of arms, but more frequently induced them to retire by paying a small tribute. He had, however, always protested against the pretensions of Persia. At last Fateh Alī Shāh marched an army against Herāt. At this juncture Hājī Fīrōz-ūd-dīn resorted to the dangerous expedient of appealing to his brother Mahmūd Shāh at Kābal for assistance against Persia, who at once sent Fateh Khān to his aid. Hājī Fīrōz-ūd-dīn received the Vazīr with great honours and protestations of fidelity and friendship, yet foolishly betrayed his fear of him. He permitted Fateh Khān to enter Herāt, but required that he should only be accompanied by fifty horsemen, and that his army should encamp under the walls of Herāt. The Vazīr, however, soon won over the Herātīs and obtained possession of the city and citadel. He then sent Hājī Fīrōz-ūd-dīn to Kābal to give an account of his long administration of Herāt to Mahmūd Shāh.

Meantime the Persian army was encamped on the frontier of Persia and Herāt, and when Fateh Khān had secured himself in the possession of Herāt, he marched out against them and gained a victory so complete that they were compelled to retreat to their own territory, having lost ten thousand men killed and wounded. After this victory Fateh Khān occupied himself in fixing the revenues of the province and repairing the fortifications of the city, and then made preparations for the invasion of Persia. But a dangerous intrigue had been set on foot at Kābal against the absent Vazīr by Kamrān, (whom he had made his bitter enemy by thwarting him on several occasions,) who was supported by the Sirdārs who were jealous of him. At last they succeeded in so working on the fears of Mahmūd that he gave orders that the eyes of Fateh Khān should be put out. Kamrān was determined to ensure the execution of this diabolical sentence by carrying it out himself. About the end of 1817, he left Kābal for Herāt and was received with profound respect and the greatest honour by the Vazīr. Kamrān took up his residence at the Bāgh Shāh, a royal palace outside the city, and every morning Fateh Khān waited upon him to receive his orders. At length one morning the Vazīr went as usual with a suite of only twenty persons, and had just entered the palace when he was suddenly arrested and his eyes put out. The same cruel punishment was intended for his three brothers, Pūr Dil Khān, Shēr Dil Khān, and Kohandil Khān, but they escaped.

At this time Mahamad Azīm Khān, full brother of the blind Vazīr, was governor of Kashmīr, and Dōst Mahamad Khān who was with him on a visit hastened with a small force to Kābal to avenge Fateh Khān. An insurrection broke out in Kābal which compelled Mahmūd Shāh to fly to Ghaznī, leaving Kābal in charge of his grandson Jahāngīr Mirza, son of Kamrān, in association with his new Vazīr Ata Mahamad Khān, who was believed to have incited Kamrān to put out the eyes of Fateh Khān. Dōst Mahamad Khān defeated the forces which Jahāngīr sent out against him, and entered Kābal in triumph and compelled the young Mirza to fly, he then seized Ata Mahamad Khān and had his eyes put out in the public

square, and sent him away into the mountains. Mahmūd Shāh made his last stand at Ghaznī, where he was joined by his son Kamrān from Herāt and his grandson Jahāngīr from Kābal. He attempted to advance on Kābal, but was deserted by his army, and saw that his cause was hopeless. In his rage he sent for his blind Vazīr Fateh Khān into his presence, and commanded him to write to his brothers and compel them to return to their duty. The Vazīr replied that in losing his sight he had lost all his influence and the Shāh at once ordered the Sirdārs present to put him to death. Kamrān struck the first blow and the other Sirdārs then fell upon the Vazīr with their knives, and strove who should put him to the greatest agony. The murder of Fateh Khān excited a deep indignation throughout Afghānistān, it was notorious that Mahmūd Shāh had been placed and maintained upon the throne by the influence of Fateh Khān and his brothers; and his cruel murder was regarded as an act of the grossest ingratitude, and its retribution came swiftly, for it was the knell of the Sadozaī dynasty. Mahmūd was driven from Kābal and Kandahār, but the garrison at Herāt was still devoted to Kamrān; and after months of anxiety, hunger, and fatigue, Mahmūd Shāh and his son Kamrān and brother Hājī Fīrōz-ūd-dīn reached Herāt with only eleven followers. There dissensions broke out between Mahmūd Shāh and his son Kamrān. Fīrōz-ūd-dīn retired into Persian territory, and it was ultimately settled that Mahmūd should enjoy all the honours of sovereignty whilst Kamrān exercised the real power.

After the deposition of Mahmūd in 1818, the states of Kābal and Kandahār became the source of a contest between the Bārakzaī brothers, which however eventually ended in 1826 in Shēr Dil Khān gaining Kandahār and Dōst Mahamad Khān, Kābal. All this while Herāt was the scene of intrigues, wars and atrocities, Mahmūd Shāh enjoying all the honours of sovereignty, whilst his son Kamrān exercised the real power. In 1822, the ex-governor Hājī Fīrōz-ūd-dīn was persuaded by his old Vazīr Kalich Khān to attempt the recovery of Herāt, and an obstinate battle which lasted thirteen hours was fought under the walls of Herāt with cold steel. At length Kalich Khān was disabled by a fall from his horse and in this condition was sabred by Kamrān. Hājī Fīrōz-ūd-dīn was also captured and would have shared the fate of his old Vazīr, but Mahmūd Shāh interfered in behalf of his half-brother, and he was kept a close prisoner in the citadel.

In 1824, Kamrān marched against Farah and in his absence Herāt fell to his governor Mahmūd Hūsen, who in his turn was ousted by Mūstāfa Khān, former adherent of his. Kamrān then returned and immediately invested Herāt, but was compelled to retire by the advance of an army under the Mahamadzai chief, Shēr Dil Khān, of Kandahār, who in his turn was compelled to retire by a Persian army from Khōrasān, whom Mūstāfa Khān had called to his aid and whom he subsequently bribed the Khōrasān army to return to Persia. Mūstāfa Khān now endeavoured to establish himself in Herāt by putting to death all those who had opposed him. His bloody executions, however, terminated in a revolt. Kamrān was invited to return to Herāt, and secretly admitted into the city without the knowledge of Mūstāfa Khān, who one morning found the citadel surrounded by ten thousand armed men. He, however, held out for forty days and then the place was taken, and he fell into

the hands of Kamrān who put him to a horrible death, and crushed out every remnant of disaffection with the hand of a savage.

From that time Kamrān took the title of Amīr of Herāt, but he seemed to have lost all energy. He made over the direction of affairs to his Vazīr Ata Mahamad Khān, shut himself up in the citadel, and followed the example of his father in giving himself up to drunkenness, opium-eating, and every oriental vice. Ata Khān died in 1830 and was succeeded in the post of Vazīr by his nephew, the notorious Yār Mahamad Khān.

The rise of this chief, who has been aptly styled one of the most accomplished villains in Asia, is worthy of notice. He was the son of the deceased Abdūla Khān, who had been appointed governor of Kashmīr at the accession of Mahmūd Shāh to the throne of Afghānistān, and had been brought up in the house of Ata Khān. From his first appointment as Vazīr he seems to have aimed at the supreme power whilst retaining the confidence of his master Kamrān.

In 1832, Fateh Alī Shāh, the sovereign of Persia, sent an army to Mashad under the command of Abbās Mirza, the heir apparent, who invited Yār Mahamad Khān to Mashad to arrange all differences between Persia and Herāt. Yār Mahamad Khān accordingly proceeded to Mashad, but found that he had been drawn into a snare, for Abbās Mirza, instead of coming to an arrangement, only raised new and serious difficulties. He seemed determined to assert the suzerainty of Persia over Herāt, but finding it impossible to overcome the obstinacy of the Vazīr; accordingly permitted Yār Mahamad Khān to return to Herāt. At length in 1834 an advanced force was sent to Herāt under Mahamad Mirza, the eldest son of Abbās Mirza, who commenced investing Herāt, but hearing of the death of his father Abbās Mirza, he raised his camp and returned to Mashad.

Meantime Yar Mahamad Khān ruled Herāt with a strong hand, he put down a revolt amongst the nomade population in the north and then marched his troops towards the south, and made the authority of Kamrān respected throughout Seīstān.

Afghānistān at this period was thus under three, if not four separate governments. Dōst Mahamad Khān reigned at Kābal. His brother Kohandil Khān reigned at Kandahār, whilst another brother Sūltān Mahamad Khān was governor of Pēshawar under the suzerainty of Ranjīt Sing. Herāt was still held by Kamrān, the last representative of the Sadozaīs, and his Vazīr Yār Mahamad Khān.

It was at this juncture that Shāh Shūjah, who had been residing for some time in Lūdiāna, made another effort to recover his power in Afghānistān. In January 1834, he left Lūdiāna with an army of twenty-two thousand Afghāns and Hindūstānīs, and marched towards Kandahār. Kohandil Khān advanced against him from Kandahār, but was defeated and compelled to fall back. Thence he sent messengers to Dōst Mahamad Khān, who at once laid aside his old animosity and marched a large army to the relief of Kandahār. Meantime Shāh Shūjah had closely besieged the city, and desperate encounters were being carried on in the suburbs, which are covered with large gardens, intersected by numerous watercourses, and enclosed with mud walls. In June 1834, Shāh Shūjah made a general assault, but after an obstinate struggle he was at length obliged to retreat, leaving the ditches filled with dead and wounded. At this juncture Dōst Mahamad Khān arrived with his army at Kandahār, and

placed Shāh Shūjah under two fires by assailing him in the rear whilst he was defending himself from the sorties of Kohandil Khān. This terrible butchery lasted fifty-four days, during which time sixty-four thousand men are said to have been killed. At last Shāh Shūjah was defeated in a pitched battle by Dōst Mahamad Khān and retreated towards Shikārpūr, but the Mahamadzaīs hotly pursued him and cut off his communications, and he at length fled with only fifty horsemen to Herāt where Kamrān refused to permit him to enter the city. Accordingly he was compelled to retire through the arid deserts of Bīlōchistān, and after enduring great privations and sufferings from the want of food and water, he entered Kalāt and was safe from further molestation. Nasīr Khān, the Khān of Kalāt, received him with every hospitality, and furnished him with the means of returning to Lūdiāna in a manner suited to his dignity. The successful repulse of Shāh Shūjah established the Mahamadzaīs in the possession of Eastern Afghānistān, and Dōst Mahamad Khān caused himself to be crowned in the mosque with all the ceremonies which had accompanied the coronation of Ahmad Shāh.

Meantime Mahamad Shāh had succeeded his grandfather Fateh Alī Shāh upon the throne of Persia, and began to revive the design which had been entertained by that king of making Herāt a province of the Persian empire. This design on the part of the Persian Government is said to have been warmly supported by General Simonitch, the Russian minister in Persia. And in consequence of this encouragement Mahamad Shāh advanced against Herāt in 1837. The details of this siege of Herāt by the Persians are too well known to require specific mention in the present summary. It will suffice to say that whilst the Shāh tried to push on the siege with vigour, his minister, who was also present under the walls of Herāt, employed every secret means to protract operations. And Yār Mahamad determined to resist the Persians, was warmly supported by Lieutenant Eldred Pottinger, who had arrived at Herāt in disguise and remained there throughout the siege.

Dōst Mahamad now endeavoured to secure the co-operation of the British in re-gaining for him from the Sikhs the line of the Indus, but these endeavours failing he sent an army into the province of Pēshawar under the command of his two celebrated sons, Mahamad Afzal Khān and Mahamad Akbar Khān. This expedition resulted in the battle of Jamrūd, which was fought on 1st May 1837 near the mouth of the Khaibar Pass, and resulted in the signal defeat of the Sikhs and triumph of the Afghāns. Seeing that Lord Auckland refused to mediate between himself and Ranjīt Sing, and suspecting that the British Government was desiring to restore Shāh Shājah to the throne of Afghānistān, Dōst Mahamad is said to have requested the intervention of Russia. That he had grounds for adopting such a line of policy is a matter of history. Ranjīt Sing had seized Mūltān in 1810, Kashmīr in 1819, and Pēshawar 1823; and these spoliations had, as he affirmed, been carried out with the entire consent of Shāh Shūjah, the dethroned Amīr, who had placed himself for awhile under the protection of the Māhārāja, and who was still regarded by the British Government as the legitimate sovereign of Afghānistān. Whatever, however, might have been these negociations with Russia, Dōst Mahamad Khān still continued to address the British Government in the most humble and submissive language.

The defeat of Ranjīt Sing by Dōst Mahamad Khān and the siege of Herāt by the Persians attracted the serious attention of the British Government; and Sir Alexander Burnes was despatched to Kābal to make peace between the Amīr of Kābal and the Māhārāja of the Panjāb. Sir A. Burnes induced Dōst Mahamad Khān to suspend hostilities; and in December 1837, whilst these negociations were going on, a Russian officer, known as Captain Vikovitch, arrived at Kābal. This officer had accompanied the Persian expedition against Herāt, but quitted it at Nishāpūr after having had numerous audiences with Mahamad Shāh and his Vazīr. Soon afterwards he reached Kandahār where he concluded a treaty with Kohandil Khān, to co-operate with the Persians against Herāt. From Kandahār Captain Vikovitch proceeded to Kābal, but the nature and extent of his negociations with Dōst Mahamad Khān are still a disputed question. In the first instance, the Amīr asked Sir Alexander Burnes how he should receive Captain Vikovitch, and declared that he desired an alliance with the British Government, and that he would not abandon his allegiance so long as he had a hope of obtaining such an alliance. Moreover, he offered to forget his mortal feud against Shāh Kamrān, and to send his best troops to defend Herāt against the Shāh of Persia, provided the British Government would recognize him as Amīr of Kābal and pay him a subsidy for the troops he should employ in the service of the British Government. Lord Auckland in reply demanded the dismissal of Captain Vikovitch, and the renunciation on the part of the Amīr of all claim to the Afghān provinces in the possession of Ranjīt Sing. These conditions were refused by Dōst Mahamad Khān who broke off his negociations with Burnes.

Meantime the Persian siege of Herāt, after lasting eight months, had been virtually brought to a conclusion. An English fleet took Karak, and the Shāh was informed that unless he immediately raised the siege of Herāt, other acts of hostility would follow. Accordingly, after many efforts to take the city, which were successfully repelled by Yār Mahamad Khān under the advice of Eldred Pottinger, Mahamad Shāh was induced to raise the siege and return to Tehrān. Notwithstanding, however, the retreat of the Persians from Herāt, the British Government was determined on restoring Shāh Shūjah to the throne of Kābal, in the hope of establishing a friendly power in Afghānistān, which should form the first line of defence against the threatened advance of Russia on India. A treaty was concluded with Ranjīt Sing and Shāh Shūjah, under which Shāh Shūjah agreed to cede to Ranjīt Sing all the Afghān provinces, including Pēshawar, which had been formerly in the possession of the Afghāns, but which were now occupied by the Sikhs; and Ranjīt Sing agreed on his part to co-operate cordially with the expedition which was about to be despatched to Kābal to dethrone Dōst Mahamad Khān and set up Shāh Shūjah.

In pursuance of this policy. on the 16th January 1839, an army of twenty-one thousand men was assembled on the left bank of the Indus under the command of Lieutenant General Sir John Keane, and was speedily joined by Shāh Shūjah. Subsequently the army crossed the Indus on a pontoon bridge and concentrated in March at Shikārpūr, from whence it advanced without opposition through the Bolān Pass towards Kandahār. Meantime Kohandil Khān had arrived at a friendly understanding with Dōst Mahamad Khān, and prepared to shut himself up in Kandahār until his brother could arrive with reinforcements from Kābal. But Dōst Mahamad Khān

being detained by a movement of the Sikhs on the side of Pēshawar, Kohandil Khān assembled his contingents and advanced to meet the English, but on reaching the valley of Pēshīn his army was so thinned by desertion that he fled to Persia, *viâ* the Helmand river and Seistān lake, and was received most kindly by the Shāh.

In April 1839, the British army took possession of Kandahār, and Shāh Shūjāh was crowned in the mosque of Ahmad Shāh on the 8th May. Shāh Shūjāh then appointed his son Timūr Mirza to be governor of the city of Kandahār, and set off with the British army in the direction of Ghaznī on the road to Kābal. The army left Kandahār on the 27th June, but did not reach Ghaznī until the 21st July. On the night of the 22nd July, the Kābal gate was blown up with gunpowder and Ghaznī was taken by storm. Meantime Dōst Mahamad Khān advanced to meet the British army with a force of six thousand men. On his way he heard of the fall of Ghaznī and sent his brother Nawāb Jabr Khān to treat with Shāh Shūjāh and his allies; but the conditions offered by him being refused by the British authorities, he retreated towards Kābal, and finding that his force was wasting away by desertion, he finally abandoned the city and retired beyond the Hindū Kūsh.

In August, the Anglo-Indian army entered Kābal without opposition, and Shāh Shūjāh was thus restored to the throne of Afghānistān. The cause of Shāh Shūjāh and his English supporters was at first rather popular in Afghānistān, but the king soon desired to exercise the supreme authority to the exclusion of his protectors. This course did not suit the view of the Envoy, Sir William Macnaghten, and thus the Afghān people became displeased at seeing that their new Amīr was a mere puppet in the hands of the English, and offended at the novelty of the measures which were introduced for their own benefit, whilst the 'mūlās' succeeded in exciting the fanaticism of the faithful against the innovating tendencies of the English. Dōst Mahamad afterwards joined the Valī of Khūlm and endeavoured to advance against Kābal; but after the brief success of Parwandara, seeing that the British were too strong for him, he galloped off to Kābal accompanied by a single horseman and surrendered. At Kābal he was treated with honor, and was afterwards sent to India with his wives, and granted a pension by the British government. He was subsequently joined by all his sons, excepting Mahamad Akbar Khān, who was detained a prisoner by the Amīr of Bokhāra.

After Dōst Mahamad Khān had surrendered to the British government, Shāh Shūjah considered that he could maintain himself upon the throne without the support of the British, and accordingly suggested that they should leave Afghānistān. It was not, however, deemed expedient for the British to withdraw too speedily from the country, and meantime efforts were made to reduce the heavy expenditure which had been incurred by the British government in connection with this expedition by withdrawing many of the subsidies which had been granted to certain Afghān Sirdārs. This reduction of the subsidies is considered to have been the main cause of the subsequent disaffection. Throughout 1841 the discontent rapidly increased, and rumours of a conspiracy which had been formed by Abdūla Khān, who belonged to a branch of the Bārakzāi tribe, reached the ears of Sir W. Macnaghten, but were disregarded. In October 1841, a reduction of forty thousand rupees was made in the subsidy to the Ghilzāi

Sirdārs who occupied the defiles of the Khūrd Kābal, between Kābal and Jalālābād. The Ghilzāis accordingly sent a deputation to Kābal to ascertain the reason of the reduction, but Sir William Macnaghten referred them to Shāh Shūjah who haughtily dismissed them. The result was that, when the Ghilzāis returned to their homes they broke out in open revolt and cut off all the communications in the mountains.

Meantime the conspirators at Kābal sent emissaries to all the Afghān provinces to prepare the tribes for revolt. The nomade tribes responded to the appeal and closed the communications between Kābal and Kandahār. On the 11th October 1841, General Sale left Kābal with a brigade for the purpose of re-opening the communications between Kābal and Jalālābād, which had been closed by the Ghilzaīs. For eighteen days this force was literally choked in the defiles. Every step of the way was disputed foot by foot by an enemy who occupied the heights, and poured a galling fire upon our advancing columns. From the 12th October, when the force left Kābal, to the 2nd of November, when it reached Gandamak, on the other side of the gorge of Khūrd Kābal, the troops only advanced at the rate of three miles and a half a day. At Gandamak General Sale halted for a few days' rest and then marched his force to Jalālābād, and finally took refuge in its walls with only three days' provisions. Fortunately some caravans arrived with three months' supplies from Pēshawar, and enabled him to oppose an energetic resistance to the insurrection which destroyed the remainder of the British force in Afghānistān.

Sir William Macnaghten subsequently endeavoured to win back the Ghilzaīs by the offer of a lakh of rupees, but they refused the temptation and continued in a state of hostility. On 1st November 1841, the news of General Sale's conflicts with the Ghilzāi mountaineers reached Kābal and was the signal for an insurrection of the unconquered Afghān tribes of the provinces, which from the very first took the character of a religious war. The insurrection broke out in Kābal on the 2nd November 1841; and an account of the siege and subsequent evacuation of that place by the British will be found on the article on Kābal. On the 6th January 1842, the British force left the cantonments under General Elphinstone after a siege which had lasted for sixty-five days, and being in a state of utter disorder the retreat was badly conducted and ere long they succumbed to the ceaseless attacks of the Ghilzaīs; and on the 11th January, only one survivor escaped to Jalālābād to tell the tale (*vide* article, Ghilzāis). Meanwhile General Sale had occupied Jalālābād, and notwithstanding all efforts made to take the place by Akbar Khān, he maintained his position until relieved by General Pollock in April 1842 (*vide* Jalālābād). When the storm broke at Kābal, General Nott was in command at Kandahār, and though he too was attacked repeatedly, his judicious arrangements defeated all attempts against him (see Kandahār).

After the departure of the British force from Kābal, Shāh Shūjah continued to occupy the Bālā Hisār, whilst Zamān Khān, the newly elected Amīr, held possession of the city. A fierce struggle ensued between the two in which thousands are said to have been slain. At length it was agreed that Shāh Shūjāh should reign as Amīr, and that Zamān Khān should be appointed Vazīr; but both were equally insincere. Shāh Shūjah only desired to extricate himself from immediate embarrassments, whilst Zamān Khān only desired to prevent the return of Dōst Mahamad Khān, and to reduce Mahamad

Akbar Khān to obedience, with the view of finally setting aside Shāh Shūjāh and obtaining the throne for himself. Shāh Shūjāh also tried to conciliate the Bārakzaīs by offering the command of the army to Mahamad Akbar Khān at Jalālābād. Mahamad Akbar Khān would not accept the post unless Shāh Shūjāh supported him in besieging the English at Jalālābād. Shāh Shūjāh eagerly accepted this proposal, as he was anxious for an excuse to leave Kābal and recover the support of the English, which he now saw was essential to his cause. Accordingly he left the Bālā Hisār with his forces and proceeded about a mile and a half from the city, when he was attacked and murdered by a son of Zamān Khān.

On the death of Shāh Shūjāh, his eldest son Timūr was at Kandahār, but his second son Fateh Jang was at Kābal. Accordingly Fateh Jang was set up as Amīr by the Sadōzaīs against Zamān Khān, who was again set up by the Bārakzaīs. Fateh Jang and his party were in possession of the Bālā Hisār, and opened their guns upon the people of the city until thousands fled in dismay. News of these events soon reached Mahamad Akbar at Jalālābād, and he accordingly returned in all haste to Kābal, and was able to exercise considerable influence upon the progress of affairs in that city by representing that he was in treaty with General Pollock. His game apparently was to beguile Zamān Khān and Fateh Jang into destroying each other for the purpose of ultimately obtaining the sovereign power for himself. In the first instance, he allied himself with Zamān Khān, and their united forces took possession of the Bālā Hisār. When, however, Mahamad Akbar Khān entered the Bālā Hisār, he took Fateh Jang under his protection, and declared that he would recognize no other sovereign in Afghānistān. Fateh Jang soon found that Mahamad Akbar Khān entertained sinister designs against him; and he fled from Kābal in the hope of joining the English at Jalālābād. Mahamad Akbar Khān then reduced Zamān Khān to submission, and exercised supreme authority at Kābal.

Meanwhile the prisoners, who had been taken by Akbar Khān during the retreat from Kābal, had been carried about by his orders to various places, till on the 22nd May they reached a fort near Kābal. Akbar Khān now sent to General Pollock to negociate about a ransom for the prisoners, and the General agreed that if the prisoners were released he would give a present of two lakhs of rupees to Mahamad Akbar Khān, and apply for the surrender of the women of his family who were in the hands of the British government. During May and June, General Pollock still remained at Jalālābād, whilst General Nott remained at Kandahār. Negociations were still carried on, but both parties wished to gain time; General Pollock believing that the best way of procuring the release of the prisoners was to march on Kābal, whilst Mahamad Akbar Khān was desirous of obtaining a written guarantee that the British force would retire from Afghānistān before releasing the prisoners.

On the 20th August, General Pollock began his march towards Kābal. On the 23rd, he reached Gandamak. On the 1st September, Fateh Jang, the successor of Shāh Shūjah at Kābal, made his appearance and was kindly received. On the 7th, General Pollock left Gandamak, and on the 8th he inflicted a severe defeat on the Ghilzaīs at the Jagdalak Pass. Meantime Mahamad Akbár Khān had sent the British captives beyond the Hindū Kūsh and prepared for a final struggle. On the 13th September, Mahamad Akbar

Khān was utterly defeated by General Pollock at Tēzīn. On the 15th and 16th, General Pollock occupied Kābal and took possession of the Bālā Hisār.

Meantime General Nott had been marching his force from Kandahār to Kābal. On his way he captured Ghaznī and brought away as trophies of victory the celebrated sandalwood gates of Somnāth, which Mahmūd of Ghaznī had carried off from Gūzerāt in the eleventh century. On the 17th September, he approached Kābal and beheld the British flag waving on the summit of the Bālā Hisār.

Having discovered on his arrival at Kābal that the British prisoners had been sent beyond the Hindū Kūsh, General Pollock sent a party of horse under Sir Richmond Shakespeare to recover them. The captives, however, had already bribed their keeper to release them, and on hearing of the defeat of Mahamad Akbar Khān they proceeded towards Kābal, and met Sir Richmond Shakespeare. The main object of General Pollock's expedition was now accomplished, and on the 12th October 1842, General Pollock and General Nott left Kābal for Hindūstān. In December 1842, the army was triumphantly received by Lord Ellenborough in the great plain of Fīrōzpūr.

Dōst Mahamad Khān was now set at liberty and at once returned to Kābal. About the same time Kohandil Khān returned from Persia, where he had been residing since his flight in 1839, and became once again independent ruler of Kandahār. Dōst Mahamad at once appointed his son Mahamad Akbar to the post of Vazīr. This chief first proceeded to attack Khūlm, and then he sent a party of horse to join the Sikhs on their campaign against the British.

It will now be necessary to glance at the progress of affairs at Herāt. After the retirement of the Persian army under Mahamad Shāh, the British government had proclaimed the restoration of Shāh Shūjāh to the throne of the Sadozaīs in Kābal, and the independence of Herāt under Shāh Kamrān. Subsequently it had been the favourite scheme of Sir William Macnaghten to detach a few battalions from the British force at Kābal for the occupation of Herāt, but this policy had been opposed by Lord Auckland, who considered that after the retreat of the Persian army such a step was wholly unnecessary. Meantime Major Eldred Pottinger who had remained at Herāt was joined by Colonel Stoddart from Tehrān. But these officers found themselves thwarted at every step by Yār Mahamad, and first Colonel Stoddart and then Pottinger withdrew, the latter being relieved by Major D'Arcy Todd.

In August, Major Todd concluded a treaty with Shāh Kamrān, in which the independence of Herāt was guaranteed by the British government, and substantial advantages were granted in favor of the Herātī Sirdārs, on condition that the slave trade should be abolished and that the Herāt government should carry on no correspondence with any other state, excepting through the British envoy. Meantime, as the soil had remained without cultivation for eighteen months, a monthly sum equal to the revenues of the principality was granted for the maintenance of the Herāt government. The intrigues which followed may be very briefly indicated. Yār Mahamad Khān would do nothing in return for the money that was lavished on Herāt. Subsequently Major Todd discovered that Yār Mahamad Khān was proposing to the Persian government to place himself and his country under the protection of Mahamad Shāh. Accordingly, he wrote to

Sir William Macnaghten at Kābal that it was no longer possible to maintain friendly relations with Herāt, and that it was indispensable to the security of Shāh Shūjah in Afghānistān that Herāt should be annexed to his dominions. Sir William Macnaghten at Kābal was of the same opinion. The subject was under discussion for some months, and meantime the difficulty was increasing at Herāt. Yār Mahamad Khān wrote to the Shāh of Persia that he only permitted the British envoy to remain at Herāt from motives of courtesy; and he wrote in like manner to the Russian minister at Tehrān, and at the same time requested that a Russian agent might be sent to Herāt. Meantime, Yār Mahamad Khān increased his demands upon the British the more he carried on his intrigues with Persia. Ultimately Major Todd found that he must either sacrifice more money or else retire from Herāt, and he accordingly proceeded to Kandahār.

After the departure of Major Todd from Herāt in March 1841, Yār Mahamad Khān exercised all his original cruelty and rapacity. He imprisoned and tortured every person who had received money or carried on any dealings with the English, and he confiscated their wealth without pity. Meantime Shāh Kamrān began to suspect the design of Yār Mahamad Khān, and at length suddenly took possession of a citadel of Herāt, in the expectation that the population would join him in the attempt to put down the obnoxious Vazīr. Yār Mahamad Khān, however, put forth all his energy to meet the crisis. Shāh Kamrān and his party held out for fifty days, but at length the citadel was taken. At first Yār Mahamad behaved with some moderation, but soon his evil spirit assumed the sway, and he then determined on putting his sovereign to death. Early in 1842, when the force at Kābal was perishing in the passes, and the force at Kandahār was surrounded by perils, the fatal order was given and Shāh Kamrān was suffocated in his prison.

After the murder of Shāh Kamrān, Yār Mahamad Khān ceased to be cruel, and administered the affairs of government with a firm and able hand. Rebellion and pillage were vigorously put down, and the city and principality of Herāt began to prosper. Yār Mahamad Khān was now more inveterate against Asaf-ūd-daola than ever, but returned to Herāt in consequence of the alliance with Kābal, which was concluded in 1846.

It appears that in 1846 Mahamad Akbar Khān prepared to invade Kandahār on the pretext that Kohandil Khān, the ruler of Kandahār, had allied with the British government and fomented discontent at Kābal, which had proved injurious to Dōst Mahamad Khān. The Amīr himself was strongly disinclined to any war with Kandahār, but was unable to control the turbulent spirit of Mahamad Akbar Khān. Before, however, engaging upon the contest, Mahamad Akbar Khān saw the prudence of forming a strong alliance with Herāt. Accordingly, negociations were commenced between the two families, and in 1846, Mahamad Akbar Khān married the eldest daughter of Yār Mahamad Khān, whose son married the only daughter of Mahamad Khān deceased, a half brother of Dōst Mahamad Khān. About the end of 1846, between the first and second Sikh war, Mahamad Akbar Khān of Kābal and Yār Mahamad Khān of Herāt, wrote a joint letter to Mahamad Shāh of Persia, pointing out that the English were carrying their conquests along the whole course of the Indus, and requesting him to join in a war against the British government. The envoys were well received at the court of Persia, and the Shāh sent

jewelled swords and decorations to Dōst Mahamad Khān and Mahamad Akbar Khān. Meantime Kohandil Khān became more inveterate than ever against Yār Mahamad Khān and Mahamad Akbar Khān. He made fresh incurisons in Herāt territory, and Mahamad Akbar Khān wished to join Yār Mahamad Khān in attacking Kandahār, but was opposed by Dōst Mahamad Khān. This opposition led to an open quarrel between father and son, which might have had serious consequences had not Mahamad Akbar suddenly died of poison.

About this time Asaf-ūd-daola, the Persian governor of Khōrasān, was recalled by the Shāh. For thirteen years he had prevented Yār Mahamad Khān from exercising his legitimate authority over the Hazāras, and from extending his dominion over the small Ūzbak Khānates in the north, namely, Maimana, Sīripūl, Shibarghān, Andkhūa, and Ākcheh. No sooner, however, had Asaf-ūd-daola departed for Tehrān, than Yār Mahamad Khān marched against the Hāzāras, and completely crushed them and transplanted eight thousand of their families to the banks of Hari-rūd, in the territory of Herāt. By these transplantations of Taemūnīs and Hāzāras, Herāt became more populous than it was before the siege of 1838; whilst Yār Mahamad Khān was enabled to keep the most turbulent inhabitants of his dominions under his own eye and ultimately convert them into excellent soldiers. After this Yār Mahamad Khān proceeded to invade the Ūzbak country; and marched upon Maimana, and reduced it to submission. He then pushed on to Sīripūl, Shibarghān, Andkhūa, and Ākcheh, and received the submission of their respective Khāns, who had hitherto been nominally the vassals of the Amīr of Bokhāra. Yār Mahamad Khān then marched upon Balkh, when news reached him that disturbances were taking place in the districts of Farah and Bakwa, which were fomented by Kohandil Khān of Kandahār. He immediately returned towards Herāt, and repaired his disasters with great celerity, and soon overcame every difficulty which had arisen.

Meantime the jealousy of Persia and other neighbouring states was excited by the success of Yār Mahamad Khān against the Ūzbaks. Kohandil Khān, the ruler of Kandahār, was induced by Persia to ally with the Amīrs of Bokhāra, Khūlm and Balkh to oppose the ambitious designs of Yār Mahamad Khān of Herāt and his ally, Dōst Mahamad Khān of Kābal. The alliance between Herāt and Kābal had been endangered by the death of Mahamad Akbar Khān. In accordance with Afghān custom, the widow of Mahamad Akbar Khān became the wife of his brother Gholām Haidar Khān, who had also succeeded to the post of Vazīr; and when Yār Mahamad Khān was marching to put down the disturbances in Farah and Bakwa, Gholam Haidar Khān won the confidence of his new father-in-law by marching out and overawing Kandahār. But whilst Yār Mahamad Khān preserved his friendly relations with Kābal, he was equally desirous of keeping on good terms with Persia. With this object and for the purpose of gratifying the hatred which he felt for all the members of Asaf-ūd-daola's family, he assisted the forces of the Shāh in putting down the rebellion in Khōrasān.

In the commencement of 1847, the East Ghilzaīs headed by Mahamad Shāh Khān revolted, but were soon after subdued by a force of Dūrānīs under Gholām Haidar. They, however, once again broke out and were again subdued. The Afghāns were now so excited with their successes against

the Ghilzaīs that they loudly called upon Gholām Mahamad Haidar to lead them against the English. Dōst Mahamad Khān found that the national feeling had run so high against the English that he was compelled to yield to the popular cry. The Sikhs had offered to restore Pēshawar if the Afghāns would only assist them against the English, and the Amīr determined to accept the proposal, and with this view he descended into the plain of Pēshawar. The British generals at this period were fully occupied in checking Chatr Sing and his son Shēr Sing, and consequently they were not in a position to oppose the invasion of the Afghāns who took possession of the plain of Pēshawar and advanced to Atak. Colonel Herbert who commanded at Atak held out as long as he was able, but was ultimately compelled to surrender. The Afghāns immediately occupied Atak, but then the old hatred between Sikh and Afghān, which no political alliance can smother, showed itself on all sides. Dōst Mahamad Khān exhibited no desire to support the Sikhs. His soldiers, however, were of a different opinion, and to pacify them he sent a contingent of cavalry to the aid of Shēr Sing. The battle of Gūzerāt, however, speedily followed on the 21st February 1849 when a crushing defeat was inflicted by Lord Gough upon the Sikhs and Afghāns. Lord Gough then sent Sir Walter Gilbert to march against Atak and Pēshawar and drive the Afghāns beyond the passes of Afghānistān; and this operation was carried out with such success that Dōst Mahamad Khān owed his escape from the British cavalry to the fleetness of his horse which ultimately carried him beyond the reach of his pursuers.

In 1850, Dōst Mahamad Khān made an expedition against Eshan Aurak, the chief of Balkh, which eventuated in the conquest of Balkh. The newly-conquered province was placed under the governorship of Mahamad Afzal Khān, the eldest son of the Amīr. Yār Mahamad Khān of Herāt died in 1851 and was succeeded by his son Syad Mahamad Khān. The new ruler found that he was threatened by Dōst Mahamad Khān at Kābal and also by Kohandil Khān at Kandahār. Accordingly he made overtures to the Shāh of Persia who despatched a force, nominally for the reduction of the Tūrkmans, but in reality for the occupation of Herāt. Mr. Thomson, the British envoy at Tehrān, remonstrated with the Persian government and required explicit assurances of the course which they meant to adopt. Accordingly, on the 25th January 1853, the Persian government signed an agreement by which they engaged not to interfere in the affairs of Herāt, nor to send any troops to that quarter, unless Herāt should be threatened by a force from Kābal or Kandahār, or from some other foreign territory. In that case, Persia might send a force to the assistance of Herāt; but even in the event of such a contingency, it was agreed that she should withdraw the force immediately after the withdrawal of the foreign troops in question. In 1854, Dōst Mahamad Khān sent his grandson, Fateh Mahamad Khān, to occupy Kalāt-i-Ghilzaī. For many years this place had been a dependency of Kohandil Khān of Kandahār, but Dōst Mahamad Khān decided on occupying it on the ground that the rulers of Kandahār had neglected to protect travellers on the high road between Kābal and Kandahār from the robbers who infested that country. In August 1854, the Shāh sent an envoy to Kābal with a letter remonstrating with Dōst Mahamad Khān upon the occupation of Kalāt-i-Ghilzaī. In this letter, the Shāh adopted the tone

of a paramount power. And it was believed that the Shāh had promised to assist Kohandil Khān and his brothers to recover Kalāt-i-Ghilzaī, provided that they entered into an alliance with him and acknowledged him as their suzerain.

Syad Mahamad of Herāt now solicited the aid of Dōst Mahamad against Kandahār, a request which the latter gladly acceded to and in compliance with which he prepared to march against Kandahār, when news reached him of an insurrection in Balkh, which at that time was under the government of his eldest son, Mahamad Afzal Khān. It appeared that the Amīr of Bokhāra had stirred up the tribes into insurrection. Twenty thousand troops of Bokhāra had moved to the river Oxus and eight thousand of them had crossed over to Shibrghān. Mahamad Zamān Khān, another son of the Amīr, had been forced to fall back upon Balkh, whilst another son, Valī Mahamad Khān, was besieged in Ākcheh. Mahamad Afzal Khān believed that he himself would soon be in a state of siege unless the Amīr marched to his assistance.

Meantime the question of an alliance with the English had been discussed at Kābal. Mahamad Azim Khān, a son of the Amīr, and governor of Kūram, had written to Major Edwardes, the Commissioner at Pēshawar, professing himself anxious for an alliance with the English. In reply he was told that a letter addressed by the Amīr to Lord Dalhousie, who was at that time Governor General, would probably receive a favorable answer. The matter was referred to Kābal and there formed a subject of debate. Sūltān Mahamad Khān and many other Sirdārs were anxious for an alliance with Persia, but Dōst Mahamad Khān had no faith in Persia, but great faith in the British government. Accordingly the Amīr abandoned his expedition to Kandahār and sent an envoy to Sir John Lawrence, the Chief Commissioner of the Panjāb. In October 1854, Sir John Lawrence met the Kābal envoy at Abbottābād. A letter from the Amīr to Lord Dalhousie was sent to Calcutta, and a friendly answer was received from the Governor General, inviting the Amīr to send a Sirdār of rank and wisdom to Pēshawar to conclude a treaty. Accordingly the envoy returned to Kābal, accompanied by a man named Faojdār Khān; and about this time news arrived that the insurrection in Balkh had been terminated by the surrender of the walled town of Shibarghān and its dependencies to Mahamad Afzal Khān. Faojdār Khān was well received at Kābal. On 2nd January 1855, he was feasted by Mahamad Sharīf Khān, a son of the Amīr, and on the 5th by Sūltān Mahamad Khān; for although the latter had betrayed Major George Lawrence to the Sikhs in 1848-49, Lord Dalhousie had especially mentioned in his letter to the Amīr that this act of treachery would be forgiven by the British government. The Amīr appointed Gholām Haidar Khān, the heir apparent, to conclude the treaty with the English; and on the 8th January 1855, Gholām Haidar Khān and Faojdār Khān left Kābal for Pēshawar. Gholām Haidar Khān was sumptuously entertained by Sir John Lawrence at Pēshawar, and on the 30th March 1855 a treaty was concluded. The first clause established perpetual peace and friendship between the British government and Dōst Mahamad Khān, the Amīr of Kābal, and his heirs and successors. The second clause pledged the British government to respect the territories in possession of the Amīr and never to interfere with them. The third clause pledged Dōst Mahamad Khān and his heirs and successors to respect

the territories of the British government, to be the friend of its friends and the enemy of its enemies. The third article was expected to excite some discussion, inasmuch as it pledged the Amīr to assist the English against their enemies, without pledging the British government to assist the Amīr against his enemies. But it was impossible for the British government to enter into an engagement which might involve it in disputes and hostilities beyond the frontier. It was also argued that as the Amīr obtained by the treaty complete immunity for having acted against us during the Sikh war for the delivery of British officers and their families into the hands of the Sikhs in 1848, and at the same time obtained the plighted friendship of a great government whose displeasure he had incurred, whose power was irresis ible, and whose frontier touched our own, he might well be content to give in return that assurance of common resistance to a common enemy, which was all that the British government proposed to him. Some months afterwards the question of appointing a British representative at Kābal was much discussed, but was finally dismissed as premature.

In August 1855, Kohandil Khān died at Kandahār. His son, Mahamad Sadīk Khān, was absent from Kandahār at the time, but returned soon afterwards and seized the property and valuables of his deceased father. This proceeding gave great offence to his uncle, Rahmdil Khān, who thereupon wrote to invite Dōst Mahamad Khān to come to Kandahār and assert his suzerainty. Dōst Mahamad Khān was inclined to depute his brother, Sūltān Mahamad Khān, to proceed to Kandahār and settle the dispute, when he received intelligence of the rebellion of Mahamad Yūsaf Khān at Herāt, and accordingly marched in person to Kandahār.

It appears that Mahamad Yūsaf Khān was a Sadozaī. He was a grandson of Fīrōz-ūd-dīn Khān and a nephew of Shāh Kamrān. He had been residing with his family in Persian territory and was said to have been intriguing for some months with Sartip Īsa Khān, one of the chief officers of Syad Mahamad Khān, the ruler of Herāt. At last Mahamad Yūsaf Khān appeared in the neighbourhood of Herāt with two hundred horse, and was secretly joined by Sartip Īsa Khān with a hundred horse. In the night they gained an entrance into the city and captured the citadel, and Syad Mahamad Khān was sent as a prisoner to Kūchān, whilst twelve of his principal men were put to death.

Dōst Mahamad Khān reached Kandahār in November 1855. He soon made himself master of Kandahār, but he failed to conciliate his brothers and nephews, whose territory he had annexed and whose property he had confiscated. One by one they fled from Kandahār and took up arms against the Amīr in various parts of the province. Meantime the people of Kandahār were stirred up by the 'mūlas' to engage in a holy war against the Amīr, who had appointed his son Gholām Haidar Khān to be ruler of Kandahār.

In this state of affairs, and indeed before leaving Kābal, Dōst Mahamad Khān had been anxious to receive the advice and assistance of the British government, especially with regard to his contemplated advance on Herāt. Lord Canning, however, declined to make any communication which might be construed into a direct encouragement to the Amīr to seize Herāt. Meantime Mr. Murray, the English minister, had left Tehrān, and early in 1856, the Shāh of Persia sent an army to Herāt under Sūltān Mūrād Mirza. No opposition was expected from the

Afghāns, and consequently a small detachment was sent in advance to garrison Herāt; but though Mahamad Yūsaf Khān was said to be a Persian in heart, the people of Herāt were opposed to Persia and they turned the detachment out of Herāt and hoisted British colors. Mahamad Yūsaf Khān then declared himself to be the servant of the British government, and he wrote to Dōst Mahamad Khān as well as to the Governor General, requesting assistance against Persia, and declaring that the Afghāns, as good Sūnīs, would never submit to the supremacy of the Persian Shīahs.

In May 1856, Lord Canning wrote to Dōst Mahamad Khān to the effect that the British government would maintain the independence of Herāt and would not allow any systematic effort on the part of Persia to effect a change in the status of the countries lying between the Persian Gulf and the British territory; but that the government of India repudiated the proceedings of Mahamad Yūsaf Khān in hoisting the British flag at Herāt without either authority or encouragement. In March 1856, Fateh Khān, who had been appointed at the end of 1855 to deliver the ratified treaty to the Amīr, set out for Kābal. At Kābal Fateh Khān and his party were detained about fifteen days in consequence of the rebellion of Rahmdil Khān at Kandahār, which had rendered the roads unsafe. In April they reached Kandahār and presented the treaty to the Amīr. Meantime the rebellion in Kandahār was being suppressed by the Amīr. Mahamad Sharīf Khān, a son of the Amīr, had been sent with a force against the rebels, and many surrendered, whilst Rahmdil Khān and others accepted the terms offered by the Amīr.

In June 1856, there was a sudden change of rulers in Herāt. The Persians had agreed to retire, but Mahamad Yūsaf Khān was still in heart a Persian, and there was a breach between him and Īsa Khān. At length Īsa Khān determined to hold Herāt for himself. Mahamad Yūsaf Khān was put on a donkey and sent into the Persian camp with a message that if the Persians would make the same terms with Īsa Khān that they had formerly made with Yār Mahamad Khān, well and good; but otherwise Īsa Khān would stand a siege, and if matters went against him he would apply to Dōst Mahamad Khān for assistance. On receipt of this message the Persian general turned back his forces and again laid siege to Herāt; and Īsa Khān wrote to Dōst Mahamad Khān, declaring himself willing to be a servant of the Kābal government and inviting the Amīr to march on Herāt. It was now pretty evident that Dōst Mahamad Khān had been successfully intriguing with the Afghān party in Herāt; that it was he who had procured the expulsion of the Sadozaī adventurer, Mahamad Yūsaf Khān, by the very man, Īsa Khān, who had invited the Sadozaī to Herāt; and that Herāt was still held in the Afghān interest, although closely beleaguered by a Persian army.

Dōst Mahamad Khān had appointed his two sons, Mahamad Ūsmān Khān and Mahamad Amīn Khān, to take charge of Kābal during his absence at Kandahār. Both Dōst Mahamad Khān at Kandahār and his sons at Kābal endeavoured to gather from Fateh Khān what were the real sentiments of the British government as regards Afghānistan, and the probability of their procuring any money or arms for carrying on the war against Herāt. They looked to the English to get them out of their scrape. In this manner, during the spring and summer of 1856, Dōst Mahamad

Akbar Khān to obedience, with the view of finally setting aside Shāh Shūjāh and obtaining the throne for himself. Shāh Shūjāh also tried to conciliate the Bārakzaīs by offering the command of the army to Mahamad Akbar Khān at Jalālābād. Mahamad Akbar Khān would not accept the post unless Shāh Shūjāh supported him in besieging the English at Jalālābād. Shāh Shūjāh eagerly accepted this proposal, as he was anxious for an excuse to leave Kābal and recover the support of the English, which he now saw was essential to his cause. Accordingly he left the Bālā Hisār with his forces and proceeded about a mile and a half from the city, when he was attacked and murdered by a son of Zamān Khān.

On the death of Shāh Shūjāh, his eldest son Timūr was at Kandahār, but his second son Fateh Jang was at Kābal. Accordingly Fateh Jang was set up as Amīr by the Sadōzaīs against Zamān Khān, who was again set up by the Bārakzaīs. Fateh Jang and his party were in possession of the Bālā Hisār, and opened their guns upon the people of the city until thousands fled in dismay. News of these events soon reached Mahamad Akbar at Jalālābād, and he accordingly returned in all haste to Kābal, and was able to exercise considerable influence upon the progress of affairs in that city by representing that he was in treaty with General Pollock. His game apparently was to beguile Zamān Khān and Fateh Jang into destroying each other for the purpose of ultimately obtaining the sovereign power for himself. In the first instance, he allied himself with Zamān Khān, and their united forces took possession of the Bālā Hisār. When, however, Mahamad Akbar Khān entered the Bālā Hisār, he took Fateh Jang under his protection, and declared that he would recognize no other sovereign in Afghānistān. Fateh Jang soon found that Mahamad Akbar Khān entertained sinister designs against him; and he fled from Kābal in the hope of joining the English at Jalālābād. Mahamad Akbar Khān then reduced Zamān Khān to submission, and exercised supreme authority at Kābal.

Meanwhile the prisoners, who had been taken by Akbar Khān during the retreat from Kābal, had been carried about by his orders to various places, till on the 22nd May they reached a fort near Kābal. Akbar Khān now sent to General Pollock to negociate about a ransom for the prisoners, and the General agreed that if the prisoners were released he would give a present of two lakhs of rupees to Mahamad Akbar Khān, and apply for the surrender of the women of his family who were in the hands of the British government. During May and June, General Pollock still remained at Jalālābād, whilst General Nott remained at Kandahār. Negociations were still carried on, but both parties wished to gain time; General Pollock believing that the best way of procuring the release of the prisoners was to march on Kābal, whilst Mahamad Akbar Khān was desirous of obtaining a written guarantee that the British force would retire from Afghānistān before releasing the prisoners.

On the 20th August, General Pollock began his march towards Kābal. On the 23rd, he reached Gandamak. On the 1st September, Fateh Jang, the successor of Shāh Shūjah at Kābal, made his appearance and was kindly received. On the 7th, General Pollock left Gandamak, and on the 8th he inflicted a severe defeat on the Ghilzaīs at the Jagdalak Pass. Meantime Mahamad Akbar Khān had sent the British captives beyond the Hindū Kūsh and prepared for a final struggle. On the 13th September, Mahamad Akbar

Khān was utterly defeated by General Pollock at Tezīn. On the 15th and 16th, General Pollock occupied Kābal and took possession of the Bālā Hisār.

Meantime General Nott had been marching his force from Kandahār to Kābal. On his way he captured Ghaznī and brought away as trophies of victory the celebrated sandalwood gates of Somnāth, which Mahmūd of Ghaznī had carried off from Gūzerāt in the eleventh century. On the 17th September, he approached Kābal and beheld the British flag waving on the summit of the Bālā Hisār.

Having discovered on his arrival at Kābal that the British prisoners had been sent beyond the Hindū Kūsh, General Pollock sent a party of horse under Sir Richmond Shakespeare to recover them. The captives, however, had already bribed their keeper to release them, and on hearing of the defeat of Mahamad Akbar Khān they proceeded towards Kābal, and met Sir Richmond Shakespeare. The main object of General Pollock's expedition was now accomplished, and on the 12th October 1842, General Pollock and General Nott left Kābal for Hindūstān. In December 1842, the army was triumphantly received by Lord Ellenborough in the great plain of Fīrōzpūr.

Dōst Mahamad Khān was now set at liberty and at once returned to Kābal. About the same time Kohandil Khān returned from Persia, where he had been residing since his flight in 1839, and became once again independent ruler of Kandahār. Dōst Mahamad at once appointed his son Mahamad Akbar to the post of Vazīr. This chief first proceeded to attack Khūlm, and then he sent a party of horse to join the Sikhs on their campaign against the British.

It will now be necessary to glance at the progress of affairs at Herāt. After the retirement of the Persian army under Mahamad Shāh, the British government had proclaimed the restoration of Shāh Shūjāh to the throne of the Sadozaīs in Kābal, and the independence of Herāt under Shāh Kamrān. Subsequently it had been the favourite scheme of Sir William Macnaghten to detach a few battalions from the British force at Kābal for the occupation of Herāt, but this policy had been opposed by Lord Auckland, who considered that after the retreat of the Persian army such a step was wholly unnecessary. Meantime Major Eldred Pottinger who had remained at Herāt was joined by Colonel Stoddart from Tehrān. But these officers found themselves thwarted at every step by Yār Mahamad, and first Colonel Stoddart and then Pottinger withdrew, the latter being relieved by Major D'Arcy Todd.

In August, Major Todd concluded a treaty with Shāh Kamrān, in which the independence of Herāt was guaranteed by the British government, and substantial advantages were granted in favor of the Herātī Sirdārs, on condition that the slave trade should be abolished and that the Herāt government should carry on no correspondence with any other state, excepting through the British envoy. Meantime, as the soil had remained without cultivation for eighteen months, a monthly sum equal to the revenues of the principality was granted for the maintenance of the Herāt government. The intrigues which followed may be very briefly indicated. Yār Mahamad Khān would do nothing in return for the money that was lavished on Herāt. Subsequently Major Todd discovered that Yār Mahamad Khān was proposing to the Persian government to place himself and his country under the protection of Mahamad Shāh. Accordingly, he wrote to

Sir William Macnaghten at Kābal that it was no longer possible to maintain friendly relations with Herāt, and that it was indispensable to the security of Shāh Shūjah in Afghānistān that Herāt should be annexed to his dominions. Sir William Macnaghten at Kābal was of the same opinion. The subject was under discussion for some months, and meantime the difficulty was increasing at Herāt. Yār Mahamad Khān wrote to the Shāh of Persia that he only permitted the British envoy to remain at Herāt from motives of courtesy; and he wrote in like manner to the Russian minister at Tehrān, and at the same time requested that a Russian agent might be sent to Herāt. Meantime, Yār Mahamad Khān increased his demands upon the British the more he carried on his intrigues with Persia. Ultimately Major Todd found that he must either sacrifice more money or else retire from Herāt, and he accordingly proceeded to Kandahār.

After the departure of Major Todd from Herāt in March 1841, Yār Mahamad Khān exercised all his original cruelty and rapacity. He imprisoned and tortured every person who had received money or carried on any dealings with the English, and he confiscated their wealth without pity. Meantime Shāh Kamrān began to suspect the design of Yār Mahamad Khān, and at length suddenly took possession of a citadel of Herāt, in the expectation that the population would join him in the attempt to put down the obnoxious Vazīr. Yār Mahamad Khān, however, put forth all his energy to meet the crisis. Shāh Kamrān and his party held out for fifty days, but at length the citadel was taken. At first Yār Mahamad behaved with some moderation, but soon his evil spirit assumed the sway, and he then determined on putting his sovereign to death. Early in 1842, when the force at Kābal was perishing in the passes, and the force at Kandahār was surrounded by perils, the fatal order was given and Shāh Kamrān was suffocated in his prison.

After the murder of Shāh Kamrān, Yār Mahamad Khān ceased to be cruel, and administered the affairs of government with a firm and able hand. Rebellion and pillage were vigorously put down, and the city and principality of Herāt began to prosper. Yār Mahamad Khān was now more inveterate against Asaf-ūd-daola than ever, but returned to Herāt in consequence of the alliance with Kābal, which was concluded in 1846.

It appears that in 1846 Mahamad Akbar Khān prepared to invade Kandahār on the pretext that Kohandil Khān, the ruler of Kandahār, had allied with the British government and fomented discontent at Kābal, which had proved injurious to Dōst Mahamad Khān. The Amīr himself was strongly disinclined to any war with Kandahār, but was unable to control the turbulent spirit of Mahamad Akbar Khān. Before, however, engaging upon the contest, Mahamad Akbar Khān saw the prudence of forming a strong alliance with Herāt. Accordingly, negociations were commenced between the two families, and in 1846, Mahamad Akbar Khān married the eldest daughter of Yār Mahamad Khān, whose son married the only daughter of Mahamad Khān deceased, a half brother of Dōst Mahamad Khān. About the end of 1846, between the first and second Sikh war, Mahamad Akbar Khān of Kābal and Yār Mahamad Khān of Herāt, wrote a joint letter to Mahamad Shāh of Persia, pointing out that the English were carrying their conquests along the whole course of the Indus, and requesting him to join in a war against the British government. The envoys were well received at the court of Persia, and the Shāh sent

jewelled swords and decorations to Dōst Mahamad Khān and Mahamad Akbar Khān. Meantime Kohandil Khān became more inveterate than ever against Yār Mahamad Khān and Mahamad Akbar Khān. He made fresh incurisons in Herāt territory, and Mahamad Akbar Khān wished to join Yār Mahamad Khān in attacking Kandahār, but was opposed by Dōst Mahamad Khān. This opposition led to an open quarrel between father and son, which might have had serious consequences had not Mahamad Akbar suddenly died of poison.

About this time Asaf-ūd-daola, the Persian governor of Khōrasān, was recalled by the Shāh. For thirteen years he had prevented Yār Mahamad Khān from exercising his legitimate authority over the Hazāras, and from extending his dominion over the small Ūzbak Khānates in the north, namely, Maimana, Sīripūl, Shibarghān, Andkhūa, and Ākcheh. No sooner, however, had Asaf-ūd-daola departed for Tehrān, than Yār Mahamad Khān marched against the Hāzāras, and completely crushed them and transplanted eight thousand of their families to the banks of Hari-rūd, in the territory of Herāt. By these transplantations of Taemūnīs and Hāzāras, Herāt became more populous than it was before the siege of 1838; whilst Yār Mahamad Khān was enabled to keep the most turbulent inhabitants of his dominions under his own eye and ultimately convert them into excellent soldiers. After this Yār Mahamad Khān proceeded to invade the Ūzbak country; and marched upon Maimana, and reduced it to submission. He then pushed on to Sīripūl, Shibarghān, Andkhūa, and Ākcheh, and received the submission of their respective Khāns, who had hitherto been nominally the vassals of the Amīr of Bokhāra. Yār Mahamad Khān then marched upon Balkh, when news reached him that disturbances were taking place in the districts of Farah and Bakwa, which were fomented by Kohandil Khān of Kandahār. He immediately returned towards Herāt, and repaired his disasters with great celerity, and soon overcame every difficulty which had arisen.

Meantime the jealousy of Persia and other neighbouring states was excited by the success of Yār Mahamad Khān against the Ūzbaks. Kohandil Khān, the ruler of Kandahār, was induced by Persia to ally with the Amīrs of Bokhāra, Khūlm and Balkh to oppose the ambitious designs of Yār Mahamad Khān of Herāt and his ally, Dōst Mahamad Khān of Kābal. The alliance between Herāt and Kābal had been endangered by the death of Mahamad Akbar Khān. In accordance with Afghān custom, the widow of Mahamad Akbar Khān became the wife of his brother Gholām Haidar Khān, who had also succeeded to the post of Vazīr; and when Yār Mahamad Khān was marching to put down the disturbances in Farah and Bakwa, Gholam Haidar Khān won the confidence of his new father-in-law by marching out and overawing Kandahār. But whilst Yār Mahamad Khān preserved his friendly relations with Kābal, he was equally desirous of keeping on good terms with Persia. With this object and for the purpose of gratifying the hatred which he felt for all the members of Asaf-ūd-daola's family, he assisted the forces of the Shāh in putting down the rebellion in Khōrasān.

In the commencement of 1847, the East Ghilzaīs headed by Mahamad Shāh Khān revolted, but were soon after subdued by a force of Dūrānīs under Gholām Haidar. They, however, once again broke out and were again subdued. The Afghāns were now so excited with their successes against

the Ghilzaīs that they loudly called upon Gholām Mahamad Haidar to lead them against the English. Dōst Mahamad Khān found that the national feeling had run so high against the English that he was compelled to yield to the popular cry. The Sikhs had offered to restore Pēshawar if the Afghāns would only assist them against the English, and the Amīr determined to accept the proposal, and with this view he descended into the plain of Pēshawar. The British generals at this period were fully occupied in checking Chatr Sing and his son Shēr Sing, and consequently they were not in a position to oppose the invasion of the Afghāns who took possession of the plain of Pēshawar and advanced to Atak. Colonel Herbert who commanded at Atak held out as long as he was able, but was ultimately compelled to surrender. The Afghāns immediately occupied Atak, but then the old hatred between Sikh and Afghān, which no political alliance can smother, showed itself on all sides. Dōst Mahamad Khān exhibited no desire to support the Sikhs. His soldiers, however, were of a different opinion, and to pacify them he sent a contingent of cavalry to the aid of Shēr Sing. The battle of Gūzerāt, however, speedily followed on the 21st February 1849 when a crushing defeat was inflicted by Lord Gough upon the Sikhs and Afghāns. Lord Gough then sent Sir Walter Gilbert to march against Atak and Pēshawar and drive the Afghāns beyond the passes of Afghānistān; and this operation was carried out with such success that Dōst Mahamad Khān owed his escape from the British cavalry to the fleetness of his horse which ultimately carried him beyond the reach of his pursuers.

In 1850, Dōst Mahamad Khān made an expedition against Eshan Aurak, the chief of Balkh, which eventuated in the conquest of Balkh. The newly-conquered province was placed under the governorship of Mahamad Afzal Khān, the eldest son of the Amīr. Yār Mahamad Khān of Herāt died in 1851 and was succeeded by his son Syad Mahamad Khān. The new ruler found that he was threatened by Dōst Mahamad Khān at Kābal and also by Kohandil Khān at Kandahār. Accordingly he made overtures to the Shāh of Persia who despatched a force, nominally for the reduction of the Tūrkmans, but in reality for the occupation of Herāt. Mr. Thomson, the British envoy at Tehrān, remonstrated with the Persian government and required explicit assurances of the course which they meant to adopt. Accordingly, on the 25th January 1853, the Persian government signed an agreement by which they engaged not to interfere in the affairs of Herāt, nor to send any troops to that quarter, unless Herāt should be threatened by a force from Kābal or Kandahār, or from some other foreign territory. In that case, Persia might send a force to the assistance of Herāt; but even in the event of such a contingency, it was agreed that she should withdraw the force immediately after the withdrawal of the foreign troops in question. In 1854, Dōst Mahamad Khān sent his grandson, Fateh Mahamad Khān, to occupy Kalāt-i-Ghilzaī. For many years this place had been a dependency of Kohandil Khān of Kandahār, but Dōst Mahamad Khān decided on occupying it on the ground that the rulers of Kandahār had neglected to protect travellers on the high road between Kābal and Kandahār from the robbers who infested that country. In August 1854, the Shāh sent an envoy to Kābal with a letter remonstrating with Dōst Mahamad Khān upon the occupation of Kalāt-i-Ghilzaī. In this letter, the Shāh adopted the tone

of a paramount power. And it was believed that the Shāh had promised to assist Kohandil Khān and his brothers to recover Kalāt-i-Ghilzaī, provided that they entered into an alliance with him and acknowledged him as their suzerain.

Syad Mahamad of Herāt now solicited the aid of Dōst Mahamad against Kandahār, a request which the latter gladly acceded to and in compliance with which he prepared to march against Kandahār, when news reached him of an insurrection in Balkh, which at that time was under the government of his eldest son, Mahamad Afzal Khān. It appeared that the Amīr of Bokhāra had stirred up the tribes into insurrection. Twenty thousand troops of Bokhāra had moved to the river Oxus and eight thousand of them had crossed over to Shibrghān. Mahamad Zamān Khān, another son of the Amīr, had been forced to fall back upon Balkh, whilst another son, Valī Mahamad Khān, was besieged in Ākcheh. Mahamad Afzal Khān believed that he himself would soon be in a state of siege unless the Amīr marched to his assistance.

Meantime the question of an alliance with the English had been discussed at Kābal. Mahamad Azim Khān, a son of the Amīr, and governor of Kūram, had written to Major Edwardes, the Commissioner at Pēshawar, professing himself anxious for an alliance with the English. In reply he was told that a letter addressed by the Amīr to Lord Dalhousie, who was at that time Governor General, would probably receive a favorable answer. The matter was referred to Kābal and there formed a subject of debate. Sūltān Mahamad Khān and many other Sirdārs were anxious for an alliance with Persia, but Dōst Mahamad Khān had no faith in Persia, but great faith in the British government. Accordingly the Amīr abandoned his expedition to Kandahār and sent an envoy to Sir John Lawrence, the Chief Commissioner of the Panjāb. In October 1854, Sir John Lawrence met the Kābal envoy at Abbottābād. A letter from the Amīr to Lord Dalhousie was sent to Calcutta, and a friendly answer was received from the Governor General, inviting the Amīr to send a Sirdār of rank and wisdom to Pēshawar to conclude a treaty. Accordingly the envoy returned to Kābal, accompanied by a man named Faojdār Khān; and about this time news arrived that the insurrection in Balkh had been terminated by the surrender of the walled town of Shibarghān and its dependencies to Mahamad Afzal Khān. Faojdār Khān was well received at Kābal. On 2nd January 1855, he was feasted by Mahamad Sharīf Khān, a son of the Amīr, and on the 5th by Sūltān Mahamad Khān; for although the latter had betrayed Major George Lawrence to the Sikhs in 1848-49, Lord Dalhousie had especially mentioned in his letter to the Amīr that this act of treachery would be forgiven by the British government. The Amīr appointed Gholām Haidar Khān, the heir apparent, to conclude the treaty with the English; and on the 8th January 1855, Gholām Haidar Khān and Faojdār Khān left Kābal for Pēshawar. Gholām Haidar Khān was sumptuously entertained by Sir John Lawrence at Pēshawar, and on the 30th March 1855 a treaty was concluded. The first clause established perpetual peace and friendship between the British government and Dōst Mahamad Khān, the Amīr of Kābal, and his heirs and successors. The second clause pledged the British government to respect the territories in possession of the Amīr and never to interfere with them. The third clause pledged Dōst Mahamad Khān and his heirs and successors to respect

the territories of the British government, to be the friend of its friends and the enemy of its enemies. The third article was expected to excite some discussion, inasmuch as it pledged the Amīr to assist the English against their enemies, without pledging the British government to assist the Amīr against his enemies. But it was impossible for the British government to enter into an engagement which might involve it in disputes and hostilities beyond the frontier. It was also argued that as the Amīr obtained by the treaty complete immunity for having acted against us during the Sikh war for the delivery of British officers and their families into the hands of the Sikhs in 1848, and at the same time obtained the plighted friendship of a great government whose displeasure he had incurred, whose power was irresis ible, and whose frontier touched our own, he might well be content to give in return that assurance of common resistance to a common enemy, which was all that the British government proposed to him. Some months afterwards the question of appointing a British representative at Kābal was much discussed, but was finally dismissed as premature.

In August 1855, Kohandil Khān died at Kandahār. His son, Mahamad Sadīk Khān, was absent from Kandahār at the time, but returned soon afterwards and seized the property and valuables of his deceased father. This proceeding gave great offence to his uncle, Rahmdil Khān, who thereupon wrote to invite Dōst Mahamad Khān to come to Kandahār and assert his suzerainty. Dōst Mahamad Khān was inclined to depute his brother, Sūltān Mahamad Khān, to proceed to Kandahār and settle the dispute, when he received intelligence of the rebellion of Mahamad Yūsaf Khān at Herāt, and accordingly marched in person to Kandahār.

It appears that Mahamad Yūsaf Khān was a Sadozaī. He was a grandson of Fīrōz-ūd-dīn Khān and a nephew of Shāh Kamrān. He had been residing with his family in Persian territory and was said to have been intriguing for some months with Sartip Īsa Khān, one of the chief officers of Syad Mahamad Khān, the ruler of Herāt. At last Mahamad Yūsaf Khān appeared in the neighbourhood of Herāt with two hundred horse, and was secretly joined by Sartip Īsa Khān with a hundred horse. In the night they gained an entrance into the city and captured the citadel, and Syad Mahamad Khān was sent as a prisoner to Kūchān, whilst twelve of his principal men were put to death.

Dōst Mahamad Khān reached Kandahār in November 1855. He soon made himself master of Kandahār, but he failed to conciliate his brothers and nephews, whose territory he had annexed and whose property he had confiscated. One by one they fled from Kandahār and took up arms against the Amīr in various parts of the province. Meantime the people of Kandahār were stirred up by the 'mūlas' to engage in a holy war against the Amīr, who had appointed his son Gholām Haidar Khān to be ruler of Kandahār.

In this state of affairs, and indeed before leaving Kābal, Dōst Mahamad Khān had been anxious to receive the advice and assistance of the British government, especially with regard to his contemplated advance on Herāt. Lord Canning, however, declined to make any communication which might be construed into a direct encouragement to the Amīr to seize Herāt. Meantime Mr. Murray, the English minister, had left Tehrān, and early in 1856, the Shāh of Persia sent an army to Herāt under Sūltān Mūrād Mirza. No opposition was expected from the

Afghāns, and consequently a small detachment was sent in advance to garrison Herāt; but though Mahamad Yūsaf Khān was said to be a Persian in heart, the people of Herāt were opposed to Persia and they turned the detachment out of Herāt and hoisted British colors. Mahamad Yūsaf Khān then declared himself to be the servant of the British government, and he wrote to Dōst Mahamad Khān as well as to the Governor General, requesting assistance against Persia, and declaring that the Afghāns, as good Sūnīs, would never submit to the supremacy of the Persian Shīahs.

In May 1856, Lord Canning wrote to Dōst Mahamad Khān to the effect that the British government would maintain the independence of Herāt and would not allow any systematic effort on the part of Persia to effect a change in the status of the countries lying between the Persian Gulf and the British territory; but that the government of India repudiated the proceedings of Mahamad Yūsaf Khān in hoisting the British flag at Herāt without either authority or encouragement. In March 1856, Fateh Khān, who had been appointed at the end of 1855 to deliver the ratified treaty to the Amīr, set out for Kābal. At Kābal Fateh Khān and his party were detained about fifteen days in consequence of the rebellion of Rahmdil Khān at Kandahār, which had rendered the roads unsafe. In April they reached Kandahār and presented the treaty to the Amīr. Meantime the rebellion in Kandahār was being suppressed by the Amīr. Mahamad Sharīf Khān, a son of the Amīr, had been sent with a force against the rebels, and many surrendered, whilst Rahmdil Khān and others accepted the terms offered by the Amīr.

In June 1856, there was a sudden change of rulers in Herāt. The Persians had agreed to retire, but Mahamad Yūsaf Khān was still in heart a Persian, and there was a breach between him and Īsa Khān. At length Īsa Khān determined to hold Herāt for himself. Mahamad Yūsaf Khān was put on a donkey and sent into the Persian camp with a message that if the Persians would make the same terms with Īsa Khān that they had formerly made with Yār Mahamad Khān, well and good; but otherwise Īsa Khān would stand a siege, and if matters went against him he would apply to Dōst Mahamad Khān for assistance. On receipt of this message the Persian general turned back his forces and again laid siege to Herāt; and Īsa Khān wrote to Dōst Mahamad Khān, declaring himself willing to be a servant of the Kābal government and inviting the Amīr to march on Herāt. It was now pretty evident that Dōst Mahamad Khān had been successfully intriguing with the Afghān party in Herāt; that it was he who had procured the expulsion of the Sadozaī adventurer, Mahamad Yūsaf Khān, by the very man, Īsa Khān, who had invited the Sadozaī to Herāt; and that Herāt was still held in the Afghān interest, although closely beleaguered by a Persian army.

Dōst Mahamad Khān had appointed his two sons, Mahamad Ūsmān Khān and Mahamad Amīn Khān, to take charge of Kābal during his absence at Kandahār. Both Dōst Mahamad Khān at Kandahār and his sons at Kābal endeavoured to gather from Fateh Khān what were the real sentiments of the British government as regards Afghānistan, and the probability of their procuring any money or arms for carrying on the war against Herāt. They looked to the English to get them out of their scrape. In this manner, during the spring and summer of 1856, Dōst Mahamad

southern force might then be recalled, and thus reinforced he would be in a position to put out his whole strength against Afzal Khān. Fortune favoured his designs: on the 8th May, while marching towards Bāmiān, he received despatches from Mahamad Rafīk Khān, announcing his complete success in the south. All Azim Khān's troops in Kūram, after one slight skirmish with the Amīr's force, had abandoned him, and the Sirdār himself had fled to Khōst, and, eventually, to British territory. A fortnight later, intelligence arrived that Mahamad Rafīk Khān had made satisfactory arrangements for the military occupation of Kūram, and was already returning with the main body of the southern army towards Kābal to rejoin the Amīr.

On the 16th May the Commissioner of Pēshawar received an express from Kōhāt announcing that Azim Khān had arrived at the frontier village of Thal, a suppliant for asylum in British Territory. Major James hurried to Kōhāt and invited the Sirdār to come in and meet him there. Accordingly on the 21st Azim Khān, with his three sons and 800 followers, all in sorry plight, entered Kōhāt. In his interview with the Commissioner "he blamed his brother, Afzal Khān, for having required him to raise more men than could be paid from the revenues of Kūram and not sending the money supplies which he had promised." And, doubtless, this was "one chief cause of his failure, but the fact of the men's families being in the power of the Government at Kābal was another, and his own oppressive acts had made him most unpopular." Under his administration in Kūram, the honour of no wife or daughter used to be considered safe, "and, during his flight, he was treated with every mark of disrespect and hate." He represented to the Commissioner that the Amīr had neither the inclination nor the power to remain in close terms of friendship with the British Government, whereas his own interests and ours were identical. He fully expected that we should permit him to remain on our frontier, nor did he affect to conceal his intention of raising such disturbances in Bājawar and Swāt as would effectually prevent the withdrawal of the Amīr's troops in Kūram for service with the northern army against Afzal Khān. Major James, however, at once undeceived him on this point, informing him that if he wanted asylum, it was open to him in the interior of our territory at Rāwal Pindī; but the British frontier was assuredly not to be utilized as a field of intrigue against the Amīr. Much disappointed, but having no alternative, Azim Khān agreed to proceed to Rāwal Pindī, taking with him his sons and between 30 and 40 attendants. Major James's proceedings were approved by the Lieutenant-Governor of the Panjāb and the Government of India, and orders were issued for providing the fugitive Sirdār with a suitable residence and all necessary comforts at Rāwal Pindī.

In the meantime Afzal Khān in Tūrkistān had caused himself to be proclaimed Amīr, and the (Khūtbah) to be read, and coin to be struck in his name. Having reason to doubt Valī Mahamad's fidelity, he had transferred the garrison of Ākcheh to Faiz Mahamad Khān; that of Takhtapūl he had entrusted to his own son, Abdūl Rahmān. The districts of Andkhū, Shibarghān, Sar-i-pūl, and Kūndūz he surrendered to the control of native Tūrkī Chiefs. Having thus secured his rear, he, on the 11th May, marched from Ghorī to meet the Amīr's army with 25,000 men and 32 guns, distributed in four columns, which, starting by different routes, were all to converge at Doāb,

the first stage in the Dasht Sūfēd, *i. e.*, the passes of the Hindū Kūsh north of Bāmiān. Valī Mahamad Khān was in command of one of these columns, and Aslam Khān of another.

By the 1st June, both the hostile armies had reached the defiles of the Hindū Kūsh, Afzal Khān's camp being at Doāb, and the Amīr's advance guard, under the Heir-apparent, Mahamad Alī, at Kahmard. The latter had pushed an outpost even as far as the Kārā Kotal Pass, which overhangs Doāb. The Amīr himself, with the main body of his army, had advanced beyond Bāmīān to Sūkhta Chīnār, but he still enjoined on his son the necessity of awaiting Mahamad Rafīk Khān's return from Kūram.

The Heir-apparent however, jealous of Mahamad Rafīk, brought on an indecisive engagement, and, two days after it, Mahamad Rafīk Khān joined the Amīr's Camp at Sūkhta Chīnār, having, on his way thither, had a narrow escape from some Kandahār assassins sent to murder him by Mahamad Amīn Khān. Strengthened by this arrival, the Amīr led forward all his force to join the Heir-apparent at Bājgāh. Afzal Khān, however, still presented a formidable front at Bājgāh, and, in fact, neither party felt itself stronger than the other. As a consequence of these equally balanced fortunes, emissaries, endeavouring to prevent a further resort to arms, passed constantly between the rival camps, and eventually an apparently sincere reconciliation took place, and they started together northwards to concert a settlement of Afghān Tūrkistān.

The Amīr at last came to terms with Afzal Khān by agreeing to restore all Tūrkistān to his Government, with the exception of Maemana (to be transferred to Herāt) and Kūndūz and Kataghān (to be attached to the Kōhistān districts of Kābal). Peace upon this basis was formally concluded about the 9th August.

So terminated, apparently, a struggle which at one time had threatened the Amīr with destruction. For a fortnight, all was tranquillity and good-will between the two parties. The Ūzbak Chiefs on the Oxus all paid their respects to the Amir, and received dresses of honour from him in return, and even Abdūl Rahmān Khān, when the Amīr went to visit a neighbouring shrine at Mazār-i-Sharīf, at last came in and made submission to him there. Afzal Khān was allowed to go freely to Takhtapūl, and, equally of his own free will, he returned to the Amīr's camp.

Then came a sudden crash. The Amīr either wanted an excuse for coercing Abdūl Rahmān Khān, or the latter had really recommenced intriguing at Takhtapūl. At any rate the Amīr sent him a summary message telling him to "give up all his proud schemes" and proceed at once with all his family and property to Kābal, or abide the consequences. Abdūl Rahmān Khān waited for nothing more, but fled at once. Upon hearing of his flight the Amīr turned all his wrath on the father, Afzal Khān, and immediately had him put in irons.

Intense excitement followed this *coup d'état*. The Afghān Nobles had seen the Amīr, only two days before, in the shrine at Mazār-i-Sharīf, solemnly swear fidelity to Afzal Khān on the Korān, and the remembrance of that scene effectually destroyed their faith in the Amīr, and diverted all their sympathy to his wronged prisoner. The Amīr appointed

Valī Mahamad Khān to be Governor of Tūrkistān, but Valī Mahamad preferred flight to office, and, accompanied by Faiz Mahamad and a few followers, he hurried across the Oxus to join Abdūl Rahmān in Bokhāra.

Fresh cause of disquietude had by this time arisen for the Amīr in his rear. Mahamad Sharīf Khān at Kābal, fearing that it would be his turn next to fall into the Amīr's power, determined not to await the Amīr's return, but to escape, while he could, to Kandahār, and there, once more, make common cause with his brother, Mahamad Amīn Khān, whose strenuous exertions to put Kandahār into a state of defence were still proceeding with unabated vigour. The Amīr, forewarned of the Sirdār's intention, sent orders to Kābal, forbidding him to leave that city; and shortly afterwards he despatched an Officer, named Safdar Alī Khān, with instructions not only to beguile Sharīf Khān into staying at Kābal till he could be secured, but also to begin preparations for the Amīr's advance on Kandahār, and, above all, to ascertain what the British Government intended doing with Mahamad Azim Khān. Safdar Alī Khān reached Kābal on the 15th October, but, so far as the first portion of his errand was concerned, he arrived too late. Sharīf Khān had already retired to Kandahār.

The Amīr commenced his return march from Takhtapūl towards Kābal early in October. He left Tūrkistān under the Government of Fateh Mahamad Khān with a garrison of 18,000 horse and foot and 30 guns; Kūndūz he apportioned to his nephew, Ahmad Khān, with the Mīr Atalik as Deputy Governor. He had advanced as far as Ghorī, when intelligence reached him from Bokhara that Abdūl Rahmān had been warmly welcomed in that country. The Amīr, upon receipt of these tidings, suspended his advance towards Kābal, and was commencing arrangements for winter quarters at Ghorī, when later despatches were received from Bokhāra announcing that, for the present at any rate, the King had no designs on Balkh. The Amīr, consequently, resumed his march towards Kābal on the 24th October, and reached that place on the 14th November 1864.

During the halt at Ghorī, Sirdār Jalāl-ūd-dīn Khān, actuated by the same feelings as Sharīf Khan, followed his example, and fled across the hills, with a hundred horsemen, to join Amīn Khān at Kandahār.

As the Kandahār difficulty thus increased, considerable difference of opinion arose among the Amīr's councillors, whether it would be better promptly to proceed against Amīn Khān, before he could gain further strength in the coming winter, or to utilize the interval by cajoling him into submission. The Amīr himself inclined to the latter course, and Mahamad Rafīk Khān to the former. Meanwhile, the animosity between the Heir-apparent and Mahamad Rafīk Khān grew stronger. Owing, however, to the inefficient state of his transport arrangements, the Amīr was obliged to put off the campaign against Kandahār till the spring of 1865. During the winter, the unpopularity of the Amīr increased, and the brothers, Aslam Khān, Hūsēn Khān, and Hasn Khān, fled to British territory. In December, too, Sarwar Khan, son of Mahamad Azim, fled from Rāwal Pindī to Kandahār, where he received a cordial welcome from Mahamad Amīn.

Meanwhile, Mahamad Amīn carried on his preparations for the defence of Kandahār as vigorously as the Amīr did his for his advance against it.

The Kandahār campaign opened early, notwithstanding the unusual severity of the winter. Sirdār Jalāl-ūd-dīn Khān issued out from Kandahār against Kalāt-i-Ghilzāe at the head of 2,400 infantry, 2,000 cavalry, and a battery of artillery; and this move was soon followed by Sharīf Khān bringing in from Farah 7,000 men and 8 guns to reinforce the garrison of Kandahār. On the 16th February Jalāl-ūd-dīn Khān arrived before Kalāt-i-Ghilzāe, and summoned the Amīr's troops to surrender. The Officers answered that they would defend the fort with their lives. The Sirdār then planted his guns against the walls and commenced a regular siege, but after a month's ineffectual efforts, he raised the siege, and retired again to Jaldak.

These signs of the renewal of the struggle were not lost upon the refugees in British territory; and Azim Khān and the three brothers at once solicited permission to return to Afghānistān. The British Government permitted them to depart, but, at the same time, gave prompt intimation to the Amīr of their intentions. On hearing of the successful defence of Kalāt-i-Ghilzāe the Amīr's first thought was to crush the rebellion in Kūram and Khōst which Azim Khān had raised; and, on the 17th April 1865, Mahamad Rafīk was despatched against him with a force of 1,800 infantry, 1,500 cavalry, and 5 guns.

On the 20th April, the Heir-apparent began the march towards Kandahār at the head of 3,000 infantry, 800 cavalry, and 3 guns. This force was manifestly insufficient to cope with the Kandahār army; but the Amīr considered it absolutely necessary that a forward movement should be made, if only as far as Kalāt-i-Ghilzāe. At that point, as soon as Azim Khān's affair had been settled in Kūram, Mahamad Rafīk Khān, with the Kūram troops, and the Amīr himself with the second division of the Kābal army, could, at the proper time, converge and effect a junction with the first division under the Heir-apparent. The united force would then be strong enough to be led by the Amīr in person against Amīn Khan.

The campaign in Kūram and Khōst was not an eventful one. It was Azim Khān's game to avoid an engagement, and to wait till the Amīr's approaching necessity in the Kandahār direction should give him an opportunity for action. Accordingly, he fled to the Vazīrī Hills, where Rafīk Khān, who was under constant pressure from Kābal to settle the disturbance with all possible haste, had no time to pursue him. There he nursed his strength, having Aslam Khān with him as coadjutor, and receiving important pecuniary assistance from Abdūl Rahmān Khān in Bokhāra. All that Rafīk Khān could do was to make a hasty pacification of the country, strengthen the garrisons, and offer large rewards for Azim Khān's capture. This done, he prepared to join the Amīr's army, where his presence and the aid of the troops he commanded were urgently needed.

Between Amīn Khan and the Amīr the breach had from the first been irreparable. The quarrel with Sharīf Khān was a shade less desperate, and the Amīr had frequently, during winter, endeavoured so to play upon this difference as to sow dissension between the two confederates. The effort, however, had been unsuccessful. Amīn Khān and Sharīf Khān went together to the Khirka Mobārak shrine and swore on the Korān to be true to each other.

The Amīr, when news of this movement reached him, immediately marched from Kābal at the head of the second division of the army, without

waiting for a further replenishment of the ranks, though numbers of men had not yet returned from furlough.

It will be remembered that Jalāl-ūd-dīn Khān, after his unsuccessful attempt to take Kalāt-i-Ghilzāe, fell back on Jaldak. There he was now joined by the whole Kandahār army. While in camp at this place, the Sirdārs proceeded to despatch several deputations of Mūlas and Syads to the Amīr with Korāns. The first of these deputations reached the Amīr when he was encamped at Kārābāgh, 20 miles south of Ghāznī. The holy men prayed that the past offences of the Sirdārs might be forgiven. The Amīr replied that he did not desire a contest, and that, if the Sirdārs chose even now to make their submission, he, as Amīr of Kābal, would make proper provision for their maintenance.

From Kārābāgh the Amīr advanced 20 miles to Mūkhar, where the Heir-apparent with the first division of the army had halted to wait his arrival. The junction took place on the 27th May, and the following day Mahamad Rafīk Khān came in from Kūram with four regiments of infantry and 12 guns. Shortly after the forces of the Amīr had thus all been united, a second deputation of Syads and Mūlas with the Korān arrived from the insurgent camp at Jaldak. This time the messengers brought a statement of the terms on which the Sirdārs were willing to tender their submission. Practically the demands of the Sirdārs amounted to an assertion of complete independence within their own provinces. The Amīr, therefore, in repeating the reply he had given to the first deputation, took the only course consistent with his dignity; and so the farce of priestly mediation was played out with the result that might have been expected.

The next stage of the Amīr's march was signalised by the flight of his half-brother, Mahamad Zamān Khān, to join the Kandahār army. Mahamad Rafīk Khān was despatched in pursuit of the deserter, but failed to come up with him. The Sirdār made good his escape to the hostile camp, and was welcomed by the Kandahār Chiefs with great honour.

The Amīr reached Kalāt-i-Ghilzāe about the 3rd June. On arrival, he caused a salute to be fired in honour of the successful defence recently made against Jalāl-ūd-dīn.

The Kandahār army had now advanced to Asīa Hazāra in the Kalāt District: only a 'koss' separated it from the Kābal army at Kalāt-i-Ghilzāe. Both armies were equally equipped in number of men and in munitions of war; but the Kandahār troops were well fed and their *morale* was good, while the same could not be said of the Amīr's force. On the whole, the chances seemed against the Amīr, and rumours were already prevalent at Kābal of portents having been observed such as occur only when there is to be a change of Ruler in Afghānistān.

On the 6th June 1865 was fought the battle of Kajbāz, in which Mahamad Amīn was killed and his army defeated, and Mahamad Alī was also killed. The Amīr then advanced on Kandahār, and Sharīf Khān, Jalāl-ūd-dīn, Zamān Khān, and Amīn Khān's son, Ismāīl Khān, came out to meet him and surrendered to him their swords when he had arrived within one stage of Kandahār. The Amīr entered Kandahār a conqueror on the 14th June.

Though the news of this decisive triumph paralyzed the efforts of his enemies for a time, it was not long before fresh complications arose. Matters, in fact, at Kandahār, did not proceed favourably. A settled gloom,

for the loss of his favourite son, had come over the Amīr; his health suffered, and, on the plea of illness, he absented himself too much from public affairs. When he did show himself in Darbār, his manner towards the Afghān courtiers was ungracious and morose. In particular, he gave deep offence to his two principal advisers, Mahamad Rafīk and Mūstāofī Abdūl Razāk. Both these Officers requested and obtained permission to quit Afghānistān, and proceed on pilgrimage to Mecca. When Mahamad Rafīk went to take leave of the Amīr, he was received with anger. But soon the Amīr yielded to the counsel of those about him, and repented of having made so dangerous an enemy. Messengers were sent to recall Mahamad Rafīk, and, on his return, the Amīr endeavoured to pacify his resentment by ordering an increase of Rs. 12,000 to his yearly allowance, and granting him the Ghaznī and Jalālābād Districts in "jaghir." By some similar process Mūstāofī Abdūl Razāk seems also to have been persuaded to give up the journey to Mecca.

Meanwhile, Abdūl Rahmān, who, it will be remembered, had fled to Bokhāra, crossed the Oxus, and, being favored by fortune, and joined by Faiz Mahamad Khān, he gained possession of all Tūrkistān without a blow. Fateh Mahamad fled to Ghorī.

At Kandahār the Amīr remained sunk in lethargic melancholy. The Tūrkistān disaster, so far from rousing him to action, seemed only to deepen his gloom, and the rumour soon spread that Shēr Alī of Afghānistān was mad. Some measures, however, he did take towards recovering all that he had lost. He sent almost the whole of his army under the joint command of his son, Mahamad Ibrahīm Khān, and his best General, Mahamad Rafīk Khān, back to Kābal for the protection of the capital, and for such offensive proceedings against the Tūrkistān invaders as they might think fit. Further, he appointed Mahamad Ibrahīm Khān Governor of Kābal in supersession of the mistrusted Valī Mahamad.

The Amīr's army, under his son and Rafīk Khān, entered Kābal on the 5th September. Valī Mahamad Khān was much disturbed at their approach, and would probably have fled had he not received assurance of safety on the Korān. As it was, he went out one stage to meet them, and was received with kindness. Two days afterwards, Fateh Mahamad Khān, the deposed Governor of Tūrkistān, reached Kābal. Fateh Mahamad had made a stand as long as he could at Ghorī, but obtaining no reinforcements from Kābal, and finding that, as the Tūrkistān army came southward, the people also rose against him, he retreated, as he best could, on the capital.

By this time Abdūl Rahmān Khān had brought his invading force as far as Haebak; it consisted of six regiments of infantry (each numbering 800 bayonets), four regiments of cavalry (each of 400 sabres), 20 companies of "Jezailchīs," 4,000 irregular cavalry, and 30 guns (heavy and light), with a magazine. They had received nine months' pay, and both with them and with the people, Abdūl Rahmān held high popularity.

All this time Azim Khān lay ill and inactive among the fastnesses of the Sūfēd Kōh range of mountains, not far from the British frontier. Tales, however, that he was up and doing on his way to join Abdūl Rahmān, circulated freely in different forms at Kābal.

The Amīr's cause at Kābal, day by day, showed fresh signs of decadence. All his principal advisers, including Mahamad Rafīk, addressed repeated entreaties to him to leave Kandahār and come up to the capital;

but he was deaf to their prayers, begged they would not trouble him about the pay due to the troops, and wondered why they had not already marched against the invaders. Indeed, in conversation at Kandahār with Mūstāofī Abdūl Razāk, he even went so far as to talk of retiring altogether from worldly affairs, and resigning the throne either to his elder brother, Afzal Khān, or to his full-brother, Sharīf Khān. Such apathy reacted with most injurious effect on the Amīr's representatives at Kābal; and Mahamad Rafīk did not hesitate to tell the British "Mūnshī" that he entirely despaired of the Government.

On the 11th October, Sirdār Mahamad Ibrahīm, the Governor of Kābal, decided, with the concurrence of his advisers, that the expedition against Tūrkistān should be postponed until the spring, and that, in the meantime, a small force should be thrown forward to Bāmīān to defend the passes of the Hindū Kūsh. The troops, however, selected for this duty, refused to stir from Kābal until they had been granted six months' pay. Eventually, they accepted a compromise of half their demands, and, after some delay, consented to take the northward road.

The 14th October ushered in events of great importance at Kābal. Mahamad Ibrahīm summoned a Council to deliberate on the startling discovery that Valī Mahamad Khān, two nights previously, had entertained a party of conspirators, among whom *Rafīk Khān* had been present; and that the assembled Sirdārs had then and there bound themselves, by solemn vows, to make common cause against the Amīr. The Council decided that Valī Mahamad should be arrested. Upon this decision being carried into effect, Mahamad Rafīk went to the Governor's Darbār, and reminded him of the promise of security upon which he had induced Valī Mahamad to stay in Kābal. The Governor made an angry reply, and one of his courtiers seized Mahamad Rafīk by the arm, and "pushed him on to the lower part of the room without his shoes." All Kābal was thrown into a ferment by this open rupture among the heads of the administration. For hours afterwards the whole garrison was under arms, and for days the movements of every notable person in the city were subjected to the closest espionage. Mahamad Rafīk, after the personal insult which had been offered him, remained only 24 hours in Kābal, making preparations for departure. Then he openly threw off his allegiance to the Amīr, and rode out of the capital, with a following of 2,000 matchlockmen, in a south-easterly direction, intending to raise the Ghilzāe tribe and the Kōhistānīs.

Abdūl Rahmān at last advanced and took up a position at Chārīkār, having been joined by Mahamad Azim, Mahamad Rafīk, Sharīf Khān, and Jalāl-ūd-dīn Khān. Negotiations were then opened which were prolonged during the winter; but on the 17th February 1866, an advance was made, and the Amīr's adherents generally proving false, the city of Kābal, after some street firing of an unimportant character, was occupied by the army of Tūrkistān early on the 24th February. Azim Khān and Abdūl Rahman entered the city the same day, and accepted the submission of the principal inhabitants. Azim Khān then made over the city to Sharīf Khān, and, through him, issued a proclamation of a general amnesty.

After three days' inactivity within the walls of the Bālā Hisār, Mahamad Ibrahīm opened fire on the city. The Tūrkistān Army replied to the bombardment from batteries erected on the west side of the Bālā Hisār at a hundred yards distance.

Negotiations for peace still went on between the two parties, the principal mediators being Shāhdaola Khān, Hāfizjī, and Mūstāofī Abdūl Razāk. Through their intervention a Treaty was concluded on the 1st March, by which Mahamad Ibrahīm obtained better terms than might have been expected. He was to capitulate the citadel, and, in return, to be assured of complete safety and freedom for himself and for all the members of his father's family in Kābal.

In accordance with this Convention, the gates of the Bālā Hisār were thrown open, and Azim Khān, now completely master of the whole capital, entered the citadel under a salute of 43 guns, and held a public Darbār in the Royal Garden. He was attended by Valī Mahamad and Mahamad Rafīk. Abdūl Rahmān was not present; some ill-feeling had arisen between the uncle and nephew, so that when the hour of triumph arrived the latter preferred remaining moodily in the camp outside Kābal. Symptoms of the jealousy with which either Chief regarded the other's authority were further visible in the compromise by which the Khūtba was read in the name of neither.

The capture of Kābal at length thoroughly aroused the Amīr. He pitched his camp at Deh Khōja, outside the walls of Kandahār; and either in camp or in the citadel be held daily Darbār. From morning to night he worked at the organization of his army. Kābal, he declared, had slipped from him for a time, owing to his son's incompetency, and the treachery of his Officers; but he would soon recover it, and, while he had life, never abandon it. He only waited for the melting of the snow to make an immediate march to the capital.

In Kābal dissensions ran high among the confederate Princes. Sharīf Khān and Aslam Khān were united in resisting Azim Khān's demand that the troops of their personal following should be incorporated in the general army, and they both bitterly resented the substitution of cash allowances for land as their means of maintenance. Valī Mahamad Khān, for reasons not stated, was also, though in a less degree, displeased with Azim Khān. And Abdūl Rahmān Khān, who had done more than every one for the capture of the capital, was naturally aggrieved at finding himself excluded by Azim Khān from any share in the administration. Nor were the chief Officers of State a whit more united: Hāfizjī was out of humour, because a slight had been put upon his son. Between Mahamad Rafīk and the Mūstāofī Abdūl Razāk there had never been any love lost; Mahamad Rafīk, therefore, saw, with peculiar dissatisfaction, the whole revenue management entrusted to his rival. So nettled was Mahamad Rafīk that he accepted overtures of reconciliation then secretly made to him by the Amīr, and passed on the messenger to Fateh Mahamad, urging him to hold out at Jalālābād.

The first offensive movements on either side took place about the 17th March. From Kandahār Gholām Mohī-ūd-dīn Khān was sent out with reinforcements to Ghaznī; and from Kābal Nāib Gholām Jān started with a force, the display of which, it was hoped, would induce traitors within Ghaznī to give up the fort to Azim Khān.

On the 1st April, Abdūl Rahmān, no longer enduring to be shelved by Azim Khān, demanded of him either the administration of the Kābal District, or the command of the army about to proceed against the Amīr. Azim Khān found it prudent to accept the latter alternative. Accordingly

it was decided that Abdūl Rahmān Khān, accompanied by Ismāīl Khān (son of the deceased Amīn Khān) and Mahamad Rafīk, should start towards Ghaznī with 8,000 infantry and three batteries of artillery.

The first body of troops sent down from Kābal under Nāib Gholām Jān reached Ghaznī on the 1st April, and proceeded, so far as its limited numbers admitted, to invest the fortress. Shortly afterwards, the Nāib detached a party of 200 horse, and sent them for vidette duty to Mūkhar on the Kandahār road, 40 miles south of Ghaznī. In Kābal itself the preparations for supporting the Nāib with all the force of the capital still went forward. But Azim Khān was hard pressed for money, and his efforts to obtain pecuniary aid from Bībī Marwarīd (Afzal Khān's wife,) had been unsuccessful: instead of money she gave him only reproaches for his unfair conduct towards her son, Abdūl Rahmān. That son himself drew closer to Valī Mahamad, and the pair took counsel together as to the feasibility of a combined effort to drive Azim Khān out of power. Among the Ministers of State the three leading men, Mahamad Rafīk, Mūstāofī Abdūl Razāk, and Hāfizjī, laid aside their mutual jealousies, and entered into a compact to stand by each other in the coming crisis.

At Kandahār, during the same period, there was far more activity visible. The Amīr was himself again, and, except for the deep mourning which he still wore, it would have been difficult to believe that the secluded monomaniac of a few weeks ago was the same man, who now, from sunrise to sunset, laboured at the organization of his army, with all the fire and determination which so great a task as the recovery of a half-lost kingdom demanded. He had called reinforcements from Herāt consisting of 1,000 infantry and 1,200 cavalry. He had collected a year's revenue from the Kandahār District, and, by this means, had been enabled to issue two months' pay to all his troops. Of the Kandahār Sirdārs none dared to show any signs of faltering allegiance, and two, Shēr Alī Khān and Mīr Afzal Khān, were sincerely devoted to his interests. To these two, respectively, he entrusted the command of the first and second columns of his army, reserving the charge of the third for himself. The first column numbered three regiments of infantry, 10 guns and 2,000 horsemen: it reached Jalogīr, 45 miles from Kandahār, on the 11th April. The same day Mīr Afzal Khān led out from Kandahār the second column, composed of five regiments of infantry, 10 guns and 1,000 cavalry. The Amīr himself, with five guns and 2,000 horsemen, intended to follow on the 12th.

While the Amīr's plans were still imperfectly understood at Kābal, Ismāīl Khān, son of the late Amīr Khān of Kandahār, had been despatched by Azim Khān, with four guns and 1,000 infantry, to reinforce Nāib Gholām Jān before Ghaznī.

On the 23rd April, Abdūl Rahmān left Kābal with the Tūrkistān army. Meanwhile, the Amīr had concentrated the three columns of his army under his own command at Kalāt-i-Ghilzāe. As he advanced from that city, Nāib Gholām Jān's outposts fell back; at the same time the tribes around Ghaznī began to declare so markedly for the Amīr that the Nāib's position amongst them became one of serious peril. The Nāib was obliged to call urgently for supports from the Tūrkistān army, which, under the leadership of Abdūl Rahmān and Mahamad Rafīk, was now halted at Shēkhābād, within 40 miles of Ghaznī.

The Amīr now advanced, and as soon as he reached Ghaznī, Abdūl Rahmān retreated without firing a shot, abandoning a large quantity of magazine stores and losing a considerable number of men from desertion. The news of Abdūl Rahmān's having raised the siege of Ghaznī, and retreated northwards, reached Kābal on the night of the 2nd May; that same night Mahamad Ibrahīm made his escape from Kābal to join the army of his father, the Amīr. The following morning Azim Khān moved out of the Bālā Hisār and marched a stage towards Abdūl Rahmān's army. He left Kābal in the charge of Valī Mahamad, who accepted the office reluctantly, and under protest.

The Amīr halted four or five days at Ghaznī to rest his troops and cattle. The army under his command was estimated at 14,000 soldiers and 25 guns. He appears to have started from Ghaznī about the 5th May. On the 9th he arrived at Syadābād, a place not more than five miles distant from the camp of the whole Kābal army at Shēkhābād. He advanced towards Shēkhābād the same day. A cannonade was opened between the two armies, and continued without much result till night fall. Azim Khān at this time was nine miles to the rear of the Kābal army, but hearing the sound of firing, he hastened to join Abdūl Rahmān and Mahamad Rafīk, and arrived in time for the decisive battle of the next day.

Early in the morning the Amīr, seconded by his son Mahamad Ibrahīm, led in person a general assault against the entrenchments within which the Kābal army lay. The latter were kept within their defences and ordered not to fire, except at close quarters—prudent tactics, the credit of which is probably attributable to Mahamad Rafīk's generalship. In this way the assailants were again and again made to recoil with loss. Still the impetuosity of the Amīr, and of that portion of his troops recruited from Herat and Kābal, was such that it seemed likely he yet would win the day, when, suddenly, at his greatest need, the whole of the men from Kandahār abandoned their position, and went over *en masse* to Ismāīl Khān, the son of their old master, Amīn Khān. The Amīr, who had received a slight bullet wound in the thigh, and who, throughout the fight, had shown distinguished gallantry, now saw that his chance was gone. He turned his horse's head and fled with four or five hundred faithful Herāt horsemen towards Ghaznī. Mahamad Ibrahīm and Sharīf Khān accompanied his flight. All the rest of his army made their submission to Abdūl Rahmān. His guns, elephants, tents, and entire camp equipage fell into the hands of the victors. Only his treasure, of which much could not be left, he did manage to save. Two hundred and fifty men had been killed and wounded on his side, while but 50 of the enemy had fallen.

The garrison of Ghaznī learned the issue of the battle before the Amīr arrived under their walls. Siding at once with the winners, they released the State prisoners, Afzal Khān and Sarwar Khān, whom the Amīr, as he passed up to Kābal, had entrusted to their charge; and they shut the gates of the city in the Amīr's face, so that the fallen Prince had to pass on further south without drawing rein. He halted at last at Nānī, about 12 miles on the Kandahār side of Ghaznī. The following night, when the moon rose, he resumed his flight towards Kalāt-i-Ghilzāe and Kandahār.

No attempt was made by the Kābal army to pursue the Amīr. With the exception of Abdūl Rahmān Khān, who hurried forward immediately

after the battle with 1,000 horsemen to meet his liberated father, all the other Chiefs spent the night on the field of battle at Shēkhābād. The news of the victory and of Afzal Khān's release was celebrated in Kābal on the night of the 11th by a general illumination of the city, and a salute of 51 guns.

Afzal Khān himself joined Azim Khān's camp at Shēkhābād on the 16th, and, under a salute of 100 guns, received general recognition as Amīr from the assembled Sirdārs and troops. He then proceeded slowly to Kābal, accompanied by Azim Khān and all the Chiefs of the party. On the 21st he entered the Bālā Hisār under a second salute of 100 guns, and held Darbār in the Royal Garden.

Thus at the end of May 1866, the situation was as follows :—

Afzal Khān, recognized as Amīr by his followers, was in possession of the Kābal and Ghaznī valleys from Mūkhar (half way between Kalāt-i-Ghilzāe and Ghaznī) northwards. At Kābal he was supported by his full brother Azim (who soon turned out to be his master, and the real ruler of the state), his son Abdūl Rahmān, his half brothers Valī Mahamad, Aslam, and Zamān, his nephew Jalālūdīn, his great general Mahamad Rafīk, and the man of peace and influence in the city, Hāfizjī. The other influential Kābalī, Abdūl Razāk, and the General Shekh Mīr were in prison. The Jalālābād district was as yet under Fateh Mahamad, who, however, deserted by all his troops after the battle of Shēkhābād, was quite unable to hold it, and this tract too came almost immediately into Afzāl's hands. Tūrkistān was governed by Faiz Mahamad, whom Abdūl Rahmān had left as his representative when marching on Kābal in the summer of 1865, with a promise never to disturb him in the government of the province.

Shēr Alī's prospects began to brighten almost immediately after the battle of the 10th May. Valī Mahamad, within three weeks of that disaster, entered into communication with him, and his example rapidly spread among the nominal adherents of the Kābal brothers, Afzal and Azim. By the end of June he was joined by his faithful partizan and namesake Shēr Alī Khān, Kandahārī, who, dismissed from employment and kept under surveillance at Kābal, had notwithstanding managed to effect his escape. On the 6th July this example was followed by Fateh Mahamad. By the 22nd July it was known in Kābal that he had received the adhesion of Faiz Mahamad in Tūrkistān. His treasury he replenished by collecting from Kandahār the balance of last year's revenues amounting to Rs. 16,00,000. He got a loan of 14 lakhs more from his supporter Mīr Afzal Khān, to whom he gave the Government of that city and the surrounding district. And he himself, having finally shaken off the stupor which had affected his faculties throughout the previous summer and winter, worked incessantly at the reorganization of his army.

Although Shēr Alī continued to receive accessions of strength by desertion from Kābal, yet by the end of July he began to feel the effects of faction among his followers. Two parties formed themselves: the first or Kābal party headed by Sharīf Khān, who after his wont was intriguing with the side he had lately quitted, Fateh Mahamad and Shēr Alī's son Ibrahīm: the second composed of Mīr Afzal Khān, Shēr Alī Khān, and Nūr Mahamad Shāh, all Kandahārīs. It was the aim of these two parties to gainsay each other's advice and thwart each other's efforts.

In Tūrkistān, Faiz Mahamad declared openly for Shēr Alī, and advanced as far as Haebak, inflicting a severe defeat on a force which had been sent by the Kābal brothers, under Sarwar Khān, against him.

Meanwhile at Kābal, Mahamed Afzal took to drinking, leaving the conduct of affairs to Mahamad Azim, who soon contrived to make himself generally disliked, and to increase the bad feeling between himself and Abdūl Rahmān. Valī Mahamad became openly disaffected, as did Aslam and Zaman Khān, and on the 23rd August they were arrested.

Four days later, a still heavier stroke was aimed against those who held aloof from the Kābal government. On the 27th August, Mahamad Rafīk, Mūstāofī Abdūl Razāk, and two other leading Kābalīs were arrested. Within an hour of his arrest Mahamad Rafīk was strangled, his house plundered, his women insulted, and his property, including some 3 lakhs of rupees, confiscated. His body was thrown out without burial, and remained so for some days, till permission for its interment was given to an adherent. The reason given for this murder was that the victim had been the main cause of the dissensions of the Bārakzāe brothers with the view of bringing the English to Kābal. These acts increased the unpopularity of Mahamad Azim.

At last the Amīr moved forward, an example which was followed by Abdūl Rahmān, who left Kābal on the 1st November and reached Ghaznī on the 10th. On the 11th Azim set out to join his army, but it was not till the 16th and 17th January that the armies met at Kalāt-i-Ghilzāe, when, after a severe engagement, the Amīr was again defeated.

The Amīr Shēr Alī, with some 2,000 or 2,500 of his broken troops, fled from the battle field of Kalāt-i-Ghilzāe, past Kandahār, the gates of which were shut against him. The following Sirdārs clung to his fortunes:—Fateh Mahamad Khān, Mīr Afzal Khān, Kandahārī, Yahiya Khān Pēshawarī, Mahamad Sarwar Khān Pēshawarī, and his son, Mahamad Ibrahīm Khān. Of the rest of his Sirdārs, some had remained at Kandahār, and some, leaving him on the road, returned to that place.

It was for some time doubtful whether he would take the route to Tūrkistān, or would retire on Herāt. Eventually he adopted the latter course. He halted three days at Farah *en route*, fearing what attitude the Herātīs would assume. He entered Herāt itself about the 15th February.

It was from time to time rumoured at Kābal that he had actually left the city for Tūrkistān. At the end of April, however, certain news was received that he was still at Herāt, but had promised to send troops to Faiz Mahamad, and had been told in reply that his moral, not his material, assistance was wanted—not the presence of his troops, but that of himself in person.

The Kābal brothers now made another effort to drive out Faiz Mahamad from Tūrkistān, and sent reinforcements to Sarwar Khān, but Faiz Mahamad moved out to meet him, and, on the 23rd April 1867, again defeated him signally.

Soon after this battle the Amīr joined Faiz Mahamad Khān in person, yet for four months nothing was attempted. This inaction is said to have mainly arisen from the Amīr's having deputed his son on a mission to the Shāh of Persia at Mashad, and the consequent uncertainty of his reception and return.

But on the 20th August reassuring news arrived from Herāt, and almost immediately afterwards the whole force of the confederates was put in motion. Ibrahīm Khan advanced from Haebak over the Kārā Kotal, and by the 2nd week of September was posted between Bāmīān and Kālū.

Meantime the rest of the Tūrkistān army advanced by Ghorī up the Kūndūz river, and reached Dōshī and its junction with the Bāmīān river about the 1st September. There the force divided into two bodies; one division, under Shēr Alī, went up the valley of Indarāb on the left, and crossed the Hindū Kūsh by the Panjshēr Pass. The main body, under Faiz Mahamad, took the direct route by the Sar Alang Pass. The movement, however long delayed, was finally so quick and so well veiled, that great uncertainty regarding it long prevailed at Kābal. It was for some time thought that the main attack would be on Bāmīān,—the scene of Faiz Mahamad's two previous victories, and that a comparatively small force under Fateh Mahamad would take the line by Ghorī. At length, on the 8th September, it seemed clear that the chief danger was to be apprehended on the latter side.

To oppose Faiz Mahamad and Shēr Alī, Abdūl Rahmān sent out his forces to Chārīkār, and he himself followed them on the 13th. Azim was for the last time entreated to hurry up from Kandahār, but replied characteristically that he saw no necessity for any particular haste. In his place Ismāīl Khān, son of the deceased Amīn Khān, was hastily sent out to take command at Gardandīwār on the 13th September, and two days afterwards a detachment of his forces met and repulsed a skirmishing party of the Tūrkistān army under Ibrahīm, who had crossed the Kālū Pass with the intention of seizing a magazine of grain at Kharzār.

On the 17th September, Abdūl Rahmān had advanced a march beyond to Tūtam Dara. There he found himself face to face with the forces of Faiz Mahamad, who had crossed the pass over the Hindū Kūsh and posted his head-quarters at Kala Allādād, sometimes called Kala Kohna (the old fort). Shēr Alī had also crossed the pass which he had selected, and was at Bazārak well forward on his march down the Panjshēr Valley.

Before the two advancing forces of his opponents could effect a junction, Abdūl Rahmān fell upon Faiz Mahamad and routed his front line. Faiz Mahamad, watching the battle from the tower of Kala Allādād, saw the defeat of that front line, and was hastening to their support, when he was killed by a cannon shot. His troops at once commenced a retreat up the pass, but many of them were intercepted.

Shēr Alī for a short time after the battle of Kala Allādād kept his ground at Panjshēr; and there were even divided councils among his followers, some recommending a stand where he was, others a retreat to Ghorī and a stand there. Presently, however, the Panjshērīs began to rise against a cause which fortune had again deserted, and the ex-Amīr, suffering heavy losses in men and *matériel* at their hands, retreated across the Hindū Kūsh to Indarāb.

At Indarāb he halted and endeavoured by negotiation to bring back the Panjshērīs, and with them his lost guns, to his side. Failing in this he retired on Takhtapūl, and summoned his sons to his assistance—Ibrahīm from Bāmīān, and Yakūb from Herāt.

Finding that the Tūrkistānīs were in no way disposed to quarrel with the fate which had given them himself as their ruler in succession to

Faiz Mahamad, he countermanded this order, placed Ibrahīm in command at Bājgāh, Fateh Mahamad as governor at Takhtapūl, and himself went to Tāshkūrgān to collect munitions of war.

The Amīr now determined to fall on Abdūl Rahmān, if he felt strong enough, and, if not, to change his line of attack from the Hindū Kūsh back to Herāt and Kandahār, knowing that if Abdūl Rahmān once advanced into Tūrkistān, he could not get back over the passes in time to meet an attack on *that* side.

Eventually he found this latter to be the wisest course, and carried it into execution in the first days of 1868. As soon as Abdūl Rahmān had fairly crossed the Hindū Kūsh, he quitted Tūrkistān, taking with him 6,000 troops and 6 guns, and Faiz Mahamad's considerable accumulation of treasure. He was escorted out of his territory by the faithful Mīr of Maemana, who gave fresh assurances of readiness to serve him. He arrived in Herāt between the 16th and 18th January 1868. From thence his son Yakūb had in the preceding autumn made a diversion in his favour by an advance on Kandahār, but had retired on hearing news of the battle of Kala Allādād, leaving Mīr Afzal Khān with an outpost at Farah.

Shēr Alī's return to Herāt was the signal for a fresh advance in the Kandahār direction. By the end of January most of his troops were concentrated at Farah under Mīr Afzal Khān. Here that leader halted for two months; either from the prevalence of cholera in camp, or the unfavourable state of things in Herāt, where the Bārakzāes, never popular, had still further inflamed the general discontent by a long course of oppression, exaction, and merciless severity. The Herāt force, however, eventually advanced, and, on the 1st April, met and signally defeated the Kandahār army, taking all its three generals prisoners, and Yākūb Khān then took possession of Kandahār.

On returning from the battle of Kala Allādād, Abdūl Rahmān found his father dead. He was at once involved in disputes with his uncle, the new Amīr, Azim Khān, who had arrived from Kandahār three days before. After various squabbles with his uncle, Abdūl Rahmān left the capital on the 20th November, reached Kala Kāzī on the 7th December, Argandeh on the 8th, Gardandīwār on the 12th, and Bāmīān on the 15th. From thence he started at the end of the year, intending to take the Dasht-i-Sūfēd route, as that over the Kārā Kotal was snowed up. The sufferings of his army, in their advance by even this less inclement route, were very great. On the 19th January news arrived that he had reached Doāb, and that Shēr Alī had abandoned the province without striking a blow.

From Doāb Abdūl Rahmān at first intended to send his force to the capital Tāshkūrgān, going himself to Takhtapūl, but he was prevented by the inclemency of the weather from carrying his design into effect, and went down the Tāshkūrgān river by Haebak to the capital of the province.

By the 15th February, Abdūl Rahmān had taken Ākcheh and Manglak. A fortnight later he occupied Shibargān, and he then advanced against Maemana. The Mīr attempted at first to enter into negotiation, but changed his tone on hearing of the battle of the Helmand and fall of Kandahār. Abdūl Rahmān, on the other hand, was disposed to give him favourable terms, and, in fact, to patch up matters anyhow owing to his failing commissariat. But though Abdūl Rahmān carried on the siege as vigorously as his means would permit, and on the 17th May delivered a

most determined assault, he was unable to take the place, and he accordingly was glad to accept the terms offered and retired to Takhtapūl.

Meanwhile Azim had arrived three days after the battle of Kala Allādād, having delayed his arrival till news of the result could reach him. He found his brother on the brink of the grave, and at once took the whole management of affairs on himself, and was reported to be as eager as ever to procure from the Government of India assistance in arms and money, so as to enable him to settle the affairs of the country.

Afzal Khān died on the 7th October, and Azim, who had already grasped the power, now attained to the title of the Amīrship. Abdūl Rahmān was at first disposed to assert his pretensions, but, through the influence of Bībī Marwarīd, his mother, and owing to consciousness of his own isolated position in the State and lack of a personal following in Kābal, was induced to waive his claims, and to make over his father's sword and tender his own allegiance to his uncle.

All the notables of Kābal followed his example. Probably they were not more sincere than Abdūl Rahmān in doing so, for on the 16th the "Mūnshī" reported to the British Government that Azim's exactions had at once convinced the Chiefs that their wisest course was to abandon his cause for that of his rival, and their own former master, Shēr Alī.

The retreat of Abdūl Rahmān from Maemana was the signal for the Amīr to leave Herāt and join his son at Kandahār, and he reached that place on the 26th June, and the advance on Kābal at once commenced. Mahamad Azim's people now began fast to desert him, and, though he acted with great severity towards those he had in his power, none helped him, Abdūl Rahmān would not come from Tūrkistān, and Ismāīl Khān at last openly left him. On the 31st July he left Kābal and advanced to meet Shēr Alī, leaving Shamshūdīn Khān in charge of the city.

He had hardly done so when Ismāīl Khān descended, captured the city and besieged the Bālā Hisār, which he finally stormed and captured on the 20th August. Shēr Ali instead of attacking Azim near Ghāznī, slipped past his army and advanced on Kābal by Zūrmat; Azim followed and Ghaznī was immediately occupied by the Amīr's followers. Desertions still continued, and Azim, seeing his cause was hopeless, determined, as a last effort, to attack Shēr Alī's camp; but just as he was about to attempt it, his troops rose in mutiny. Azim then fled with 1,000 men towards Tūrkistān, arriving at Takhtapūl in the second week in September, and the Amīr immediately proceeded to Kābal, of which he was put in possession on the 11th September by Ismāīl Khān. In the beginning of 1869, Mahamad Azim having again collected an army advanced on Kābal, but in January he was utterly defeated by the forces of Shēr Alī, and with Abdūl Rahmān fled to Persia.

Authorities.—Elphinstone, Irwin, Strachey, Macartney, Lord, Burnes, Leech, Moorcroft, Masson, Wood, Forster, Rawlinson, Macgregor, Connolly, Outram, Havelock, Hough, Broadfoot, Garden, Campbell, Durand, Sanders, Todd, Abboott, Ferrier, Lumsden, Bellew, Vambery, Edwardes, James, Taylor, Wheeler, Gerard, Griffiths, etc., etc.

AFGHĀNS—

The predominant race of the country termed from them Afghānistān. "The Afghāns, says Bellew, consider themselves a distinct race, and style themselves Bāni Isrāīl or children of Isrāīl. They even reject the idea of

consanguinity with several tribes inhabiting their country, who resemble them in language, customs and general appearance, and who are generally known as "Pathāns." They call themselves "Banī Isrāīl," and also "Pūkhtūn," which last is the national appellation of the Afghāns.

The Afghāns, then, as well as the Pathān tribes, call themselves Banī Isrāīl, and the former trace their descent in a direct line from Saul the Benjamite, king of Israel. They can adduce, however, no authentic evidence in support of their claim to so honorable a lineage. All their records on this subject, and they are mostly traditionary and handed down orally from generation to generation, are extremely vague and incongruous, and abound in fabulous and distorted accounts (as compared with Scripture History) of the deliverance of the Israelites out of Egypt under "Mūsā," or Moses; of the Ark of the Covenant, which they call "Tābūt-i-Sakīna;" of their wars with the "Tilistīn," "Amālīka," "Anak," &c. These accounts, moreover, are so mixed up with Mahamadan doctrines, as at first sight to give the whole an appearance of fiction. But this fact alone is insufficient, in the absence of other and evident proof of a negative nature, to condemn or detract from the justice of their claim to so distinguished an origin. It is natural that a race such as Jews, who still adhere to their ancient religion in all its integrity, should be proud of their high ancestry, although on this account they are the reviled and oppressed of the nations amongst whom they dwell. But it is not natural that a nation like the Afghāns should claim a common descent with them, unless really from the same source, seeing they have apostatized from their ancient religion, as is proved by their own traditional records, as well as by several peculiarities of religious observance, all of Jewish origin, as will be presently mentioned. Besides, what do the Afghāns gain by claiming a common descent with the Jews, whom they despise and detest as the worst of heretics and infidels, their very name being a common term of abuse amongst them?

Assuredly they are not on this account the more esteemed by their neighbours, nor by virtue of their asserted lineage do they acquire any pre-eminence amongst the nations around them. On the contrary, the very reverse is the case; for, like their neighbours, Mahamadans themselves, they are considered by their co-religionists as the embodiment of all that is bad—faithless of treaties and promises,—not bound by the laws of their professed religion when they in the least interfere with the object of their desires—obstinate and rebellious under the restraint of a foreign yoke when they have the power to resist, but servile and crafty under other circumstances—penurious and fond of money and its acquisition to a degree, and besides addicted, more than any other Mahamadan nation, to the worst of crimes, such as brought the ancient Jews to ruin, and called down the vengeance of God upon the cities of Sodom and Gomorrah. In truth, nothing but the fact of ancient tradition—exaggerated, no doubt, and in the lapse of ages adulterated and distorted by fiction, but, nevertheless, all telling the same tale, and pointing to the same source—is the ground on which the Afghāns claim an Israelitish descent. But again, why do the Afghāns, in their own books, describing their origin and early history, lay such stress and enter into minute details regarding their wars with the Philistines, Amalakites, &c.? and the main facts of which, as recorded in those books, are borne out by the Scripture History of the Israelites, though in the details, it is true, there are many discrepancies, since a

number of fabulous stories have been engrafted on the original true history as narrated in the Holy Scripture. Further, why are the Afghāns so particular and minute in their descriptions of the Ark of the Covenant, and why do they enter at length into the details of its history? These subjects, though not quite unknown to them, have not the same interest for other Mahamadan nations; and in the case of the Afghāns, it is not to be supposed that the interest they produce is without a cause. It is not necessary to give *in extenso* the Afghān accounts of themselves from their exodus out of Egypt to their final settlement in Ghōr; suffice it to say, that the main facts in the history of their exodus from Egypt under the guidance of Moses, their wars with the Philistines, Amalakites, Anakims, and other heathen races of Palestine, or "Shām," agree in the main with the Scripture account of the early doings of the Israelites until their settlement in the promised land."

The following brief account of the origin of the Afghāns was compiled by Dr. Bellew from a careful perusal of seven Afghān historical books belonging to the library of the late Heir Apparent to the throne of Kābal, the Sārdār Gholām Haīdar Khān, Ghází, which were kindly placed at his disposal during the stay of the mission at Kandahār. Five of these books were written in the Persian language, and the other two in the "Pūkhtū;" they date from 74 to 252 years ago, and profess to give a true account of the descent of the Afghān people, with the causes of their settlement in the country that now bears their name, and are, it is almost needless to say, most implicitly and reverently believed in by the Afghāns.

"All Afghān histories first refer to Saul ("Sārūl"), of the tribe of Benjamin ("Ibnyāmīn"), as the great ancestor of their people. Saul, on becoming king, was entitled "Malik Twālūt" (which is said to denote "Prince of Stature"—a signification borne out by the literal meaning of the words). He is described as the son of "Kais," "Kesh," or "Kish," and his history, as recorded in the books of the Afghāns, is in the main much the same as that brought down to us in the Bible. They have accounts of his going in search of his father's missing asses, &c.,—his enmity to David,—his dealings with the witch "Sālib" at "Andor," &c., &c. Saul is said to have had two sons, named "Barakiah," or Barachiah, and "Iramia," or Jeremiah. They were both born in the same hour, of different mothers, who were, however, both of the tribe of "Lāwī," or Levi. These sons were born after the death of their father, who, together with ten other sons, was killed fighting against the Philistines. During their infancy these sons lived under the protection of David, who succeeded Saul on the throne. Subsequently each of them rose to exalted positions under the government of David. Barakiah officiated as prime minister, and Iramia as commander-in-chief of the army. The former had a son named Asaf, and the latter one named Afghāna. These, after the deaths of their respective fathers, filled the same important positions under the Government of "Sūlaimān," or Solomon, David's successor, that their fathers did during the reign of David. Asaf is said to have had eighteen sons, and Afghāna forty. Afghāna, under Sulimān, superintended the building of "Bait-ūl-mukadas," or Temple of Jerusalem, which David had commenced. At the time of the death of Sulimān, the families of Asaf and Afghāna were amongst the chiefest of the Israelitish families, and multiplied exceedingly after the death of Asaf and Afghāna. At the time that Bait-ūl-mukadas

was captured by "Bakht-ū-nasr," or Nebuchadnezzar, the tribe of Afghāna adhered to the religion of their forefathers, and on account of the obstinacy with which they resisted the idolatrous faith of their conquerors, were, after the slaughter and persecution to death of many thousands of the Banī Isrāīl, banished from "Shām," or Palestine, by order of Bakht-ū-nasr.

After this they took refuge in the "Kōhistān-i-Ghōr" and the "Koh-i-Fīrōza." In these localities they were called by their neighbours "Afghān," or "Aoghān," and Banī Isrāīl. In the mountains of Ghōr and Fīrōza the Banī Isrāīl increased very greatly; and after a protracted period of warfare with the original heathen inhabitants of the hills in which they had taken refuge, they at length succeeded in subduing them and becoming masters of the country, and establishing themselves in the mountain fastnesses. Some centuries later, their numbers having greatly increased, and the country becoming too small for them, this colony of Afghāns extended their borders by force of arms to the Kohistān-i-Kābal, Kandahār, and Ghaznī.

During all this time, and, indeed, until the appearance of Mahamad as the Prophet of God, this people were, according to all accounts, readers of the Pentateuch, or "Tauret Khwān," and in all their actions were guided by the ordinances of the Mosaic law. But in the ninth year after the announcement by Mahamad of his mission as the Prophet of God, and more than one thousand five hundred years after the time of Sūlimān, the Afghāns for the first time heard of the advent of the new prophet through a fellow Israelite (one named "Khālid bin Walīd"); and, in a very few years, being convinced of the truth of his new doctrines, adopted his religion, as will be mentioned presently.

On the receipt of Khālid bin Walīd's message by the Afghāns, they deputed to him, then at Madīna, one Kais (called also "Kish," "Kesh," and "Kaish")—a man who was remarkable among them for his piety and learning, and belonged besides to one of the best of the Afghān families. He was accompanied on this mission by some six or eight of the chief men and elders of the Afghān people. All of these, soon after their arrival at Madīna, embraced the new faith on Khālid's exposition of its doctrines, and subsequently, under his guidance, vigorously aided the prophet in diffusing his doctrine, by slaying all who rejected or opposed its progress. It is reported of Kais and his companions that, in the height of their religious zeal, they slew upwards of seventy unbelieving Korēshīs in one day. As a reward for this meritorious service they were presented before the prophet, who treated them with kindness and distinction, and inquired their respective names. But on finding that they were all of Hebrew origin, the prophet, as a mark of his favour, changed them for Arabic names, and promised them that the title of "Malik," or king, which had been bestowed by God on their great ancestor "Sārūl," should never depart from them, but that they should be called "Malik" till the last day. (At the present day, it may here be mentioned, the head of every Afghan house, or tribal sub-division, is styled "Malik.") And for the name "Kais," the prophet substituted "Abdu-r-rashīd," or "servant of the wise;" and afterwards, when Kais was about to depart for his own country, the prophet conferred on him the title of "Pihtān," or "Pathān,"—a term which in the Syrian language signifies a "rudder;" and at the same time, with much kindness and smiling, the prophet drew a simile

between his now altered position as the pilot of his countrymen in the new faith, and that part of the ship which steers it in the way it should go.

Kais and his companions, on their return to Afghānistān, set to work busily to proselytize their countrymen, and so successful were they in their endeavours, that in the course of a few years only, a very large proportion of the nation became Mahamadans. Subsequently, the number of converts in this country was greatly increased through the powerful influence of the Saracens, who, armed with sword and Koran, and flushed with their recent successes in Persia and Tūrkistān, swept through the country of the Afghāns on their way to the conversion and plunder of Hindūstān. Though a very considerable portion of the Afghān nation early embraced Mahamadanism, it is very probable that the hill tribes were not converted till a long period after their brethren dwelling in the plain country and its borders. This supposition is supported by the fact of a tradition current amongst the Afghāns, to the effect that the "Khaibar" mountains (at the northern extremity of the range of Sūlimān) were formerly inhabited by a colony of the Jews.

The term "Pahtān," which was conferred as a title on Kais by Mahamad as already related, has during the lapse of ages become corrupted into "Pathān," and has been adopted by the Afghāns as a national designation; it is also the appellation by which they are most commonly known in Hindūstān. But the proper and ancient name of the Afghāns as a nation is "Pūkhtūn" individually, and "Pukhtānah" collectively. This word is described as of "Ibrānī," or Hebrew, though some say of "Sūriānī," or Syrian, derivation, and signifies "delivered," "set free." The term "Afghān" also is said to have the same signification, and there are several legends current amongst the Afghāns on the subject of the origin of this term. The common tradition states that the mother of "Afghān," or "Afghāna" (the great ancestor of this people, and after whom they are called), gave him this name, because in the pangs of his birth she prayed for a speedy delivery, and on the answer to her prayer coming quickly, she exclaimed, "Afghāna," which is said to signify, "I am free," and called the son to whom she had given birth "Afghāna." According to another tradition, the name is derived from the fact of the mother in her pangs exclaiming "Afghān! Afghān!" or "Fighān! Fighān!"—a word which in Persian means "woe," "grief," "alas," &c.

The term Afghān is quite foreign to many of the tribes of the true Pūkhtun nation, and belongs properly only to the descendants of Kais, as will be noticed further on. But these tribes, whom the Afghāns reject as not of the same lineage as themselves, because they cannot prove their register in the same genealogy, are nevertheless undoubtedly sprung from the same stock, for they speak the same, or dialects of the same, language, observe the same national customs, and also possess the same physical and moral characteristics as the true Afghāns. Moreover, they call themselves (and are admitted to be so by the Afghāns) "Banī Isrāīl," "Pukhtun," and "Pathān," all of which are titles also belonging to the Afghāns, but deny that they are Afghāns, expressly styling themselves "Pukhtun," or "Pukhtāna" in contradistinction. The principal of these tribes, who, though Pukhtun in common with the whole nation, are nevertheless not "Afghān," are the "Afrīdī," "Vazīrī", "Khatak," "Bangash," "Khūgīānī," "Turī," "Jājī," &c., tribes, and their several sub-divisions, and

they are all more or less found located in the Sūlimān range of mountains and its offshoots, which form the eastern borders of Afghānistān.

All their historians trace the descent of the whole of the Afghān tribes at this day inhabiting the country that bears their name from Kais, the individual who, as previously mentioned, was deputed by the nation to Khālid bin Walīd, at Madīna, to inquire into the truth of the new doctrines of Mahamad, and they trace the genealogy of this Kais by thirty-seven generations to "Malik Twālut," "Sārūl," or "Saul;" by forty-five generations to "Ibrāhīm," or Abraham; and by sixty-three generations to Adam.

Kais married a daughter of Khālid bin Walīd, and by her he had three sons born to him in the country of Ghōr, *viz.*, "Saraban," "Batan," and "Ghurghusht." Kais is said to have died at the age of 87, at Ghōr, in the 41st year of the Mahommedan era, corresponding to the year 662 A. D.

From these three sons of Kais, the whole of the present existing tribes of Afghāns trace their immediate descent in 277 tribes, or "Khēl." There are besides these 128 other Khēl, who, with the Afghāns, are called "Pūkhtun," but who have a separate origin assigned to them, as will be noticed hereafter. Of these 405 tribes of the Pūkhtun nation, 105 Khēl have sprung from the eldest son Sarabān, and are collectively called "Sarabānī." From Batan have sprung 77 Khēl, in two divisions, *viz.*, "Batanai," comprising 25 Khēl, and "Mattī," consisting of 52 Khēl. These last are also known as "Ghilzāi." From Ghurghusht have descended, 223 Khēl, in two divisisons, *viz.*, "Ghurghushtai," 95 Khēl, and "Karalānai," 128 Khēl. This last comprises all the tribes of Pūkhtuns who are not Afghāns.

Saraban had two sons, *viz.*, "Sharkhīūn, or "Sharfu-d-dīn," and "Kharshīūn," or "Khairu-d-dīn". Sharfu-d-dīn had five sons, *viz.*, "Shīrānī "Tarīn," "Mīāna," "Barēch," and "Umru-d-din". Of these Shīrāni left his own tribe on account of family disputes, joined that of the "Kākars," and called himself a Ghurghushtai, of which the Kākar tribe is a division. Tarīn had three sons, *viz.*, "Tōr Tarīn," "Spīn Tarīn," and "Aodal," or "Abdal." The names of the two former, singularly enough, signify the very reverse of what they were; the fair son being surnamed "Tor," or black, and his brother, of dark complexion, "Spīn," or white, Khairu-d-dīn had three sons, *viz.*, "Kand," "Zamand," and "Kasi".

Batan had three sons and a daughter, *viz.*, "Ismāīl," "Ashīūn," and "Kabjīn;" and a daughter named "Bībi Mato." Of these Ismāīl became an adopted son of his uncle Sarabān. Bībi Mato was married to Shāh Hūsēn," a Persian prince of Ghōr, and to him she bore two sons, *viz.*, "Ghilzaī" and Ibrāhīm Loe." Shāh Hūsēn had a third son, named "Sarwānī," by a second wife, "Bībī Māhī," the daughter of one "Kāgh," a native of Ghor, and a servant of Batan's. The pedigree of the offspring of all these is traced under one head as descendants of Bībī Mato; and the reason of this is that Shāh Hūsēn was not an Afghān, and was, under peculiar circumstances, and contrary to the custom of the Afghāns (who never give their daughters in marriage to foreigners), married to Bībī Mato, the daughter of Batan. A few months after their marriage, Bībī Mato gave birth to a son, who from the attendant circumstances was named "Ghalzoe," or "the son of theft" (in Pūkhtū," "Ghal" means a "thief," or "theft," and "zoe" a "son"). From this son sprung the

tribe of "Ghalzoe," or Ghilzāi, at this day one of the chief and most powerful of the Afghān tribes. Subsequently, Bībī Mato bore Shāh Hūsēn a second son, named "Ibrāhīm," who was surnamed "Loe," or "Great," on account of his valour and wisdom. This term afterwards became corrupted into "Lodī," and was adopted as a family title by the elder branch of Ibrāhīm's family, who supplied many of the kings of the Pathān dynasty which was subsequently established at Delhi. The younger branch of the family were called "Sūr," or "Sūrī," from the name of a renowned ancestor. Besides these, Shāh Hūsēn had another son by his second wife, Bībī Māhī. He was named "Sarwānī," and his descendants are known by that name at the present day. All the tribes sprung from the three sons of Shāh Hūsēn are named after their respective mothers, as the father was not an Afghān. Thus those sprung from the descendants of Bībī Matto are comprehensively styled "Matī-Khēil," or "Matī-Zaē;" and those from Bībī Māhī's offspring are collectively termed "Māhi-Khēl," or "Māhī-Zae." In the present day, however, these distinctive terms have fallen much into disuse, and all the tribes sprung from Shāh Husain's sons are called "Ghalzoe," or "Ghilzae," which is often pronounced "Ghiljī" by foreigners.

Ghurghusht, the third son of Kais, had three sons, *viz.*, "Dānī," "Bābī," "Mandī". Of these Dānī had four sons, named "Kākar," "Nāghar," "Dādī," and "Pānī". And Bābī also had four sons, who were named "Jabrāīl," or "Mīrzai," "Maikāīl" or "Katozai," "Asrāfīl," or "Paronī," and "Azāīl." All these tribes are at this day located in the Sūlimān mountains, and the chief amongst them are the Kākar and Panī tribes. Of these again the last named are mostly occupied as itinerant merchants, and are, with the "Lohānī" tribe, the principal carriers of merchandise between Central Asia and Hindustan.

The list of the tribes of Afghāns and their various sub-divisions and ramifications are too lengthy and intricate for detail or classsification in this place, but the above particulars will suffice to convey a correct idea of the main divisions of the Afghān nation.

Such is a brief summary of the descent of the Afghāns as recorded in their own books. It is strange that in tracing their descent from Kais, they should exclude and assign separate origins to many tribes who, as before noted, though not Afghāns are Pūkhtuns. According to the Afghāns, the origin of these tribes is satisfactorily accounted for by special legends. But apart from the truth or falsity of these traditions, there is no doubt but that these tribes, for the reasons already assigned, are of the same lineage as the Afghāns, by whom, however, they are acknowledged as only adopted Afghāns. The rejection by the Afghāns of these tribes is most probably correctly accounted for thus:—Previous to and at the time of the appearance of Mahommed, the entire Puktun nation most probably derived their descent by a common genealogy, and at this time also the title "Afghān," or Afghāna, very probably applied equally to all the tribes speaking the Pukhtū language. But as soon as the new religion of Mahamad became known in the country, a considerable portion of the nation speedily adopted it as their new faith, and may have, in the first place, included the tribes previously connected with the family of Kais, who was, as it were, an apostle of Mahamad to the Afghāns. At the same time many other tribes, who inhabited the inaccessible mountain region forming the eastern

boundary of the country, may not have embraced, and there is muc probability that they did not, the new religion for a long series of years afte it had been adopted by their brethren dwelling in the plain country. Thi difference in their religious ideas may have led to an estrangement betwee the converted and unconverted portions of the nation; the former i their pride and religious zeal probably separated themselves from th rest of their brethren, and, after a time, ignored them altogether as descended from the same stock as themselves, and accordingly excluded them from their genealogies. This is the most probable explanation of the difference in the genealogy of the Afghāns as dwelt on by themselves."

But whatever the descent of the Afghāns may be, the following is a list of all the tribes inhabiting Afghanistan at the present day, in which an endeavor is made to show any connection there may be between separate tribes.

1. First, the Dūrānī tribes are —
   1, Pōpalzāe; 2, Alikūzāe; 3, Bārakzāe; 4, Atchakzāe; 5, Nūrzāe; 6, Ishākzāe; 7, Khūgiānīs.
2. The Tarīns are divided into—
   Spīn and Tōr Tarīns.
   The Spīn again into—
   1, Shādīzāe; 2, Marpānī; 3, Lasrān; 4, Adwānī.
   And the Tōr into—
   1, Bātezae; 2, Haikalzāe; 3, Mālīzāe; 4, Kadazāe; 5, Khanīzāe; 6, Khamzāe; 7, Alīzāe; 8, Nūrzāe; 9, Kalazāe; 10, Nāezāe; 11, Mūsīzāe; 12, Abdūlrahmānzāe; 13, Habīlzāe; 14, Hamrānzāe; 15, Karbēla; 16, Sēzāe.
3. The Kākars—
   Division.—1, Jalazāe; 2, Mūsa Khēl; 3, Kadizāe; 4, Ūsmān Khēl; 5, Abdūlazāe; 6, Kabīzāe; 7, Hamzāzāe; 8, Shābozāe; 9, Khidarzāe.
4. The Ghilzāes are divided thus—

Ibrahīm ...	Zabr Khēl. Ahmadzāe. Ūmar Khēl. Adamzāe. Chalozāe. Chinzāe. Shāhmomalzāe.	Kaisar Khēl. Khwazak. Stanīzāe. Ali Khēl. Andar.
Turān ...	Ohtak. Tokae. Hotakī.	

5. Povindahs—
   Divisions.—1, Lohānī; 2, Nāsīr; 3, Nazāe; 4, Kharotī.
6. Vazīrīs—
   Divisions.—1, Mahsūd; 2, Ūtmānzāe; 3, Ahmadzāe.
7. Shīrānīs—
8. Tūrīs—
   Divisions.—1, Gūndī Khēl; 2, Alīzāe; 3, Mastū Khēl; 4, Hamza Khēl; 5, Dōpazāe.
9. Zāemūkht—
   Divisions.—1, Māmūzāe; 2, Khwāhdād Khēl.

10. Orakzāes.
11. Dāwarīs—
12. Khōstwāls—
13. Afrīdīs—
    Divisions.—1, Kūkī Khēl; 2, Malik Dīn; 3, Kambar; 4, Kamr; 5, Zakha Khēl; 6, Akā Khēl; 7, Sipāhs.
14. Jājīs—
    Divisions.—1, Kehwānī; 2, Adā Khēl; 3, Petla; 4, Ahmad Khēl; 5, Alī Khēl; 6, Jamū Khēl; 7, Hūsein Khēl; 8, Keria Ahmūd Khēl.
15. Mangals—
    Divisions.—1, Mirāl Khēl; 2, Khajūri; 3, Zab; 4, Margāe; 5, Kamāl Khēl.
16. Jadrans—
17. Shinwārīs—
    Divisions.—1, Khōja Khēl; 2, Shekhmal Khēl; 3, Mīrdād Khēl; 4, Ashkbēl Khēl; 5, Syad Khēl; 6, Sangū Khēl.
18. Momands—
    Divisions.—1, Tarakzāe; 2, Alamzāe; 3, Bāezāe; 4, Khwāizāe; 5, Ūtmānzāe; 6, Dāwezāe.
19. Yūsafzāes (Kōhistānī)—
    Divisions.—1, Bāezae; 2, Khwāzōzāes; 3, Mālīzaēs; 4, Tūrkilānīs; 5, Ūtmānzāes; 5, Hasnzāe; 6, Akāzāe; 7, Mada Khēl; 8, Iliāszāe; 9, Daolatzāe; 10, Chagarzāe; 11, Nūrizāe; 12, Ūtmān Khēls.

More detailed information of each tribe will be found under its own title, the above being merely intended to show what tribes are generally considered Afghāns.

"Physically," says Ferrier, "the Afghāns are, generally speaking, tall, robust, active, and well formed: their olive and sometimes sallow complexions and strongly marked features give their countenances a savage expression, the lids of their black eyes, which are full of fire, are tinged with antimony, for this, in their opinion, gives force and adds beauty and a dazzling brilliancy to them; their black beard is worn short, and their hair of the same colour is shaved off from the front to the top of the head, the remainder at the sides being allowed to fall in large curls over the shoulders. Their step is full of resolution, their bearing proud, but rough.

"They are brave even to rashness, excited by the smallest trifle, enterprising without the least regard to prudence, energetic and born for war. They possess all the qualities essential to carry it on successfully, but are utterly ignorant how to take advantage of and turn them to account; their courage is impulsive, and displays itself most readily in the attack; if that fails they are easily disheartened and show no perseverance, for as they are soon elated so are they as easily discouraged. They are sober, abstemious, and apparently of an open disposition, great gossips, and curious to excess. Their anger is not betrayed by any sudden burst of passion; on the contrary, all that is brutal and savage in their nature is manifested with the most perfect calmness, but it is the volcano slumbering beneath the ashes.

"Courage is with them the first of virtues, and usurps the place of all the others; they are cruel, perfidious, coarse, without pity, badly brought

up, exceedingly inclined to theft and pillage. In the latter they differ from their neighbours, the Persians, who are, however, as great scoundrels as themselves, for they endeavour by every means in their power to conceal their knavery under the appearance of law or rhetoric, while the Afghāns do the very reverse; they at once place the knife on your throat, and say; "give or I take." Force is their only argument, and it justifies everything; an individual who is merely plundered considers himself extremely fortunate, so, generally speaking, they act inversely to the cut-throats of Europe, who demand "your purse or your life;" the Afghāns take life first and then the purse. In religion they are more tolerant and well disposed towards those who profess a different faith than any other sect of Mussulmans. Like the people of most eastern nations, they are also addicted to a crime which it is not necessary to name; but this remark applies rather to the rich than to the people in general. An injury is never forgotten, and vengeance is a passion which they love; even at the cost of their lives they will satisfy it should an opportunity present itself, and this in the most cruel manner.

"There is no nation in the world more turbulent and less under subjection; the difficulties in rendering them submissive to a code of just laws would be almost insurmountable. To make them observe the rules of good breeding, or even common civility, would perhaps be still more difficult; the people are as gross and coarse as savages. The chiefs and upper classes are more civilized; but their politeness is always tinctured by a rudeness of manner very offensive to Europeans. No matter what the condition or rank of an Afghān may be, he considers that he has a right to seat himself in the presence of his superiors; to this privilege he attaches the greatest importance, and enters into conversation with them perfectly at his ease, and without the least hesitation giving his opinion on every subject; in short, forcing himself and his views upon them as he thinks fit, eating with them uninvited, and all this as if they were upon a footing of the most perfect equality. These habits do not wound the pride of the rich and powerful Afghāns; on the contrary, they encourage this independent spirit, and admit their right to make their requests and volunteer their opinions in this way. These are prerogatives which in their eyes constitute liberty.

"The Afghāns do not attach the same importance to some words as Europeans do; "country" and "honor" are to them as empty sounds, and they sell them to the highest bidder without scruple. This is so true that they will almost always submit to and obey a conqueror; and if they have been pretty nearly independent since the time of Ahmad Shāh, Sādoze, it has been owing quite as much to the weakness of the neighbouring states, as because there was no one who thought it worth his while to purchase them. It cannot be denied that the conquest of Persia, under Mīr Mahmūd in 1721, is a very remarkable page in their history; but if we take into consideration the feeble state in which that unfortunate country was at the time, we shall be the less astonished; a similar invasion, and composed of the same elements, would now have every chance of success, though the means of defence on the part of Persia are much more considerable than they were then. After all, the Afghāns were not long in losing their conquest and their liberty, and being in their turn subdued by those whom they had vanquished and humiliated.

"In mentioning this circumstance, Heaven forbid it should be supposed that I desire to undervalue the courage of a people who have given so many proofs of it; but I wish to establish the fact that the Afghāns are as incapable of a continuous course of action as of ideas; they do every thing on the spur of the moment, from a love of disorder, or for no reason at all; it matters little to them who gives them laws; they obey the first comer directly they find it is to their advantage to do so, and allow him to play the tyrant and govern them if he pays them well and does not interfere with their passion for rapine and devastation. Pillage, fighting, and disturbances are at times necessary to their very existence, and are followed by long days of repose and idleness, during which they live on the fruits of their depredations.

"Their cupidity and avarice are extreme; there is no tie they would not break, no duty they would not desert, to gratify their avidity for wealth. This surpasses all that can be imagined; it is insatiable, and to satisfy it they are capable of committing the greatest crimes. For it they will sacrifice all their native and independent pride, even prostitute the honour of their wives and daughters, whom they frequently put to death after they have received the price of their dishonour. Gold in Afghanistan is, more than anywhere else, the god of the human race; it stifles the still small cry of every man's conscience, if, indeed, it can be admitted that an Afghān has a conscience at all: it is impossible to rely on their promises, their friendship, or their fidelity.

"They enter into engagements, and bind themselves by the most solemn oaths to respect them, and, in order to give them a sacred character, transcribe them on a koran, to which they affix their seal, nevertheless perjure themselves with an imprudence perfectly inconceivable. Towns and villages by hundreds have surrendered on the faith of such obligations, stipulating that the lives of the inhabitants should be spared; and yet the examples are rare that, once in the victors' power, they have not been exterminated. It is extraordinary that, knowing their own bad faith, they allow themselves to fall into these snares. The majority of the wars which they wage against one another generally terminate by one or more of these massacres. Murder is a game, and they evince a feeling of vanity when they commit one, and glory in the perfidy and cruelty which they show in their acts of devastation; when they can cite an example of a town which they have depopulated and razed to the ground, they imagine they have given the grandest idea of their power and valour: they are in short real Huns, and Attilas are never wanting amongst them.

"They submit to the laws only after they have tried every means to evade them; they consider it perfectly lawful in those who are stronger or more powerful than themselves to plunder them, and consequently they have no scruple in despoiling those who are weaker. Accustomed from their childhood to see human blood spilt, to hear murder not only excused but gloried in, they are soon familiar with the idea of death, which they confront with the greatest coolness. It is rare to see them make war for the simple purpose of defending their nationality; for this sentiment does not exist, and can be considered applicable only to the tribe, its district, or encampment. Their ideas are of a totally different character; the hope of enriching himself by booty, of bathing himself in blood—these are what from his earliest youth an Afghān proposes to indulge in, and these are the principles in

which he is brought up. They hate all governments which introduce law and order into a country, or enter into treaties of peace with their neighbours; to do so is in their eyes an attack upon their rights, which deprives them of pillage, and consequently the best part of their revenues.

"If an Afghān is put to death by his sovereign for marauding, his countrymen look upon him as a victim; but they establish between him who exposes his life in combat, and the obscure domestic thief who does not, an immense difference; the first is in their estimation a brave man, whereas the other is treated with contempt, banished from the tribe, and sometimes put to death. At first sight an Afghān pleases, and this in spite of his rough and savage physiognomy and exterior; the fact is that when he has an object in view, and he has something to gain, he knows how to play, and with great suppleness, the part which policy dictates; but if he loses the hope of obtaining anything out of you, it is easy to see into the details of his character, and he will stand without scruple unmasked, and in all the aridity of his evil nature.

"Excitement, the clash of arms, and the tumult of the combat are to him life; repose is for an Afghān only a transitory state of being, during which he leads a monotonous existence; the sweets of domestic life, mental quietude, the endearments of his family, have no charms for him, and a life without commotion and agitation loses all its poetry. He is only really a man when he is fighting and plundering; then his eye is full of fire, his hand grasps convulsively the hilt of his sabre, and he presses his sinewy legs against his horse's side until the animal can scarcely draw his breath: man and horse are one, each understands the ardour of the other, and it is difficult to distinguish which of the two is then the most vicious. As there is nothing in the world of which an Afghān makes so light as life, he hastens to live, but in his own way, a slave to his passions, for who knows whether he will not fall to-morrow by his neighbour's sword, as others have fallen to-day by his?

"There is no shade of difference between the characters of the citizen or the nomade; a town life does not soften their habits; they live there as they live in a tent, always armed to the teeth and ready for the onslaught, devoid of a right-minded feeling, and always animated by the most ferocious instincts. Though they are full of duplicity, one is nevertheless frequently liable to be taken in by their apparent frankness; but a traveller is not long the victim of their clumsy cheating, which can succeed only amongst themselves, for their minds are rather heavy than acute. Strangers, and particularly Europeans, easily see through them; their kind attentions, or an appearance of politeness to an individual, are rarely the result of a natural and sincere feeling on their part, for they are sure to have an interested object in view; and if they are so liberal as to present you with an egg, it is because they expect to have an ox in return: if they are of any service to you, and they ask for nothing in exchange, you will find that the gift, or whatever the service may be, has cost them nothing, whether trouble or money. They are hospitable to travellers, but only because this is an ancient custom which has the force of law, and is not a virtue which springs from the heart; those who are not in good circumstances consider it a burden which they would willingly cast aside, were it not that they fear public opinion; in all cases they take every means in their power to evade it; the rich practice it only from ostentation, and always parsimoniously."

This estimate of the Afghāns may seem harsh, but it is one of a man who had more opportunities of judging than most, and I have taken it as presenting a very complete summary of the opinions of others who know them. I have heard many men talk of the courage, generosity, and the frankness of the Afghāns in terms of the highest praise, but these opinions have nearly always been those of men who know little of them. All who know them agree very nearly with Ferrier, and I think after our experience of them during the one campaign in Afghānistān, it is impossible to form a more favourable estimate. Indeed Edwardes, perhaps as intelligent an observer and experienced authority of Afghān character as there is, says of them:—"I regret to be obliged to take exception to Mr. Elphinstone's very high estimate of the Afghān character, and in this I think I should be supported by every political officer on the North-West frontier and almost every military officer who served in Afghānistān. Nothing that I have met is finer than their physique, or worse than their morale." And Reynell Taylor, than whom no man was ever more willing to find good in all men, says:—"The Afghāns as a race are in the first place very hostile to us, and, further, have less of that good and honorable principle of allegiance and good faith towards those whose salt they have eaten and whose service they have adopted than any other natives that we have hitherto come in contact with. And an Afghān, be he Amīr or villager, can fight as long as he likes, and run away when the aspect of affairs does not satisfy him, without the slightest loss of credit among his fellows; he can sigh like a martyr over the irresistible pressure of circumstances, which has on some occasions obliged him to break through the most solemn oaths and engagements; he can wade through murder to an inheritance, and be admired in his own country as a stirring decided character, fit to cope with the world's difficulties, or serve a master for a time, rob him, and return to his village with no further shadow on his respectability than might hang over the position of a successful adventurer from the diggings."

Bellew's evidence of the Afghān character is also worthy of transcription. "The pride," he says, "of the Afghāns is a marked feature of their national character. They eternally boast of their descent, their prowess in arms, and their independence, and cap all by 'am I not a Pukhtun?' They despise all other races; and, even amongst themselves, each man considers himself equal to, if not better than, his neighbour. Hence most of the bickerings and jealousies so rife in every family throughout the tribe. In their bearing towards strangers of rank, they are manly and plain spoken, but towards the weak and low, they are abusive and tyrannical. They enjoy a character for lavish or at least liberal hospitality. This they do deserve, but not to the extent they boast of; for what passes for hospitality is, in most cases, a mere customary interchange of services or favors. Owing to the disturbed and barbarous state of their society, and the absence of public places of accommodation for travellers, such as "sarais," it is the custom of the several tribes to lodge and feed each other when travelling. Thus guests and strangers are fed and sheltered free of all charge in the village "hujrahs," but both the accommodation and fare are of the simplest and least expensive kind. Strangers or foreigners generally receive neither food nor shelter, but beg the former from house to house, and find the latter in the mosques. In out of the way and unfrequented localities, where the population is sparse and poor, there is a show of greater hospitality and welcome;

but it is not genuine, and as often as not, if the guest be worth it, he is robbed or murdered by his late host, as soon as beyond the protecting limits of the village boundary, if not conveyed by "badraga" of superior strength. This "badraga" is merely an armed body of men who, for a consideration, agree to convoy travellers through their own limits. Any Mahamadan may act as "badraga," but only the one supplied by the chief of the district is safe; any others are liable to be attacked by rivals or enemies. The convoy can only defend within their own limits; beyond these men of the next district take their place. Every tribe and their divisions have their own separate and distinct limits within which they are quite independent of each other.

The most remarkable illustration of the pride of the Afghān is their exaggerated notion of their own honor, Nang-i-Pukhtāna as it is termed, any slight or insult to which is instantly resented. The existence of such sentiments amongst them is very strange, for they glory in being robbers, admit that they are avaricious, and cannot deny the character they have acquired for faithlessness. The distinctive laws of Nang-i-Pukhtāna are very numerous, both as regards their dealings with their own race and with strangers. The chief are 'Nanawatai,' 'Badal,' and 'Mailmastai.'

By 'Nanawatai,' or "the entering in," the Pukhtun is expected at the sacrifice of his own life and property, if necessary, to shelter and protect any one who in extremity may flee to his threshold and seek an asylum under his roof. This applies even to the protector's own enemies, and by some tribes the asylum is extended to all living creatures, man, or brute, or fowl; but the protection is only vouchsafed within the limits of the threshold or premises. Beyond these the host himself may be the first to injure the late protégé.

'Badal' or retaliation must be exacted for every and the slightest personal injury or insult or for damage to property. Where the avenger takes the life of his victim in retaliation for murder of one of his relatives, it is termed 'Kisās.'

The laws of 'Mailmastai' bind the Pukhtun to feed and shelter any traveller arriving at his house and demanding them.

To omit and disregard any of these observances exposes the Pukhtun to the ridicule and scorn of his associates, and more especially as regards the 'Badal' and 'Kisās.' These are never forgotten, and, whilst aptly illustrating the revengeful spirit of the people, show the means by which it is kept up. It is a common thing for injuries received by one generation to be revenged by their representatives of the next, or even by those two or three generations further removed.

Children in their infancy are impressed with this necessity as the object of their lives.

According to their neighbours, the Afghāns are said to be naturally very avaricious and grasping, selfish, and merciless, strangers to affection and without gratitude. They have all these faults, but the condemnation is too sweeping and severe. Though not always sincere in their manners, the Afghāns observe many outward forms of courtesy towards each other and strangers that one would not expect in a people living the disturbed and violent life they do.

The salutation is 'salām alaikum,' and is always interchanged. Not to return the 'salām' is always considered wrong, and not unfrequently is

taken as a personal slight and avenged accordingly. Friends meeting after a long absence embrace, and in fervent phrases enquire of each other's welfare, never stopping to give a due reply in the midst of their counter gabblings of 'jor yai,' 'kha jor yai,' 'khushal yai,' 'takra,' 'taza kha,' 'takra yai,' 'rog yai,' &c. Strangers passing each other on the high roads exchange courtesies as each plods on his way, and 'starai ma sha,' or "be not fatigued" (which corresponds with the mandana bashi of the Persians) is answered by 'loai' sha, "be great," or 'ma khwaraiga,' "be not poor." The visitor entering a village or its 'hujrah' is greeted with 'bar kala rasha,' "always welcome," and replies, 'naiki darsha,' "good betide you," or 'bar kala osa,' "may you always abide." There is no term exactly corresponding with our "thank you," but under similar conditions the usual phrases are 'Khudāai di obakha,' "God pardon you," or 'Khudāai di osāta' "God preserve you." Friends parting commit each other to the care of God with the sentence 'da Khudāai pa āmān,' "to the protection of God," and its reply 'Khudāai dar sara naiki oka,' "God act well with you." Of the necessity of such a commission, there is no doubt, and in this country the traveller invariably conceals his route and time of departure.

One other point connected with the character of the Afghāns requires mention before proceeding to a description of their domestic habits, social customs, and amusements. It is the estimation in which they hold their women. They are most suspicious and jealous of them. It is quite enough for a man to see his wife speaking to a stranger to arouse his passion. He at once suspects her fidelity, and straightway maltreats or murders her. The women are never allowed in public to associate with the men, though, amongst themselves, they enjoy a certain amount of liberty. The abuse or slander of a man's female relations is only to be wiped out in the blood of the slanderer, and not unfrequently the slandered one, whether the calumny be deserved or not, is murdered to begin with. The Afghāns, though so jealous of them, treat their women with no respect or confidence, but look on them as so much property in which their honor is invested, and to be watched and punished accordingly. Nevertheless, elopements termed matiza, are one of the most fruitful causes of feuds."

"The Afghāns, says Elphinstone, are a sociable people. Besides the large entertainments which are given on marriages and similar occasions, they have parties of five or six to dine with them as often as they can afford to kill a sheep. The guests are received with ceremony, and when all have arrived the master of the house, or some of his family, serves every one with water to wash his hands, and then brings in dinner. It generally consists of boiled mutton, and the broth in which the meat is boiled, with no addition but salt, and sometimes pepper. This soup, which they generally eat with bread soaked in it, is said to be very palatable. Their drink is butter-milk or sherbet. In some places they drink a liquor made from sheep's milk, which has an enlivening, if not an intoxicating, quality. During dinner the master recommends his dishes, presses the guests to eat, and tells them not to spare for there is plenty. They say a grace before and after dinner, and, when all is done, the guests bless the master of the house. After dinner they sit and smoke, or form a circle to tell tales and sing. The old men are the great story-tellers. Their tales are of kings and vizeers, of genii and fairies, but principally of love and war. They are often mixed with songs and verses, and always end in a moral. They delight

in these tales and songs. All sit in silence while a tale is telling, and when it is done there is a general cry of "Ai shawash," their usual expression of admiration. Their songs are mostly about love; but they have numerous ballads celebrating the wars of their tribe, and the exploits of individual chiefs. As soon as a chief of any name dies, songs are made in honor of his memory. Besides these songs, some men recite odes or other passages from the poets, and others play the flute, the 'rubaub' (a sort of lute or guitar), the 'camauncheh' and 'sarindeh' (two kinds of fiddles), or the 'soornaun,' which is a species of hautboy. The singers usually accompany their voice with the 'rubaub' or the fiddle. Their songs are often made by the husbandmen and shepherds; oftener by professed Shanyers (a sort of ministrel between a poet and a ballad-singer), and sometimes by authors of reputation of past or present times.

The favorite amusement of all the Afghāns is the chase, which is followed in various modes according to the nature of the country and the game to be pursued. Large parties often assemble on horseback or on foot, and form a crescent, which sweeps the country for a great extent, and is sure to rouse whatever game is in their range. They manage so as to drive it into a valley or some other convenient place, when they close in, fall on it with their dogs and guns, and often kill one or two hundred head of game in a day. Still more frequently a few men go out together with their greyhounds and their guns to course hares, foxes, and deer, or shoot any game that may fall in their way.

In some parts of the country they take hares, or perhaps rabbits, with ferrets. They shoot deer with stalking bullocks and camels, trained to walk between them and the game so as to conceal the hunter. In winter they track wolves and other wild animals in the snow, and shoot them in their dens. In some places they dig a hole in the ground near a spring, and conceal themselves there to shoot the deer and other animals that come at night to drink. They also go out at night to shoot hyænas, which issue from their dens at that time and prowl about in the dark for their prey. They never shoot birds flying, but fire with small shot at them as they are sitting or running on the ground. They have no hawking, except in the east; but they often ride down partridges in a way which is much easier of execution than one would imagine. Two or more horsemen put up a partridge, which makes a short flight and sits down; a horseman then puts it up again. The hunters relieve one another, so as to allow the bird no rest till it becomes too much tired to fly, when they ride it over as it runs or knock it down with sticks.

Though hunting be a very popular amusement throughout the whole kingdom, it is most practised by the Western Afghāns, among whom also the songs and tales before described are found in most perfection, and to whom the following amusements are in a great measure confined. Races are not uncommon, especially at marriages. The bridegroom gives a camel to be run for; twenty or thirty horses start, and they run for ten or twelve miles over the best ground they can find. They have also private matches, but no plates given by the king as is usual in Persia. It is a common amusement with the better sort to tilt with their lances, in the rest, at a wooden peg stuck in the ground, which they endeavor to knock over or to pick up on the point of their spears. They also practise their carbines

and matchlocks on horseback, and all ranks fire at marks with guns or with bows and arrows. On these occasions they are often from ten to twenty of a side, sometimes men of different villages or different quarters of the same. They shoot for some stake, commonly for a dinner, but never for any large sum of money. Their amusements at home are also very numerous, though cards are unknown and dice hardly ever used. The great delight of all the Western Afghāns is to dance the 'attun' or 'ghoomboor.' From ten to twenty men or women stand up in a circle (in summer before their houses and tents, and in winter round a fire); a person stands within the circle to sing and play on some instrument. The dancers go through a number of attitudes and figures, shouting, clapping their hands, and snapping their fingers. Every now and then they join hands, and move slow or fast according to the music, all joining in chorus.

Most of their games appear to us very childish, and can scarcely be reconciled to their long beards and grave behaviour. Marbles are played by grown-up men through all the Afghān country. A game very generally played is one called 'Khossye' by the Doorannees and 'Cubuddee' by the Tājaks. A man takes his left foot in his right hand and hops about on one leg, endeavouring to overset his adversary who advances in the same way. This is played by several of a side. Prisoners base, quoits (played with circular flat stones), and a game like hunt-the-slipper (played with a cap), are also very common, as are wrestling and other trials of strength and skill. Fighting-quails, cocks, dogs, rams, and even camels, are also much admired. Camels even are matched; and, during their rutting season, they fight with great fury. When the battle ends, the spectators had need to clear the way for the beaten camel, who runs off at its utmost speed, and is often pursued by the victor to a distance from the field of battle. All these games are played for some stake; sometimes for money; sometimes the winner takes the beaten cock, ram, or camel, but the general stake is a dinner."

"Idleness," says Ferrier, "being the dominant vice of the Afghāns, they rarely ever work; and when the amount of plunder is insufficient for their requirements, they are always thinking of some expedient by which they can procure money; their greatest anxiety, however, is to ascertain how they can get their daily bread without having to pay for it. This is their one only thought all their lives; after having provided for their wives and children the barest pittance, they will go from door to door in the hope of getting a dinner: hangers-on are indeed so numerous that the chiefs, and even the sovereign himself, are obliged to enter into the most minute details of their house-keeping, and give instructions to their servants as to the character and quantity of the food they are to place before their voracious visitors. If with some bread they give a little soup, they have the reputation of being exceedingly hospitable; but if to these they add a ration of rice or meat, no praise, however expressed, would be sufficiently strong to mark the estimation in which their generosity is held. The common people are not alone in this love of putting their hands into other people's plates, the highest personages do not object to refresh themselves at their neighbour's expense; and I have more than once seen the Vizier Yār Mahamad Khān and other chiefs after having finished their own repast, present the remains to some of their guests, many of them generals, governors of towns, &c., who pounced upon and cleared them off in the twinkling

of an eye, seizing the bones with as much alacrity as would have done the most famished poodle. It is rare, indeed, that an Afghān's appetite fails him—at any rate it is a fact that never came within my knowledge; and when they have the good fortune to meet with a table well furnished and an easy host, they put all reserve aside and, as they themselves express it (Kharabi singuin), make an enormous feed."

This habit of living at the expense of other people forces the Afghāns to practise sobriety and frugality. They live on fruit nearly half the year, rice forming the best and most appetising part of their food; but notwithstanding the low price at which it is sold, it is only persons in easy circumstances who can afford to eat it every day. They season it in their 'pilaus,' like the Turks and Persians; like them also they take their meals sitting on the ground, with their heels tucked under them, and convey their food to their mouths with their fingers. Meat is not much liked unless it is swimming in grease; then it is delicious. They throw away the lean, as they say it produces diarrhœa. The principal food of the villagers and nomades is 'kooroot,' a kind of pudding made of boiled Indian corn, bruised between two stones, or simply bread, on which they pour rancid grease, mixed with a substance which in the East is known under the name of 'kechk.' The flesh of the sheep or goat is what the Afghāns prefer, but, as with the rice, the rich only can afford to purchase it; the ox, the camel, and the horse, that age or infirmities have rendered unfit for further service, is the animal food of the people.

They will not eat meat unless it is "halal" (lawful), that is the animal must have its face turned towards Mecca, and its throat cut in a particular part of the neck, the following sacrificial words being pronounced during the operation in accordance with their law and rule of faith:—Bismillah rahman rahim (in the name of the most merciful God). In eating they mix one dish with another, knead them together with their fingers, and then stuff it into their mouths.

The highest personages not only permit the lowest to eat with them out of the same plate, but the dirtiest and the most disgusting: it is sufficient that they are Mūsalmāns, for them not to feel the least annoyance, and yet they will be scrupulously careful not to eat with a person who is not of their religion, no matter how clean he may be. They make two meals, one at noon, the other at nine o'clock at night; they frequently smoke the 'tchilim,' a kind of water-pipe, but very inferior to the 'narghile' of the Turks, or the 'kalioon' of the Persian."

The Afghāns wear their clothes long. They consist of two large robes, very ample, and are either of cotton or a cloth made of camel's hair, called 'barek'; this is the dress of the people. The only difference in the garments of the rich is in the material, which is silk, cloth, or cachemire. In summer they are made without any lining, but in the winter ther are wadded with cotton or lined with fur. The under garment is confined by a piece of muslin, or long cloth, which is wound round the body; the outside one and sometimes a third robe is used as a cloak, and a person would be considered wanting in politeness if in visiting a superior he did not put it on. The shirt is very full, and the sleeves, which reach below the hands, particularly so. The former is open at the side from the neck to the waist, and falls over the trowsers; these, which are excessively large, open at the foot, and are drawn in at the waist with a string. The head is covered by

an enormous blue or white turban, and the feet with slippers without quarters. The upper classes are, for the most part, simply dressed, and consider luxury in this respect as enervating; but some young chiefs have their robes ornamented with gold lace or embroidered with gold thread. This is done in the 'harems' by the women, who excel in this kind of work, particularly in Kandahār. The Afghāns are not careful of their clothes, and soil them the very first day they are put on, for they squat on the ground without taking the least thought whether the spot on which they sit is clean or dirty. They never change their garments, not even the shirt, until they are completely worn out; and as they very rarely wash themselves, they are constantly covered with vermin, great and small.

The same system seems to have been followed for ages in the construction of their houses; sun-dried bricks are the material ordinarily used, the rich have them burnt; up to the present period but little use has been made of hewn stone. The great scarcity of wood in this country has obliged the Afghāns to build vaulted roofs, and, like the Persians, they excel in this art; nothing can be bolder or more graceful than the form of some of their cupolas.

They rough-cast the wall with mud and chopped straw mixed; as there is little rain, this suffices to consolidate them, and being neatly smoothed with a trowel, the effect is not unpleasant to the eye. The rich use plaster, and the Kandaharīs especially decorate their rooms with great taste and talent. Their houses are generally low, rarely consisting of more than one floor, but they occupy a great space of ground; the inside is concealed from the gaze of the passer-by by a high wall which encircles the whole, and in which there is very rarely more than one entrance. An Afghān house is usually divided into several parts, each having its own rooms, kitchen, court, reservoir, garden, &c. They perfectly understand the distribution of the apartments, with regard to preserving them from the intense heat of the sun; but they are quite ignorant of any precautions against the cold, which is, however, never severe at Herat or Kandahar. Even a royal residence in these countries looks mean externally compared with an European house, and one is surprised to find in the interior every Asiatic comfort combined with much that is luxurious.

The Afghāns purchase their wives. The price varies among the Afghāns according to the circumstances of the bridegroom. The effect of the practice is that women, though generally well treated, are in some measure considered as property. A husband can divorce his wife without assigning any reason, but the wife cannot divorce her husband; she may sue for a divorce on good grounds before the Kāzī, but even this is little practised. If the husband died before his wife, his relations receive the price that is paid for her, in case of a second marriage; but among the Afghāns, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow, and it is a mortal affront to the brother for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will; and if she have children, it is thought most becoming to remain single.

The common age for marriage throughout the Afghan country is twenty for the man, and fifteen or sixteen for the woman. Men unable to pay the price of a wife are often unmarried till forty, and women are sometimes

single till twenty-five. On the other hand, the rich sometimes marry before the age of puberty; people in towns also marry early, and the Eastern Afghāns marry boys of fifteen to girls of twelve, and even earlier when they can afford the expense. The Western Afghāns seldom marry till the man has attained his full strength, and till his beard is grown; and the Ghilzāes have still later marriages. In all parts of the country, the age at which every individual marries is regulated by his ability to purchase a wife and to maintain a family. In general men marry among their own tribe, but the Afghāns often take Tājak and even Persian wives. These matches are not at all discreditable, but it is reckoned a mark of inferiority to give a daughter in marriage, and consequently the men of rank, and the whole of the Dūrānīs, refuse their daughters to men of any other nation.

In towns men have no opportunities of seeing the women, and matches are generally made from considerations of expediency. When a man has thought of a particular girl, he sends a female relation, or neighbour, to see her and report on her; if he is pleased, the same lady sounds the girl's mother, and discovers whether her family are disposed to consent to the match; and if the result be favourable, she makes an offer in plain terms, and settles a day for a public proposal. On the appointed day the father of the suitor goes with a party of his male relations to the girl's father while a similar deputation of women waits on her mother and makes the offer in form. The suitor sends a ring, a shawl, or some such present to his mistress, and his father begs the girl's father to accept his son for his servant; the girl's father answers, Mobārak bāshad, "May it be auspicious;" upon this sweetmeats are brought in, of which both parties partake after solemnly repeating the Fataheh, or opening verse of the Koran, and praying for a blessing on the couple; the girl's father makes some trifling present to the lover, and from this time the parties are considered as affianced. A considerable time elapses before the marriage is celebrated. It is employed by the relations of the bride in preparing her dowry, which generally consists in articles of household furniture, carpets, plates, brazen and iron vessels, and personal ornaments. The bridegroom, in the meantime, is collecting the price of his wife, which always greatly exceeds her dower, and in preparing a house and whatever else is necessary for setting up a family.

The marriage contract is drawn up by the Kāzī, and formally agreed to by the woman as well as by the man (the consent of relations being of no avail). The articles stipulate for a provision for the wife in case of a divorce or of her husband's death, and are signed by both parties as well as by the Kāzī and competent witnesses. Soon after this the bride and bridegroom dye their hands and feet with portions of the same henna. On the next night the bride goes in procession to the house of her future husband, attended by a band of music and singers, by the relations of both, and by parties of the neighbours, wheeling in circles on horseback, firing their matchlocks, and flourishing their swords. When the bride reaches the house, she is presented to her husband, and the whole concludes with a wedding supper.

A marriage is conducted in the same manner in the country; but as the women there go unveiled, and there is less restraint in the intercourse between the sexes, the match generally originates in the attachment of the parties, and all the previous negotiations are saved. It is even in the power

of an enterprising lover to obtain his mistress without the consent of her parents, by seizing an opportunity of cutting off a lock of her hair, snatching away her veil, or throwing a sheet over her and proclaiming her his affianced wife. These proceedings, which are supposed to be done with the girl's connivance, would prevent any other suitor proposing to her, and would incline the parents to bestow her on the declared lover; but, as they would not exempt him from the necessity of paying some price, and as they might be taken up as an affront by the relations, they are not often resorted to; and when the consent of the parents cannot be obtained, the most common expedient is to elope with the girl. This is considered as an outrage to a family, equal to murdering one of its members, and is pursued with the same rancour, but the possession of the girl is secured. The fugitives take refuge in the lands of some other tribe, and are sure of the protection which the Afghān customs afford to every guest, and still more to every suppliant.

Polygamy is known to be allowed by the Mahamadan law, but the bulk of the people cannot afford to avail themselves of the permission. The rich, indeed, exceed the legal number of four wives, and keep crowds of female slaves besides. But the poor content themselves with one wife; and two wives, with as many concubines, are reckoned a liberal establishment for the middle classes.

The condition of the women varies with their rank. Those of the upper classes are entirely concealed, but are allowed all the comforts and luxuries which their situation admits of. Those of the poor do the work of the house, and bring in water, &c. Among the rudest tribes, they have a share in the work of the men out of doors.

The ladies of the upper classes frequently learn to read, and some of them show considerable talents for literature. At the same time it is thought immodest in a woman to write, as she might avail herself of her talent to correspond with a lover. Women of the lower orders have all the domestic amusements of their husbands, and none peculiar to themselves. Those in towns are always wrapped up in a large white sheet, which covers them to their feet and completely hides their figure. They are enabled to see by means of a net-work in the white hood which covers their head. Women of condition also wear this dress when they come out, and, as they are then generally on horseback, they wear a pair of large white cotton boots, which hide the shape of their legs. They also travel in "Kajāwas" (one on each side of a camel), which are long enough to allow a woman to lie nearly at length, but as they are covered with a case of broadcloth, they must be suffocating in hot weather. Women are allowed to go about the town veiled, and they form a considerable part of all the crowds that gather to see spectacles. They also make parties to gardens, and, though more scrupulously concealed, are not much more confined than women in India. On the whole their condition is very far from being unhappy, compared with that of the women of the neighbouring countries.

In the country they go unveiled, and are under no other restraint, among people of their own camp or village, than what is imposed by the general opinion, that it is indecent to associate with the men.

The funerals of the Afghāns do not differ from those of the other Mahamadans; a man in his last moments is attended by a Mūla, who admonishes him to repent of his sins; the sick man repeats his creed and

appropriate prayers, and expires with his face to Mecca, proclaiming that there is no God but God, and that Mahamad is his prophet. When he is dead the corpse is washed, wrapped up in a shroud, and buried, after the usual prayers have been said by a Mūla and joined in by the numerous relations and neighbours who attend the funeral. If the deceased was rich, Mūlas are employed to read the Koran for some days over his grave.

The ceremony of the circumcision is the same in all Mahamadan countries. It is attended with a feast and great rejoicing.

The Afghāns are all of the sect called Sūnī. They are opposed to the Shīahs, whom they consider more an infidel than a Hindū, and they have a greater aversion to the Persians for their religion than for all the injuries the country has suffered at their hands. The feelings of the Afghāns towards people of a religion entirely different from their own are, however, free from all asperity as long as they are not at war. They hold, like all other Mahamadans, that no infidel will be saved; that it is lawful, and even meritorious, to make war on unbelievers, and to convert them to the Mahamadan faith, or impose tribute on them, and to put them to death if they refuse both of those conditions. Their hatred to idolaters is well known, yet the Hindūs are allowed the free exercise of their religion, and their temples are entirely unmolested, though they are forbidden all religious processions, and all public exposing of their idols.

The Shīahs are more discountenanced than any other religious sect, yet all the numerous Persians in the country are Shīahs, and many of them hold high offices in the state and household.

Another sect in Kābal is that of the Sūfīs, who ought, perhaps, to be considered as a class of philosophers rather than of religionists. According to Elphinstone, their mysterious doctrine, their leading tenet, seems to be that the whole of the animated and inanimate creation is an illusion; and that nothing exists except the Supreme Being, which presents itself under an infinity of shapes to the soul of man, itself a portion of the divine essence. The contemplation of this doctrine raises the Sūfīs to the utmost pitch of enthusiasm. They admire God in every thing; and by frequent meditation on his attributes, and by tracing him through all his forms, they imagine that they attain to an ineffable love for the Deity, and even to an entire union with his substance. As a necessary consequence of this theory, they consider the peculiar tenets of every religion as superfluities, and discard all rites and religious worship, regarding it as a matter of little importance in what manner the thoughts are turned to God, provided they rest at last in contemplation on his goodness and greatness.

Another sect, which is sometimes confounded with the Sūfīs, is one which bears the name of Mūlā Zakaī, who was its great patron in Kabul. Its followers hold that all the prophets were impostors and all revelation an invention. They seem very doubtful of the truth of a future state, and even of the being of a God. The followers of Mūlā Zakī are said to take the full advantage of their release from the fear of hell and the awe of a Supreme Being, and to be the most dissolute and unprincipled profligates in the kingdom.

The Afghāns are all strict Sūnī Mahamadans, and as they are occupied about their own faith and observances, without interfering with other people, their religious spirit is far from being unpleasing even in followers of Islām.

From their conversation one would think the whole people, from the king to the lowest peasant, was always occupied in holy reflections; scarce a sentence is uttered without some allusion to the Deity, and the slightest occurrence produces a pious ejaculation. For example, they never speak of any future event, however certain, without adding "Inshāla" (please God). They even apply this phrase to past time, and will answer a question about their age, "Please God, I am forty-five years old." Many people have always a rosary hanging round their wrist, and begin to tell their beads whenever there is a pause in the conversation; they are supposed to repeat the name of God whenever they drop a bead, but they often go on while they are listening attentively to what is said, and even while they are speaking themselves. They are always swearing, and their oaths are uttered with as much solemnity as if they were before the gravest tribunal: "I swear by God and by his prophet;" "May I go an infidel out of this world if it is not true;" "May my wife be three times divorced if I lie." One of their most solemn oaths is by the name of God (Allah) three times repeated in three different forms, "Wallah, Billah, Tillah." It may be well to mention here a custom they have in common with all Mahamadans, which they call imposing an oath (Kasm dādan). This is a species of adjuration, by which the person to whom the oath is recited is supposed to be bound whether he consents or not. Thus a man will tell another, "It is an oath by the Koran, if ever you reveal what I have told you;" "It is an oath by Jesus Christ, the soul of God, that you grant my request."

The Afghāns never enter on any undertaking without saying the Fateheh.

No people can be more regular in performing their devotions. Their prayers begin before day and are repeated five times, the last of which falls a little after the close of the evening twilight. The hour of prayer is always announced by the "Muezzin" (from the tops of the minarets, or from some other high place) by the shout of Allah Akbar, "God is most great," which is repeated till it may be supposed to have reached the ears of all the faithful. It is a solemn and pleasing sound. When it is heard the people repair to the mosques, but those who are otherwise occupied do not suffer that interruption.

The Mahamadan religion requires that every man should give a portion of his income in charity. All presents to holy men, and even the regular stipends of the Mūlās, are included under this head; besides alms to beggars they reckon money spent in hospitality as charity, and in this interpretation they amply fulfil the injunctions of their religion. Dice are forbidden, as are all games of chance played for money. This prohibition is not strictly attended to; but the Afghāns are little given to gambling. Wine is known to be forbidden, and is in fact only drunk by the rich; but an intoxicating drug, called 'bang,' though equally unlawful, is used by the debauched in most parts of the country.

The office of the Mohtesib, whose duty it is to superintend the public morals, is very invidious; and he is often accused of taking bribes to let off the guilty, and even of levying contributions by intimidating the innocent. His power extends to inflicting forty blows, with a broad leather strap (made on a pattern prescribed either in the Koran or the traditions), and to exposing offenders to public shame, by sending them round the town on an ass or a camel with their faces to the tail.

The Mūlās and all the religious, even if they have no offices, are fond of preaching up an austere life, and of discouraging the most innocent pleasure. In some parts of the country, the Mūlās even break lutes and fiddles wherever they find them. Drums, trumpets, hautboys, and flutes are exempted from this proscription as being manly and warlike; but all other music is reckoned effeminate and inconsistent with the character of a true Mahamadan. This austerity, however, is little practised by the people. The Mūlās are generally restrained to censuring the more important breaches of religion and morality, and in many parts they have no power at all.

The Mūlās are very numerous, and are found in every rank from the chief courtiers and ministers to the lowest class in the poorest and wildest tribes. They are most numerous in proportion to the body of the people about towns. When mentioned as a body, they are usually called the Ulima (or learned).

AFGHĀN TŪRKISTĀN—Lat. Long. Elev.

The name given to all the Afghān dominions of the N. Hindū Kūsh and Kōh-i-Bābā. It comprises the districts of Maemana, Andkhūī, Sar-i-pūl, Shibrghān, Balkh, Khūlm, Kūndūz and Badakhshān. These will be found described under their respective titles, but it will be convenient here to give a summary of Mr. Talboys Wheeler's memorandum on the history of this country, compiled chiefly from the diaries of the Kābal envoy.

On the death of Ahmad Shāh Dūrānī, the country now known as Afghān-Tūrkistān was included in the Afghān dominions which then extended as far as the Oxus, but on the accession of Mahmūd Shāh, the bonds which held this kingdom together were loosened, and the Ūzbak states south of the Oxus maintained a precarious independence, qualified by nominal submission to either of their neighbours, Herāt, Persia, Kābal and Bokhāra, who had the power to exact it, and varied by constant quarrels among themselves.

The ruling power in Maemana was originally founded after the death of Nādar Shāh by a soldier of fortune named Hājī Khān. This man was an Ūzbak, who had served in the army of Nādar Shāh; and his comrade at that period was Ahmad Shāh, the Afghān, who afterwards became famous as the founder of the modern kingdom of Afghānistān. After the murder of Nādar Shāh, and the establishment of Ahmad Shāh at Kābal, Hājī Khān repaired to the court of his old companion in arms in the hope of obtaining a portion of his good fortune. Ahmad Shāh then made over the territories of Maemana and Balkh to Hājī Khān as Valī, or ruler, on the simple condition that Hājī Khān should furnish certain military aid at call. Hājī Khān made Balkh his seat of government, and left one of his relatives at Maemana to rule that province as his deputy. On his death he left the double government of Balkh and Maemana to his son Jān Khān, who, however, did not enjoy it long. Shāh Murād, the Amīr of Bokhāra, induced the inhabitants of Balkh and Akcheh to throw off their allegiance to Jān Khān; and although Timūr Shāh of Afghānistān recovered the suzerainty of Balkh, he appears to have appointed a governor from Kābal. Meantime Jān Khān surrendered all his influence in Balkh, and confined himself to the government of Maemana.

Jān Khān died at some unknown date, but probably about 1790. His death was followed by a series of domestic tragedies, and popular revolutions,

which furnish a curious picture of the restless plots and intrigues which seem to have prevailed in these remote states, just as they prevailed at Kābal, Kandahār and Bokhāra. Jān Khān left several sons. One obtained the petty throne of Maemana by blinding an elder brother; but after some years he was overthrown by a popular insurrection and put to death. Then a younger brother, named Ahmad Khān, reigned from 1798 to 1810, and was in like manner put to death by the people of Maemana. A nephew of Ahmad Khān, named Alāh Yār Khān, was next placed upon the throne, and reigned from 1810 to 1826, when he died of cholera. Mizrāb Khān was the eldest son of Ahmād Khān, who was murdered in 1810. When that tragedy took place, Mizrāb Khān and a younger brother took refuge at the holy shrine of Mazār-i-Sharīf, and waited there for a favourable crisis in the affairs of Maemana. In 1826 the two brothers removed to Shibrghām. Meantime an infant son of the deceased ruler, Alāh Yār Khān, was placed upon the throne of Maemana, whilst the Persian steward of the royal household assumed the post of regent. The people of Maemana, however, grew disgusted with the insolence of the Persian, and put him to death, and then sent to Shibrghām for Mizrāb Khān.

Whilst the western states were thus the theatre of internal intrigues, Yār Mahamad Khān, the ruler of Herāt, was preparing to annex them to his own territories. In the old days of Ahmād Shāh Abdālī, when all the states between the Hindū Kūsh and river Oxus were included in the Afghān empire, the administration seems to have been especially connected with the local government of Herāt; and in 1840, Major Todd, the British representative at Herāt, had advised the chief of Maemana to make a complimentary submission to Herāt. For thirteen years, however, namely, from 1834 to 1847, the designs of Yār Mahamad Khān in this direction were thwarted by Asaf-ūd-daola, the Persian governor of Khōrasān. But about the end of 1846, Asaf-ūd-daola was recalled to Tehrān; and early the following year, Yār Mahamad Khān prepared to extend his dominions to the Oxus. In the first instance, he marched against the Hazāras, and completely crushed them, and drove their chief into Persian territory. He then undertook an expedition against Maemana, Sar-i-pūl, Shibrghān, Andkhūī, and Akcheh, and readily procured their submission; and he placed garrisons of Herātī troops in each place and strengthened his army with Uzbak levies. From Akcheh Yār Mahāmād Khān sent an ambassador to the Amīr of Bokhāra, and another to the Tūrkman chief at Merv, demanding the immediate surrender of all Herātī slaves in their respective territories; and threatening that, in the event of any armed demonstration against him, he would march straight upon their respective capitals.

Yār Mahamad Khān had no fear of Persia in those days, for the Shāh was far too much engaged in putting down the rebellion in Khōrasān, which had followed the recall of Asaf-ūd-daola, to be in a position to control the ambitious designs of the able ruler of Herāt. Still, however, Yār Mahamad Khān deemed it politic to inform the sovereign of Persia, Mahamad Shāh, respecting the expedition he had undertaken into Uzbak territory; declaring, with his customary mendacity, that his conquests would add to the power and renown of the Shāh, since they were undertaken by the humblest of his vassals.

After this Yār Mahamad Khān marched an army against Balkh. On his way, however, the news reached him that some Hazāra fugitives

had rallied, and were ravaging the western portion of his dominions. Accordingly he was compelled to retrace his steps, and move towards Herāt with the mass of his forces. After five days' march the Uzbak portion of his army deserted his standard; and disastrous tidings reached him that the western states, which had so recently submitted, had re-asserted their independence, and were massacring the Herātī garrisons. Fortunately Yār Mahamad Khān was only three days' march from his capital, and had obtained large contributions of money from the states he had conquered, and was consequently soon enabled to repair these disasters.

How the Afghāns came again to interfere with the Ūzbak states is thus related by Mr. Wheeler. In 1838-39, being the winter immediately preceding the British occupation of Afghānistān, the Amīr Dōst Mahamad Khān engaged in an expedition against Murād Beg of Kūndūz, probably for the purpose of securing an asylum in the event of a British advance upon Kābal. In this object he fully succeeded. His son Mahamad Akram Khān took possession of the province of Khūlm, and made it over to the ambitious Valī of the town of Khūlm, who had previously ruled in the name of Mīr Murād Bēg of Kūndūz, but who henceforth ruled the entire province under the designation of the Mīr Valī of Khūlm. During the following year the British occupation of Afghānistān still further changed the aspect of affairs. The new Mīr Valī of Khūlm owed his rise entirely to the government of Kābal; and accordingly in 1839, when Dōst Mahamad Khān fled in alarm to the northward of the Hindū Kūsh after the British had captured Ghāznī, he found an asylum and support from the Mīr Valī of Khūlm.

The ally of the Mīr Valī of Khūlm at this period was Khān Bacha, chief of Mazār-ī-Sharīf. The primary object of the Mīr Valī was to obtain pessession of the important 'kafila' line of route between Balkh and Bāmiān. He saw himself, and his ally the chief of Mazār-ī-Sharīf, holding the northern end of this "kafila" route, and a British force posted at the southern end at Bāmiān. Between himself and the British were Hāebak and Khūrm, the territories of two chiefs named Bābā Bēg and Sofī Bēg, who were his enemies, and whom he knew to be in friendly communication with the English. Beyond these places, and between them and Bāmiān, were the valleys of Kamard and Saighan. The Mīr Valī of Khūlm possessed another line of route by which he was enabled to capture Saighan, and turn the position of Bābā Beg and Sofī Bēg. Then it was that the British advanced and captured Saighan; and the ex-Amīr Dōst Mahamad Khān, who had escaped to Khūlm after the capture of Ghaznī, took alarm at the British advance and made his precipitate flight to Bokhāra where the Amīr not only illtreated him but also threatened to invade the territories of his friend the Mīr Valī.

In this perplexity the Mīr Valī sent his son and minister to Kābal with proposals for a peace with Shāh Shūja and the English. Shortly afterwards, and whilst negociations for peace were progressing favourably at Kābal, the ex-Amīr Dōst Mahamad Khān made his escape from Bokhāra, and suddenly appeared at Khūlm. The Mīr Valī seems now to have been in a dilemma. The ex-Amīr tempted him with the offer of the post of vizier if the English were driven out of Kābal. He himself also felt assured that he would be confirmed in the possession of his recent acquisitions to the northward of the Oxus, if by his support and exertions Dōst Mahamad

Khān regained the throne of Kābal. Accordingly the Mīr Valī, regardless of the possible fate of his son and minister, espoused the cause of his royal guest, and strengthened it by treating it as a crusade of true believers against the infidel. The green standard was set up, and the people were called upon to drive out the English kaffirs, and to restore Dōst Mahamad Khān to Afghānistān. The Uzbbas rallied in great numbers round the flag of Islām. The British, who had advanced to Saighan and Haebak, were compelled to fall back on Bāmiān. But at length, on the 18th September 1840, General Dennie gained a victory at Bāmiān, which sufficiently disheartened the Mīr Valī of Khūlm, and detached him from the cause of Dōst Mahamad Khān. On the 28th September the Mīr Valī entered into an engagement with Dr. Lord, by which the country to the south of Saighan was retained by Shāh Shūja, whilst the country to the north was ceded to the Mīr Valī of Khūlm.

When Dōst Mahamad returned from captivity in India, he resolved to undertake the conquest of Balkh, with the double object of recovering a province which had formerly belonged to the rulers of Afghānistān, and of gratifying his revenge against the Bokhāra Amīr. At that period, however, the country between the Hindū Kūsh and the plain of Balkh belonged to the Mīr Valī of Khūlm; and therefore Dōst Mahamad Khān deemed it necessary to request the permission of the ruler of Khūlm to march through this intervening territory. But the projected conquest of Balkh by Dōst Mahamad Khān was altogether opposed to the political designs of the Mīr Valī of Khūlm, who had long been anxious to annex Balkh to his own dominions, and had already induced Eshan Sadūr, the governor of Balkh, to acknowledge his suzerainty. Accordingly he wrote to Dōst Mahamad Khān to the following effect:—"If you have any cause of "complaint against the Amīr of Bokhāra, I will espouse your quarrel, and "fight against him myself; but if you violate my territory, I will join "with the Amīr of Bokhāra in fighting against you." On receiving this message, Dōst Mahamad Khān was inclined to abandon the expedition on account of the kindness which both he and his favourite son, Mahamad Akbar Khān, had received from the ruler of Khūlm after their escape from Bokhāra. A strange incident, however, is said to have induced Dōst Mahamad Khān to engage in hostilities against Khūlm. It appears that, when Mahamad Akbar Khān left Khūlm territory, he had the ingratitude to carry off a favourite female slave belonging to the Mīr Valī, who however subsequently escaped from her Afghān admirer, and retured to her Uzbba master at Khūlm. Mahamad Akbar Khān was then clamorous to regain possession of the damsel, but the Mīr Valī was deaf to the demand. Accordingly, whilst the refusal of the Mīr Valī to permit the Afghān army to march through Khūlm was declared to be the ostensible cause of the war, the real cause was the arrogant demand made by Mahamad Akbar Khān. This war broke out in July 1845, just when General Ferrier reached Khūlm, and prevented him from carrying out his original design of marching from Herāt *viâ* Maemana, Balkh and Khūlm to Kābal.

A few details respecting this war between Kābal and Khūlm have been recorded by General Ferrier. In July 1845, the two armies had already fought several engagements with various success. The Kābalī forces were commanded by Mahamad Akram Khān, a son of Dōst Mahamad

Khān, and occupied the hilly country in front of Bāmiān. The forces of Khūlm were stationed in the districts beyond Saighan, in strong positions and passes very difficult to carry. Ferrier subsequently states that three battles were fought in 1845 and 1846, without, however, deciding the quarrel. Ultimately the Mīr Vālī of Khūlm became uneasy, as his rear was threatened by the Amīr of Bokhāra. Accordingly he returned to Khūlm, and Mahamad Akram Khān returned to Kābal.

The extent of the subsequent Afghān occupation of Khūlm territory is not very clear, but it would appear to have extended to the northward as far as Haebak. It is explained that when Mahamad Akram Khān went down to Pēshawar [*i. e.*, to join in the Sikh campaign against the English and Afghān occupation of Pēshawar], he made over the forts of Saighan, Kamard, Doāb, &c., to Shāh Pasand, Hazāra; but that Shāh Pasand was subsequently defeated by the Mīr Valī of Khūlm, who succeeded in recovering several of the forts. Again, in July 1849, it was reported that the Mīr Valī of Khūlm had surprised and taken the fort of Haebak from the Amīr of Kābal. From this last statement it may be inferred that the Afghān occupation of Khūlm territory under Mahamad Akram Khān had extended to Haebak, which is situated about a hundred miles to the northward of Bāmiān.

After this campaign against Khūlm, the attention of the Afghāns was distracted by the state of affairs in the Punjab. Mahamad Akbar Khān was eager to join the Sikhs against the English; and although the battle of Sobraon on the 10th February 1846 seemed to have determined the fate of the Panjāb, Mahamad Akbar Khān fondly believed that he had only to present himself and his army before Lāhōr to drive the British from Sikh territory. Dōst Mahamad Khān, however, succeeded in thwarting his headstrong son; but a serious quarrel ensued, which might have led to fatal results, had not Mahamad Akbar Khān suddenly perished by poison. In 1848-49 Dōst Mahamad Khān marched an army into the Panjāb, ostensibly to assist the Sikhs, but really to occupy Pēshawar; but the battle of Gūjrāt, on the 21st February 1849, destroyed all his hopes, and he and his Afghāns were subsequently driven back to their own territory.

The position of the Amīr Dōst Mahamad Khān in 1849, after his expulsion from Pēshawar by the British army, must have been somewhat critical. He fully expected that the British army would advance on Kābal; and in consequence of his recent war with the Valī of Khūlm, he could expect neither support nor refuge in that quarter. In this dilemma, however, the Amīr Dōst Mahamad Khān sent an ambassador to the Mīr Valī of Khūlm to request an asylum in case of need; but the Mīr Valī, who seems to have arrived at a friendly understanding with the Amīr Nasīr-ūlah Khān, sent on the ambassador to Bokhāra. On the 2nd June 1849 the ambassador returned to Kābal with messages to the effect that Dōst Mahamad Khān must expect no assistance from either Bokhāra or Khūlm, and that if he attempted to take refuge in Tūrkistān, he would be placed in confinement.

Meantime, the alarm at Kābal at the expected advance of the English was excessive. One day in July the Amīr gave a great entertainment in the garden near the shrine of Bābā Shāh; and in the middle of the feast was suddenly called away by a report that the British troops

had passed through the Khaibar and were in full march on Jalālābād. Accordingly the party broke up in dismay. Subsequently the Amīr discovered that the rumour was false, and was exceedingly angry, and issued orders that no person should mention the British army on pain of being severely punished. All this while the Mīr Valī of Khūlm was recovering the territory southward of Haebak, which he had previously lost to the Afghāns; and this breach with Khūlm rendered it impossible for the Amīr of Kābal to form such a religious confederacy with Balkh, Bokhāra, and other Mahamadan states, as would be capable of resisting the advancing force of the British.

In August and September 1849 preparations were in progress for despatching a force under Mahamad Akram Khān to recover the forts which had been captured by the Mīr Valī of Khūlm; and, above all, to take possession of the important town and fortress of Tāshkūrgān. In September Dōst Mahamad Khān sent an ambassador to the Mīr of Badakhshān to arrange for an asylum in that remote territory, but nothing appears to have resulted from the mission. At length, in October 1849, troops were told off under the command of Mahamad Akram Khān to undertake the expedition beyond Bāmiān. In February 1850, Mahamad Akram Khān reported that he had succeeded in taking Balkh, and that the place would yield a revenue of six lakhs of rupees per annum. In March he reported that he had placed the Mīr Valī of Khūlm in confinement, and proposed sending him to Kābal as soon as the passes were clear of snow.

The conquest effected by Mahamad Akram Khān was limited in the first instance to the city and plain of Balkh. He had as yet made no advance towards Khūlm and its fortress of Tāshkūrgān, although he would appear to have re-occupied the country between Saighan and Haebak; a territory which he had conquered in 1845-46, but lost to the Mīr Valī of Khūlm during the Afghān campaign in the Panjāb of 1848-49. Neither had he made any attempt to reduce the states to the westward; his attention being more particularly drawn to the right bank of the Oxus, where the Amīr of Bokhāra was said to be preparing for an expedition across the river. The Amīr of Bokhāra may not have been anxious to recover Balkh, which had paid him no tribute, and over which he had exercised a mere nominal sovereignty; but he probably considered that the presence of the Afghāns in Balkh was a menace to Bokhāra, and that the reduction of Shahr-i-Sabz would be a difficult undertaking, so long as his right flank might be threatened at any moment by an Afghān army.

This inference is fully borne out by the course of events. Mahamad Akram Khān appealed to an existing arrangement between the previous rulers of Bokhāra and Afghānistān, by which the river Oxus had been fixed as the boundary between the two kingdoms; and, on the receipt of this appeal, the Amīr of Bokhāra immediately retired towards his capital. Mahamad Akram Khān likewise warned the Amīr of Bokhāra that, under such circumstances, the death of any Mahamadan who might fall in the war would lie at his door; but Nasr-ūlah Khān never troubled himself about the blood of Mahamadans if they stood in the way of his designs; and from that time till the present day, the Amīr of Bokhāra has tacitly acknowledged the Oxus as the boundary between the two countries. In the subsequent negociations of 1859, the Amīr of Bokhāra declared that, if the Afghāns would refrain from interference with the Tūrkmans north of

the Oxus, the Bokhāra authorities would raise no claim regarding Badakhshān, Maemana, and other states south of that river.

Scarcely had the fears of Mahamad Akram Khān at Balkh been allayed by the retreat of the Bokhāra Amīr, than his attention was called away to a new danger. The Mīr Valī of Khūlm appears to have escaped from his confinement, and to have made his way to Khūlm; and during the latter part of 1850 he was endeavouring to stir up the people of Kūndūz and Badakhshān against the Afghān invaders. Meantime, however, another son of Dōst Mahamad Khān, named Gholām Hāedar Khān, who had been regarded as heir-apparent to the throne of Kābal ever since the death of Mahamad Akbar Khān, was marching an expedition from Kābal to the conquest of Khūlm. In the first instance, he advanced in a northerly direction down the valley of the Khūlm river as far as the frontier fortress of Hāebak; and then left Hāebak and captured the rock fortress of Khūlm, known as Tāshkūrghān. The possession of this citadel put Gholām Haedar Khān in possession of the country. The Mīr Valī of Khūlm escaped over the Oxus, but his son, Ganj Alī, who had previously been governor of Badakhshān, made his submission to the Afghān conqueror. The fate of this son was somewhat tragic. A short time afterwards he fell into the hands of the Mīr Valī, and the father murdered his son as a punishment for his defection.

The conquest of Khūlm naturally caused the creation of a second Afghān province, namely, that of Khūlm, under Gholām Haedar Khān, in addition to that of Balkh, which was already in the possession of Mahamad Akram Khān. Meantime the territory of Kūndūz, under Mīr Atalik, and that of Badakhshān, further to the eastward, had not as yet acknowledged the supremacy of Afghānistān. The four western states of Maemana, Andkhūī, Shibrghān and Sar-i-pūl were as yet unconquered by the Kābal authorities in Tūrkistān; and there is reason to believe that, with the exception of Sar-i-pūl, they continued under the dominion of Yār Mahamad Khān of Herat, until the death of that ruler in 1853. Even the little dependency of Ākcheh was ruled by a governor, who appears to have been under the nominal supremacy of Bokhāra.

Early in 1851, Gholām Hāedar Khān left Khūlm in charge of his brother, Mahamad Ahmad Khān, and proceeded on an expedition against Ākcheh. Here he met with an obstinate resistance. Five hundred Afghāns are said to have fallen in the assault; but the place was at length taken, and given over to plunder for three entire days. The governor of Ākcheh is said to have fled to Bokhāra. Gholām Haedar Khān, however, sent some prisoners of note to Kābal, among others both Eshan Sadūr, the ex-governor of Balkh, and Eshan Orak, the ex-governor of Akcheh. A few months after the capture of Ākcheh, the people arose in revolt; but the rising could not have been very formidable, for in the following August, Gholām Haedar Khān made over Khūlm to his brother Mahamad Sharīf Khān, and returned to Kābal, and reported that all was quiet in Tūrkistān. All the Mīrs of Tūrkistān, from Akcheh to Badakhshān and Kashkar, arrived at Kābal with valuable presents for the Amīr, and duly made their salaam; and it is expressly stated that Mīr Atalik, the chief of Kūndūz, arrived at Kābal with rich presents for the Amīr, to whom he tendered his allegiance. Messengers from the Mīr of Badakhshān were also arriving at Kābal. Maemana, Andkhūī, and Shibrghām were yet unconquered; and

as at that time there was a strong alliance between Herāt and Kābal, it was not likely that Dōst Mahamad Khān would permit his sons to make any attempt on the states in question, which could only be regarded as an aggression upon Herāt territory.

In March 1852, Mahamad Akram Khān died of disease, and the Amīr sent his eldest son Mahamad Afzal Khān to succeed him in the government of Balkh and Akcheh. Meantime Mahamad Sharīf Khān, the full brother and successor of Gholām Haedar Khān, remained in the government of Khūlm.

About the middle of 1852 Mahamad Afzal Khān proceeded to take up his command in Balkh, but he found that a considerable amount of disaffection prevailed. The people of the holy shrine of Mazār-i-Sharīf, which was supposed to contain the tomb of Alī, were especially refractory; and they gave Mahamad Afzal Khān so much trouble, that at length he resolved on taking possession of the place. The Afghān occupation of the holy shrine appears, however, to have excited great hostility amongst the Uzbbas. Mahmūd Khān, who had been appointed governor of Ākcheh, rose in revolt; and although Ākcheh was speedily re-taken, yet Mahmūd Khān made his escape and caused further disaffection. At length Mahamad Afzal Khān succeeded in capturing both the governor of Mazār-i-Sharīf and the governor of Ākcheh, and put them to death together with their sons. The news of this event caused great excitement. The disciples of a holy man, known as the "Khalīfa," arose in rebellion to revenge the murder which had been perpetrated. Mīr Atalik, the chief of Kūndūz, was seized with a panic, and even joined the rebels; but Mahamad Afzal Khān managed to allay his fears, and bring him back to his allegiance; and the disciples of the "Khalīfa," being disheartened probably by this defection, dispersed about the same time, and returned to their own homes.

The relations between Herāt and Kābal at this period assume some importance from their connection with the progress of affairs in the western states. In 1852 Yār Mahāmad Khān, the ruler of Herāt, found it necessary to send a force against the hill people of Tūrkistān to compel them to pay tribute; and again in March 1853, he wished to send a second force in the same direction; and for this purpose he deemed it expedient to keep Dōst Mahamad Khān acquainted with his proceedings, so that there might be no mistake as to his ulterior views. The action of the ruler of Herāt in this matter sufficiently explains both his anxiety to remain on good terms with the Kābal government, and the absence of any move on the part of the Afghān authorities in Tūrkistān towards the territories westward of Ākcheh. Yār Mahamad Khān died in 1853. It would appear, however, from the following statement that Mahamad Akram Khān had reduced Sar-i-pūl. In referring to the revolt at Ākcheh, it is stated that Mahamad Khān had been formerly chief of Sar-i-pūl, and was placed in confinement by Mahamad Akram Khān; but that he was ultimately released, and appointed by Mahamad Akram Khān to be governor of Akcheh.

The death of Yār Mahamad Khān was followed by intrigues on the part of Persia to obtain possession of Herāt. The following year the Amīr of Bokhāra succeeded in capturing the refractory city of Shahr-i-Sabz. This capture of Shahr-i-Sabz was not final. The Amīr of Bokhāra probably only succeeded in taking a portion, or else was very speedily compelled to retire. The final capture of Shahr-i-Sabz, and massacre and slavery of the people, took place in 1856 after a year's seige, as will be related hereafter.

In 1854 the Amīr of Bokhāra was said to be contemplating active operations to the southward of the Oxus, for the purpose of supporting the ex-Valī of Khūlm. Meantime, the Kābal troops in Afghān-Tūrkistān were in a state of mutiny on account of their long detention in that province, and threatened to throw down their arms, and return to Kābal. Dōst Mahamad Khān, however, was unable at this time to send reinforcements to Tūrkistān, as he was fully occupied with the affairs of Kandahār; and he could therefore only direct Mahamad Afzal Khān to endeavour to conciliate the troops, and to post secret detachments on the road to Kābal for the purpose of cutting off deserters. These difficulties in Afghān-Tūrkistān were considerably increased by the bitter jealousy which existed between Mahamad Afzal Khān, the governor of Balkh, and Mahamad Sharīf Khān, the governor of Khūlm. Later in the year Mahamad Sharīf Khān was recalled to Kābal; and his full brother, Mahamad Amīn Khān, the youngest son of the Pōpalzāe branch, was sent to govern Khūlm in his room. The change of governors did not allay the strife; and dissensions still continued between Mahamad Afzal Khān and Mahamad Amīn Khān.

At length matters reached a crisis. The ex-Mīr Valī of Khūlm, who had been residing as a political exile at Bokhāra, crossed the Oxus with a body of troops, and occupied Shibrghan. Rumours were abroad that the Amīr of Bokhāra was marching with an army in the same direction. The Uzbba chiefs, as might have been expected, were wildly agitated by the news; and Mahamad Afzal Khān wrote to Kābal that "all the tribes around had got such wind in their heads that they refused to obey orders." The Afghān governor of Meilik was compelled to fall back on Balkh. The governor of Ākcheh found himself actually besieged. Even Mahamad Afzal Khan wrote piteously from Balkh that, if he did not receive reinforcements within ten or fifteen days, he would be a prisoner in Bokhara. Meantime the ex-Mīr Valī of Khūlm was occupying Shibrghan and strengthening the fortress there. Subsequently, however, a dispute arose between the ex-Mīr Valī of Khūlm and the 'vakeel' of the Amīr of Bokhāra, who had accompanied him to Shibrghan; and the result was that the Mīr Valī sent the 'vakeel' back to Bokhāra.

About the end of 1854 Shibrghan finally submitted to the Afghān governor of Balkh without a fight. Mīr Hakīm Khān, the chief of Shibrghan, made his submission to Mahamad Afzal Khan, and gave up his guns, and paid the expenses of the march of an Afghān army which had been sent against him. Early in 1855 the people of Maemana and Andkhūī made their submission in like manner, and presented offerings according to their own custom. Sar-i-pūl had surrendered three or four years before. It may be added that the ex-Mīr Valī, who surrendered at Shibrghan at the same time as Hakīm Khān, did not long survive his last disaster. He was placed in charge of a dependency of Balkh, and directed to reside there with his family. Subsequently he died of dysentery on the 9th May 1855, but it was generally rumoured that he had been poisoned by Mahamad Afzal Khān. The death of the Mīr Valī of Khūlm seems to have restored order in the eastern provinces, where in the days of his prosperity his power and influence had been chiefly exercised. The western states, however, which had never recognised his authority, were subsequently agitated by the attempts of Herāt and Persia, to establish an ascendency

in that quarter. Before however, attempting to narrate the progress of these intrigues, it will be necessary to describe the final settlement of Afghān-Tūrkistān, which was made by the Amīr Dōst Mahamad Khān in 1855.

Early in 1855 Mahamad Amīn Khān, the new governor of Khūlm, involved himself somewhat injudiciously in a dispute with his vassal, Mīr Atalik of Kūndūz. Not content with the general submission which had been tendered by Mīr Atalik, he demanded that the Mīr should surrender all his guns, and send his brother to reside in Khūlm territory as a hostage. Mīr Atalik naturally rejected the insulting demand, and set the governor of Khūlm at defiance. This action of Mīr Atalik seems to have placed Mahamad Amīn Khān in considerable difficulty. If the Afghān governor of Khūlm had been strong enough to compel the obedience of Mīr Atalik, he would also have been strong enough to annex Kūndūz; and indeed, as will be seen hereafter, this affair was ultimately followed by the dethronement of Mīr Atalik and the annexation of Kūndūz. But in 1855 Mahamad Amīn Khān was not apparently powerful enough to carry out this measure; and he therefore sent to Kābal for instructions from Dōst Mahamad Khān. The deliberate and cautious character of the Amīr was altogether opposed to such rash and unnecessary embroilments; and he accordingly wrote back a stinging despatch to Mahamad Amīn Khān, in which he assured the latter that his conduct, if persisted in, would lead him to destruction.

About May 1855 the state of affairs in Bokhāra attracted some attention. Persia was at this period eagerly pushing her influence to the eastward; and accordingly a Persian envoy made his appearance at the court of Bokhāra. For a long time the haughty Amīr Nasīr-ūlah Khān took no notice of the new arrival, beyond ordering him to be handsomely entertained; bnt after ten days he desired his vizier to tell the envoy that if Persia would be a friend to Bokhāra, Bokhāra would be a friend to Persia; but that the Amīr of Bokhāra required no aid from Persia, as he looked only to God for assistance. Some of the Bokhāra courtiers attempted to dissuade the Amīr from sending so abrupt a message; but Nasīr-ūlah Khān appears to have fallen into one of those cruel fits of passion which characterized his career, for he ordered two of the courtiers to be executed upon the spot, and sent the remainder to prison, "that the whole world "might know that the Amīr of Bokhāra ruled his own kingdom, and "wanted no man's advice." About the same period, an envoy from the ruler of Shahr-i-Sabz made his appearance at Balkh with overtures for a treaty with the Amīr of Kābal. Accordingly Mahamad Afzal Khān, under instructions from Dōst Mahamad Khān, left Balkh accompanied by the Shahr-i-Sabz envoy, and proceeded to make a long promised visit to Kābal, with the view of finally arranging with his father as to the future government of Afghān-Tūrkistān.

The main object of the visit of Mahamad Afzal Khān to Kābal in 1855 was to oust Mahamad Amīn Khān from the government of Khūlm, and to obtain for himself and his full brother Mahamad Azim Khān the government of all Afghān-Tūrkistan.

To all outward appearance, Mahamad Afzal Khān obtained such a reception at Kābal as seemed to ensure his success. On the 27th June 1855 he approached the city, and all the sirdars and people of Kābal went out in oriental fashion to pay him homage. The governor from

Balkh, and the envoy from Shahr-i-Sabz, then entered the capital in procession, and were entertained by the Amīr in the Bālā Hisār; and when the feast was over, they retired to rest in Mahamad Afzal Khān's own fort which was outside the city. The next day the Amīr held his court in the royal garden, and all the presents which had been brought from Tūrkistān were placed before him. There were horses and camels, large vessels of copper, boxes of tea and china-ware, great loaves of Russian sugar, camel loads of silken dresses, and six beautiful slave girls from Badakhshān. The presents appear to have been universally admired, and were valued at sixty thousand rupees. At the close of the proceedings the Amīr gave his blessing to his son, and Mahamad Afzal Khān implored blessings upon his father, after which the assembly dispersed.

A few days afterwards the question of Tūrkistān was discussed in the Kābal durbar. Mahamad Afzal Khān was prepared to give twenty-four lakhs of rupees for the entire territories of Khūlm, Kūndūz, and Badakhshān; that is, for the territories exclusive of Balkh and Ākcheh, and the Afghān dependencies to the westward, of which he was already in possession; an arrangement which would have placed him in possession of the whole of Afghān-Tūrkistān without a rival, but the heir-apparent, Gholām Haedar Khān, was of course averse to this proposal. He suggested that Mahamad Afzal Khān should be appointed to the government of Afghān-Tūrkistān, exclusive of Khūlm, which should remain in the possession of his brother, Mahamad Amīn Khān. He further suggested that another of his full brothers should remain with Mahamad Afzal Khān, but not to interfere in the government; and that, under this arrangement, Mahamad Afzal Khān should still pay the twenty-four lakhs per annum which he had offered for the entire territory. Much discussion followed, but it was at length agreed that Mahamad Amīn Khān should be recalled, and that Mahamad Afzal Khān should be appointed to the government of the whole of Afghān-Tūrkistān, inclusive of Khūlm, and to pay thirty-seven lakhs of rupees per annum for the whole. It was also agreed that Mahamad Afzal Khān should conquer Kūndūz, and annex it to the territory which was already under the direct administration of the Afghān authorities.

In a few days all was changed. Gholām Haedar Khān complained to his father, the Amīr, that he had been invested as heir-apparent with the whole of the civil administration of Afghānistān, and yet he was now set aside in favour of Mahamad Afzal Khan. The old Amīr then gave way to him and was induced to set aside Mahamad Afzal Khān, and to give the coveted command to Gholam Haedar Khan, who was already in possession of the government of Kābal. A grand 'durbar' was held in the royal garden, and Gholām Haedar was publicly invested with the government of Afghān-Tūrkistān; and at this act of apparent injustice Mahamad Afzal Khān and his brother, Mahamad Azim Khān, rose up from their seats in hot indignation and went off to their homes. The Amīr then addressed a solemn appeal to the chiefs present, that they should support the cause of Gholam Haedar Khān against all opponents; and the whole durbar, with one voice, cried out "Ameen," and then said their prayers and broke up.

It is unnecessary to describe the subsequent arrogance of Gholam Haedar Khān. So far did he carry that he even called for the revenue accounts for Afghān-Tūrkistān from the date of the appointment

of Mahamad Afzal Khān; and proposed examining the whole with the view of ascertaining whether they were correct or otherwise. The old Amīr, however, very wisely took possession of the rolls, and declared that he would examine them himself. Further arrogance was suddenly checked by the arrival of bad news from Tūrkistān. A Persian force was besieging Maemana, and it was discovered that Mīr Atalik of Kūndūz had been carrying on a traitorous correspondence with the Shāh. Later news arrived that the Persians had captured Maemana, and that the people in that quarter were all favourable to Persian interests. Under these circumstances, the Amīr forcibly represented to Gholām Haedar Khān, that it was absolutely necessary for the security of the province that Mahamad Afzal Khān should proceed to Afghān-Tūrkistān and take up the administration of that country. Accordingly, on the 18th August, Mahamad Afzal Khān was invested with the government of Afghān-Tūrkistān. It was not, however, until late in the year that Mahamad Afzal Khān proceeded to Tūrkistān, and meantime news arrived that Mīr Atalik of Kūndūz had formed a confederacy with the Mīrs of Kolāb, Badakhshān, and other provinces, and was meditating an outbreak against the Afghān rulers.

In November Mahamad Afzal Khān proceeded to Khūlm and arrived at the fort of Tāshkūrgān. Here Mīr Atalik made his appearance with a present of horses and camels; and in return he received a dress of honour from Mahamad Afzal Khān, and thus again acknowledged himself to be the vassal of the Afghān rulers. The annexation of Kūndūz was thus postponed, and Mahamad Afzal Khān simply reported to Kābal that he had concluded an advantageous treaty with Mīr Atalik of Kūndūz.

It will now be convenient to revert to the visit of Mahamad Afzal Khān to Kābal, for the purpose of narrating the progress of the Shahr-i-Sabz mission to Kabal. It appears that the ruler of Shahr-i-Sabz was anxious to revive an old friendship which had existed between himself and Dōst Mahamad Khān. He wrote to the Amīr of Kābal to the effect that the Persians and Russians had joined their forces and meditated the conquest of all Tūrkistān; that the Amīr of Bokhāra, who was an enemy both to Shahr-i-Sabz and Kābal, was contemplating an alliance with Persia for the purpose of carrying out his hostile intentions as regards Shahr-i-Sabz; and that as Dōst Mahamad Khān was a friend of the ruler of Shahr-i-Sabz, it behoved him to consider that their interests were identical. The Amīr Dōst Mahamad Khān wrote in reply that he was under great obligation for the assistance he had received from the ruler of Shahr-i-Sabz, after his escape from Bokhāra in 1840. He thus felt much bound to the ruler of Shahr-i-Sabz, especially as they were both of one faith and religion, whilst the Persians and Russians were of different creeds. Consequently it was but right that he should make common cause with the ruler of Shahr-i-Sabz against the Persians and Russians; and he therefore engaged to help Shahr-i-Sabz to the best of his ability whenever it should be attacked.

This mission from Shahr-i-Sabz to Kābal throws considerable light upon the progress of events. The ruler of Shahr-i-Sabz was being hard pressed by the Amīr of Bokhāra. He was therefore anxious for the support of the Amīr of Kābal. Accordingly he tried to alarm Dōst Mahamad Khān by referring to the designs of the Persians and Russians, and by asserting that Persia was joining Bokhāra; and in like manner he endeavoured to

excite Dōst Mahamad Khān to action by alluding to the old hatred which the Amīr of Kābal must still have entertained towards Bokhāra.

The return of Mahamad Afzal Khān to Tūrkistān appears to have restored order in the eastern provinces; but meantime the dangers which, during his absence at Kābal, had been threatening the western states were rapidly assuming a very grave aspect. Persia, as already remarked, had established some influence at Maemana; and now Herāt was intriguing amongst the excitable Uzbba population in that quarter to promote a rising against the Afghān authorities.

About the end of 1855 the army of the Amīr of Bokhāra crossed the Oxus and made an attack on Shibrghan; a movement which may have been induced by the friendly reception which had been given by the Amīr Dōst Mahamad Khān to the envoy from the ruler of Shahr-i-Sabz. This aggression on the part of Bokhāra seems to have been to some extent anticipated by Mahamad Afzal Khān. It will be remembered that Hakīm Khān, chief of Shibrghan, had joined the ex-Mīr Valī of Khūlm in hostilities against the Afghāns; but that about the end of 1854 he had tendered his submission to Mahamad Afzal Khān. Towards the end of 1855 Mahamad Afzal Khān heard at Balkh that Hakīm Khān had repaired to Persia *viâ* Maemana; and accordingly too the opportunity to send his brother, Valī Mahamad Khān, with three hundred horse and six guns, to occupy the fortress at Shibrgham. At the same time he sent another brother, Mahamad Zamīn Khān, to protect Akchek. A few days later the Bokhāra army, which had been posted at Karshī, crossed the Oxus and marched against Shibrghan. In the first instance they inflicted a defeat upon Valī Mahamad Khān, and captured a gun; but Valī Mahamad Khān subsequently received reinforcements and gave the Bokhāra army another battle, and gained a complete victory and recovered his gun. Many men of the Bokhāra army were killed in this engagement; and the remainder sought refuge amongst the Tūrkmans, and two days afterwards re-crossed the Oxus and returned to Karshī.

After the retreat of of the Bokhāra army, Hakīm Khan, the chief of Shibrghan, appeared at Balkh to remonstrate with Mahamad Afzal Khān respecting the recent proceedings of Valī Mahamad Khān in occupying the fortress of Shibrghan. Hakīm Khān declared that he had always been loyal to the Amīr of Kābal, but had now been superseded by Valī Mahamad Khān. In reply he was told by Mahamad Afzal Khān that Valī Mahamad Khān had not been authorized to interfere with his authority as chief of Shibrghan, but only to protect the place from such hostile attacks as the one which had been recently committed by the Amīr of Bokhāra. Hakīm Khān then returned to Shibrghan, but wrote secretly to the chief of Maemana to procure him an alliance with the Shāh of Persia. His emissaries, however, were seized by the servants of Valī Mahamad Khān, and his messages intercepted. The matter was referred to Mahamad Afzal Khān at Balkh, who requested Valī Mahamad Khān to keep the whole affair secret until orders could be received from the Amīr; and meantime to strengthen himself in the fortress at Shibrghan, and keep a strict watch over the proceedings of Hakīm Khān. Early in 1856 Hakīm Khān broke out into open hostilities. He made his escape to Maemana, and there raised a body of four or five thousand horse, and made a raid on Shibrghan, and sacked a few villages, and seized some of the

revenue officers who were employed by Valī Mahamad Khān. He then returned to Andkhūī and renewed his attacks conjointly with the chief of Maemana and a body of Tūrkmans. At length, on the 2nd February 1856, he was defeated in a great battle; and it was subsequently reported that he had died at Maemana, and that his son had fled with the chief of Maemana and taken refuge in Herāt. In March 1856 the people of Andkhūī also tendered their submission.

Scarcely had quiet been restored to Shibrghan and Andkhūī than fresh troubles occurred in Maemana. It will be remembered that during the war against Khūlm and Balkh, Eshan Sadūr, the ex-governor of Balkh, and Eshan Orak, the ex-governor of Akcheh, were carried away prisoners to Kabal. Subsequently, about the latter end of 1855, Dōst Mahamad Khān proceeded to Kandahār, and took Eshan Orak with him. The occupation of Kandahār by the Amīr naturally excited much disaffection; and a body of Kandahārī malcontents fled to Tūrkistān, and Eshan Orak managed to escape with them. In April 1856, shortly after the flight of Hūkūmat Khān, the chief of Maemana, into Herāt territory, this Eshan Orak arrived at Maemana, and began to stir up the people against the Afghāns. The presence of this man seems to have had an extraordinary effect upon the Uzbaks. In the first instance he marched a force of Tūrkmans and Uzbaks against Shibrghan, and after three days' fighting compelled Valī Mahamad Khān to retire into the fortress. Mahamad Afzal Khan immediately despatched reinforcements from Balkh, but they were defeated by the Uzbaks. The insurrection now daily gathered strength. One force of eight thousand men advanced against Shibrghan. Another force of four thousand advanced against Akcheh. Mahamad Afzal Khān being in great perplexity resorted to intrigue. The son of the priest who kept the shrine of Mazār-i-Sharīf had attempted to join the rebels at Maemana, but had been intercepted by Mahamad Afzal Khān, and thrown into confinement and all his effects confiscated. Mahamad Afzal Khān sent for this man, and offered to release him, and restore all his property, and give him the government of Shibrghan, if he would put a stop to the prevailing excitement amongst the Uzbaks. The man readily agreed and obtained his liberty. He then went amongst the Uzbaks, and pretended that he had escaped from his confinement; and within a short while he created such dissensions amongst the malcontents, that he was soon enabled to assure Mahamad Khān of an easy victory. The result was that the Uzbak forces were completely routed by the Afghāns, and Eshan Orak was taken prisoner. The son of the priest of Mazār-i-Sharīf was then liberally rewarded, but he does not appear to have been presented with the government of Shibrghan.

The capture of Eshan Orak, and suppression of the revolt which he had excited, appears for a while to have restored order in the western states; but the son of Hakīm Khān, the deceased ruler of Shibrghan, was still at large; and in the beginning of the year 1857 his intrigues culminated in an alarming incident at Balkh. On the 15th January Mahamad Afzal Khān was suddenly taken ill after breakfast, and several Khāns who had taken breakfast with him were similarly affected, and four of them died. Subsequently it was discovered that an Uzbak cook had been bribed by the son of Hakīm Khān to put poison in his master's

breakfast. Accordingly the cook was apprehended and blown from a gun, but his instigator made his escape to Maemana. Mahamad Afzal Khān subsequently recovered, but appears to have had a narrow escape.

In 1857 the people of Maemana appeared to be tendering their alliance to Persia. In the summer it was reported that a Persian force was at Maemana. About the same time an ambassador from Hūkūmat Khān, chief of Maemana, arrived at Herāt, saying that the people of Maemana would gladly tender their allegiance to Persia, and praying that Maemana might be regarded as a dependency of Herāt, which was the position it had occupied in former times. It should here be remarked that at this time the old alliance between Herāt and Kābal had died out, and the interests of Herāt and Persia were identical. After the close of the Persian war in 1857, and before the Persians evacuated Herāt, they installed a refugee nephew of Dōst Mahamad Khān, named Sūltān Ahmad Khān, as ruler of Herāt. Sūltān Ahmad Khān continued to retain Herāt, but the great difficulty of his life was to trim between Persia and Kābal. Meantime, and in order to keep a watchful eye over these intrigues, Mahamad Afzal Khān had sent a considerable force under his brother Valī Mahamad Khān to Shibrghan. Subsequently, the son of the deceased Hakīm Khān of Shibrghan was joined by Gazanfīr Khān, chief of Andkhūī; and the combined forces attacked Valī Mahamad Khān at Shibrghan, and compelled him to fall back on Akcheh. Mahamad Afzal Khān wrote to his father, the Amīr, either to send him re-inforcements or to conclude the treaty with Bokhāra. But about this time the attention of the Kābal government was wholly absorbed by the sepoy mutiny which had broken out in Hindūstān, and nothing appears to have been done.

The latter half of 1857 is a blank in the Kābal diaries, probably on account of the sepoy mutiny. It would appear, however, that during the interval the people of Maemana had turned against the Persians, and were anxious to come to terms with the Afghān government. In February 1858 it was reported at Kābal that a Persian army had arrived at Sarakhs, and summoned the people of Maemana to surrender. The people of Maemana refused, and the Persians made a raid into Maemana territory. Subsequently a large Persian army under Shāh Daola was advancing from Merv to Sarakhs; and the people of Maemana applied to Mahamad Afzal Khān for assistance. They declared that unless the Afghāns helped them, they must submit to the yoke of Persia; and that the Persians would then find it comparatively easy to undertake the conquest of Balkh. Mahamad Afzal Khān replied that he would help them in case of need, but that they must permit his forces to enter Maemana territory. In March it was reported that Shāh Daola had advanced to Sarakhs, but that he was there attacked and defeated by a large army of Uzbaks and Tūrkmans, including people from Maemana and Andkhūī, and compelled to retreat back to Merv.

Early in 1859 the Persians at Merv renewed their demands on Maemana. The people of Maemana, however, declared that according to a previous agreement, Persia should withdraw her forces from Maemana, whilst they themselves sent presents to the Shāh of Persia by way of contribution; and that if Persia did not keep to her agreement, Maemana would transfer her allegiance to the Amīr of Bokhāra.

In May 1859 Mahamad Afzal Khān reported that Hakīm Khān, chief of Shibrghan, had tendered his submission; from which it appeared

that the rumour that Hakīm Khān had died at Maemana was without foundation. On this occasion Hakīm Khān made the usual presents of horses, camels and carpets, and received in return a dress of honour from Mahamad Afzal Khān. A few days later Gazanfīr Khān, a chief of Andkhūī, made his appearance at Takhtapūl and tendered his submission. He presented Mahamad Afzal Khān with horses, carpets, cloths, and ten male slaves and three females, and in return he received the customary dress of honour.

At this juncture the Mīr of Maemana invited the chiefs of Shibrghan and Andkhūī to join him in an attack on the Afghān authorities; and it was believed that he had been instigated to take this step by the Amīr of Bokhāra. Both Shibrghan and Andkhūī refused to join Maemana, and were accordingly attacked by Maemana and suffered considerable damage. Subsequently the Mīr of Maemana received a defeat from the Afghān authorities, and was compelled by his people to go for a while into exile lest the country should be harassed by an Afghān invasion.

Early in 1860 the Amīr of Bokhāra, as already narrated, marched an army to Kerki with the expectation that the four western states would rise against their Afghān suzerain, but suddenly retreated to Bokhāra on finding that the chiefs were not prepared to commit themselves by commencing hostilities. Subsequently Mahamad Afzal Khān reported that the four chiefs were in considerable trepidation at the extent to which they had committed themselves; but that he deemed it politic, under existing circumstances, to treat them with greater kindness than before. In the following May, however, they broke out in open revolt, and Mahamad Afzal Khān was powerless to put down the insurrection, as his forces were fully occupied in Kūndūz. The rebels on this occasion were said to have carried off a number of families who paid a revenue of a lakh and a half of rupees to the Kābal government.

The position of affairs in the western states during the year 1860 is not very clear. It would seem, however, that Maemana alone was refractory; and that Shibrghan and Sar-i-Pūl, perhaps Andkhūī, had been brought under the Afghan supremacy. In 1861 Hūkūmat Khān, the chief of Maemana, voluntarily placed himself under Afghān domination by tendering his submission not to Kābal but to Herāt.

The Amīr Dōst Mahamad Khān was exceedingly vexed at this arrangement. He observed to the British Agent at Kābal that Maemana had always been an integral portion of Balkh; that the Kābal government had been for some time in communication with the local chiefs upon the subject; and that he would never rest satisfied until he had brought it under the direct management of the Kābal government. Meantime Hūkūmat Khān proved more troublesome than ever. On one side he fomented rebellion against the Kābal government, and on the other he supported the Jamshīdīs who had engaged in hostilities against Herāt and occupied the fort of Bālā Mūrgāb. All this while the Amīr Dōst Mahamad Khān was precluded by the state of affairs in Bokhāra from undertaking any active operations against Maemana.

At length, in the summer of 1861, Hūkūmat Khān sent an agent to Balkh to solicit the pardon and protection of the Kābal government. It appeared that he had received some injuries, probably by way of chastise-

ment, from Sūltān Ahmad Khān of Herāt, which had induced him to throw himself upon the protection of the Afghān authorities. He now represented to Mahamad Afzal Khān that Maemana had always formed a part of the province of Balkh; and he promised to pay such tribute as might be arranged, and to abstain from all further reliance on Persia or Herāt. Accordingly Mahamad Afzal Khān sent three thousand horse of the Balkh levies for the support of the Mīr of Maemana.

In 1862 a revolution occurred in Maemana, which appeared to bring the chiefship more directly under the government of Kābal. On the death of Mizrāb Khān of Maemana in 1845 a rivalry had sprung up between his two sons, Hūkūmat Khān and Shēr Khān, which had ultimately been settled by their sharing the government between them. Shēr Khān appears to have died, for nothing more is known of his fate. In 1862, however, there was another brother living, named Mirza Yākūb. In March this year, Mirza Yakūb entered the bedchamber, sword in hand, where his elder brother Hūkūmat Khān was sleeping, for the purpose of putting him to death. Hūkūmat Khān was immediately roused by a slave girl, and jumped up in great alarm, and fled to the roof of the citadel; and there he threw himself from the bastion and fell with such force on the house below that he died six days afterwards. Mirza Yakūb then placed Hūsēn Khān, son of Hūkūmat Khān, upon the throne of Maemana. This horrible atrocity was but lightly regarded by Uzbak or Afghān. The murder of Hūkūmat Khān as an oppressor was duly reported by the new chief of Maemana to Mahamad Afzal Khān at Balkh. At the same time Hūsēn Khān declared himself to be a dependent of Kābal. In reply Mahamad Afzal Khān seems to have passed over the murder as a small matter, and simply told Hūsēn Khān that if he desired the protection of Kābal, he must abstain from all correspondence with the ruler of Herāt and other neighbouring powers.

At this time the aged Dōst Mahamad Khān had drawn the sword against his faithless nephew and vassal, Sūltān Ahmad Khān of Herāt, and he sent special directions to Mahamad Afzal Khān to maintain such friendly relations with Maemana as would secure the support of that chief, as well as a passage for troops through that territory. In reply the Amīr was told by Mahamad Afzal Khān that ever since Hūsēn Khān had succeeded to the chiefship, he had placed himself entirely under the protection of Kābal, and would certainly render the most hearty assistance to the Amīr should his services be required.

During the six years which followed the re-conquest of Afghān-Tūrkistān by the Kābal government, there were no hostile movements on the part of Bokhāra to the southward of the Oxus, with the exception of the raid into Shibrghan territory about the end of 1855. In 1856, however, an important event occurred in the modern history of Bokhāra, namely, the final conquest of Shahr-i-Sabz. For more than twelve months the place had been besieged by the forces of Bokhāra, and it was at length reduced to the utmost extremity. At last in July 1856 it was reported from Balkh that a Bokhāra army of thirty thousand men had poured down upon Shahr-i-Sabz, and massacred large numbers of the inhabitants, and carried away the remainder, including the ruler of the place, as captives to Bokhāra. An army of twenty thousand men then remained at Shahr-i-Sabz under the command of a son of the Amīr of Bokhāra, whilst another army under another son of the Amīr was assembled at Karshī.

The presence of the Bokhāra army at Karshi seems to have led to fresh excitement amongst the western Uzbaks. It was reported that the people of Maemana and Andkhūī had crossed the Oxus and were joining the Bokhāra army at Kahir. Meantime the Bokhāra prince was announcing his intention of marching at the head of his forces on a pilgrimage to Mazar-i-Sharīf, for the purpose of offering sacrifices in return for the successes which had been obtained over the ruler of Shahr-i-Sabz. The prince also demanded a contribution of twelve thousand gold "mukhas" from Mahamad Afzal Khān, and threatened him with an attack if he failed to comply. Mahamad Afzal Khān, however, referred the matter to Kābal for the orders of the Amīr. A fortnight later a Bokhāra force crossed the Oxus, and being joined by the people of Maemana and Andkhūī made an attack on Shibrghan; and the Afghān garrison, after a feeble resistance, escaped from the place during the night and fled to Balkh, whilst the people of Shibrghan opened their gates to the invaders. Subsequently it was given out that the Bokhāra prince had abandoned his intended pilgrimage to Mazār-i-Sharīf at the command of his father, and ultimately it appeared that the Amīr of Bokhāra was more inclined for peace than war.

The political position of Bokhāra in the middle of 1856 requires some explanation. The Amīr had subdued his old and obstinate enemy, the ruler of Shahr-i-Sabz, who had for many years prevented his turning his attention to the state of affairs on the left bank of the Oxus. But at this juncture the advance of the Persians in the direction of Herāt and Khiva was exciting his fears; whilst at the same time he hated the Persians with all the bigoted bitterness of a Sūnī against the Shīah. The only power capable of assisting Bokhāra against Persian aggression was the government of Kābal; but in addition to the hereditary hatred of the Uzbak towards the Afghān, it seemed scarcely possible that either Nasr-ūlah Khān or Dōst Mahamad Khān would forget the wrongs which the latter had suffered from the hands of the former. This last question of personal feeling seems, however, to have been tacitly dropped by both parties, and for a while it appeared that an alliance between Bokhāra and Kābal was both natural and feasible. Their political interests were the same, for both were alarmed at the aggressive attitude of Persia. Their religious views were the same, for both were orthodox Sūnīs. But still one great impediment remained. On the 30th March 1855 Dōst Mahamad Khān had concluded an unholy alliance with the British Government; and the "Commander of the Faithful" at Bokhāra was so indignant at this impious league with the infidel, that he appears to have found some difficulty in deciding whether to make peace or war with the Amīr of Kābal.

In August 1856, the Amīr of Bokhāra made overtures for an alliance. He addressed a letter to Mahamad Afzal Khān, the governor of Afghān-Tūrkistān, to the effect that he had checked his conquests as they only increased the calamities of the people, and that as he knew the Amīr of Kābal to be a true Mahamadan, he was anxious to form an alliance with him against the Christians and Persians, and requested that an envoy might be sent to meet his son at Karshī. Accordingly a Kābal envoy was sent to Karshī, and was ultimately invited to proceed to Bokhāra. The progress of the negotiations is narrated at great length in the Kābal diaries. It will, however, suffice to say that although the Kābal envoy was well received at Bokhāra, the negotiations hung fire. The Amīr of Bokhāra continued

to object to the alliance between Afghānistān and the British, whilst Dōst Mahamad Khān was by no means disposed to make any unreasonable concessions to Bokhāra. In April 1857, a Bokhāra envoy arrived at Kābal with the offer of an alliance against the Russians, Persians and British; but matters were shortly afterwards complicated by the mutiny of the sepoy army in Hindūstān; and thus the year 1857 passed away without any alliance between Bokhāra and Afghānistān.

In 1858, negotiations between the Amīr of Bokhāra and the Amīr of Kābal were apparently renewed, and at length in September 1859, an envoy from the Amīr of Bokhāra arrived at Kābal, who was charged with three subjects of negotiation, which took the form of the three following demands :—

1st.—The conclusion of a treaty which should define the boundaries between Bokhāra and Afghānistān.

2nd.—The delivery of a great gun, called "Jahāngīrī," to the Amīr of Bokhāra. (This gun was said to have been given to the Amīr of Bokhāra by Mīr Atalik of Kūndūz, but had been detained by the Afghān authorities.)

3rd.—The restitution of the property which had been plundered from the Bokhāra kafilas during the disturbances in Maemana and Kūndūz.

The progress of the negotiations may be thus briefly indicated. It should be explained that whilst a Bokhāra envoy was at Kābal, an Afghān envoy was at Bokhāra; and that the disaffection had broken out in Kūndūz and Badakhshān which is described in the next chapter. For a long time the Bokhāra envoy at Kābal was silent as regards the wishes of his master. Meantime the Afghān envoy at Bokhāra reported that he had requested the Amīr of Bokhāra to withhold all assistance to the rebels in Kūndūz; but that the Amīr had made him a wrathful reply to the effect, that no satisfactory arrangement could ever be made between Bokhāra and Kābal until the two governments had tried each other's strength. At a subsequent interview the Amīr of Bokhāra was more peaceful. As regards the gun, he simply asked that it might be made over to him. As regards the boundary, he declared that if the Afghāns would refrain from all interference with the Tūrkmans to the north of Oxus, the Bokhāra authorities would raise no claim as regards Badakhshān, Maemana and other states to the south of that river. At the same time something definite transpired at Kābal. Dōst Mahamad Khān expressed in the presence of the Bokhāra envoy his anger at the over-bearing manner of the Amīr of Bokhāra. Subsequently he told the Bokhāra envoy that he would not give up the "Jahāngīr" gun; but that if his master pleased, he might ask for it as a friendly gift.

Early in 1860, Mahamad Afzal Khān was greatly alarmed at reports that the Amīr of Bokhāra was advancing to the Oxus. Two-thirds of his forces were at this time engaged in the occupation of Kūndūz; whilst the remaining third was scattered in detachments from Akcheh to Haebak. Greatly moved by this intelligence, he declared that if the Amīr of Bokhāra advanced in person, he would go out and meet him in person; and that so long as a man remained alive in Afghānistān from Kandahār to Jalālābād, he would never allow Tūrkistān to be wrested from his hands. Meantime letters from Bokhāra, inviting the chiefs of Tūrkistān to act

February news arrived at Kābal that the Amīr of Bokhāra had arrived at Kerkī, and that Mahamad Afzal Khān had summoned all his troops from Kūndūz to resist him. The Amīr summoned a council which sat till midnight; and Shēr Alī Khān and several other sirdars were ordered to march to Tūrkistān. Suddenly, however, further intelligence arrived that the Amīr of Bokhāra had only halted four days at Kerkī, and had then fallen back upon his capital. The cause of this retreat was that the Amīr of Bokhāra had expected the chiefs of the four western states of Afghān-Tūrkistān to rise against the Afghān authorities; but seeing that they were not prepared to commit themselves by commencing hostilities, he retired to Bokhāra.

Later in the year 1860 negotiations were renewed between Bokhāra and Kābal; in September a celebrated Bokhāra diplomatist, named Khoja Nizām-ud-dīn, arrived at Kābal. But at this juncture the negotiations were suddenly brought to a close by the death of the Bokhāra Amīr.

Mazafar-ūd-dīn Khān, son of Nasrūla Khān, succeeded his father on the throne of Bokhāra. For some months his attention was directed towards putting down internal disturbances; but he exchanged friendly letters and presents with the Amīr Dōst Mahamad Khān. In August 1862, the Kābal envoy returned from Bokhāra with messages from the new Amīr, that he was anxious for an increase of the existing good will between Bokhāra and Kābal. But at this time Dōst Mahamad Khān was engaged in punishing his rebellious nephew, Sūltān Ahmad Khān, at Herāt, and no further negotiations were apparently carried on between the two sovereigns.

It has already been seen that about the end of 1855, Mīr Atalik, the ruler of Kūndūz, tendered his submission to Mahamad Afzal Khān at Balkh. From that time until the middle of 1858 there were occasional reports that he was intriguing with Maemana or Herāt, but still to all appearance he continued to be a faithful vassal of the Amīr of Afghānistān. In 1858, a brother of Mīr Atalik arrived at Kābal with a letter and presents for the Ameer, who received the messenger with kindness. Shortly afterwards Mahamad Afzal Khān reported that Mīr Atalik of Kūndūz was trying to induce Akcheh to rise against the Afghān rule, and promising to join Maemana, Andkhūī and Shibrghan in a revolt; and he requested that his brother Mahamad Azim Khān might be sent to Turkistan with reinforcements to carry out the annexation of Kūndūz.

On the 4th September 1858, the Amīr Dōst Mahamad Khān held a council at Kābal to take into consideration the annexation of Kūndūz. Shēr Alī Khān said that if the annexation of Kūndūz was to be carried out at all, it had better be done at once, as it was a thorn in the side of Tūrkistān that required prompt removal. The Amīr then gave his assent.

Early in 1859 Mahamad Azim Khān had formed a camp of ten thousand men and eleven guns at Tāshkūrgān for the conquest of Kūndūz. Meantime Mīr Atalik had proceeded to Bokhāra in the hope of obtaining the aid of Amīr Nasr-ūla Khān, but was compelled to return to Kūndūz without even obtaining an audience. Subsequently Mahamad Azim Khān marched from Tāshkūrgān into Kūndūz territory, and reached Ghōrī on the 6th day; and after a severe engagement with ...ded in capturing and occupying the place. He then

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reduced several places in the vicinity, and treated all the chiefs, who gave their submission, with great kindness, and invested them with dresses of honor; and consequently the tribes of Bagalīn, Khinjān, Indarāb and other places south of the Oxus, had tendered their submission and been similarly rewarded. All this while the enemy was assembling his forces at Kūndūz, and had been joined by the people of Kolāb, Moanas, Kowadan* and Badakhshān; but the greater number consisted of horsemen, and they possessed no artillery. From Ghōr Mahamad Azim Khān advanced to Karīm, where he repaired and occupied the old fort, and then proceeded to Khānābād. At length in July the news reached Kābal that the town of Kūndūz was occupied by an Afghān force; that Mīr Atalik had escaped to Bokhāra; that the people were all settling down under Afghān rule; and that the chiefs of the famous Kataghān tribe of Uzbaks had all come to terms.

The annexation of Kūndūz to Afghān rule was then settled. The Kataghān chiefs, engaged to realize the same revenue as had been paid to Mīr Atalik; and, after deducting the free grants, to pay the balance to the Afghān government. All the Kataghān chiefs then came in and swore on the Korān that they would keep to their own agreement. Mahamad Azim Khān and his brothers also arranged to receive as tribute one sheep in every hundred; and in lieu of a fixed land rent, to allow the land-holders of Kūndūz to continue in possession of a military tenure, on the condition that they furnished horsemen whenever called upon.

After the annexation of Kūndūz, Mahamad Afzal Khān requested the permission of the Amīr to carry out the annexation of Badakhshān, and was told in reply to use his own discretion. Subsequently Mahamad Afzal Khān reported to Kābal that the Mīr of Badakhshān had expressed his willingness to yield submission on the following terms, *viz.*, that he was to pay tribute at the rate of two rupees per house, and to make over the ruby and lapis lazuli mines to the officers of the Amīr Dōst Mahamad Khān.

About the end of 1859 Mīr Atalik, the ex-ruler of Kūndūz, tendered his submission in person.

In the winter of 1859-60 the attitude taken by the Amīr of Bokhāra caused much excitement in Kūndūz. Early in January 1860 a large body of Kataghāns and other tribes rose in rebellion under the leadership of Mīr Atalik, and attacked, without success however, the Afghān governors at Ghal and Talikān.

On the 28th May 1863, the Amīr Dōst Mahamad Khān addressed a letter to Lord Elgin, then Viceroy of India, to the effect that his son and heir apparent, Shēr Alī Khān, had succeeded in capturing Herāt. In June 1863, the Agent at Kābal reported, from intelligence which had reached him, that the Amīr Dōst Mahamad Khān had been constrained, by sickness and the dissensions amongst his sons, to summon Mahamad Afzal Khān from Tūrkistān, with five hundred cavalry by the Maemana rōad, to aid him in effecting a reconciliation and settlement of Herāt matters.

On the 9th June 1863 Amīr Dōst Mahamad died; and in the following December, the succession of Shēr Alī Khān to the throne of Afghānistān was formally recognised by the Government of India. Mahamad Afzal

* Kowadan is on the left bank of the Oxus in the direction of the Hazrat Imām. Moanas is the name of an Ūzbak tribe who inhabit the left bank of the Oxus from Hazrat Imām to the Kōkcha river.

appears to have at first acquiesced in the succession of Shēr Alī, but in the early part of 1864, he made active preparations for advancing to Kābal, and engaging with Shēr Alī Khān in a great contest for the throne of Afghānistān. With this object in view, he is said to have made over the charge of the territories under his command as follows:—

Akcheh.—To Faīz Mahamad Khān.

Takhtāpūl (Balkh).—To his son Abdūl Rahmān Khān.

Andkhūī.—To Gazantır Khān.

Shibarghan.—To Mīr Hakīm Khān.

Siripool—To the son of Mīr Mahmūd Khān, the former chief of Sar-i-pūl.

Kundūz.—To the son of Mīr Atalik.

Haebak.—To the son of Mīr Bābā Beg.

After this, on the day of the "Eed" festival, after public prayers, Mahamad Afzal Khān caused himself to be proclaimed Amīr, and the "khutbah" to be read and coin to be struck in his name, and towards the commencement of the summer advanced to meet the Amīr who had marched in person against him. A desperate but indecisive battle taking place on the 3rd June, was followed by an apparent reconciliation, and the two brothers proceeded to Tūrkistān for the purpose of settling affairs in that quarter. At length after fruitless negotiations Fateh Mahamad Khān was appointed to be governor of Tūrkistān in the room of Mahamad Afzal Khān, who was placed in confinement by the Amīr. Before long, however, Abdūl Rahmān (who had fled to Bokhāra when his father was confined) returned, and being joined by Faīz Mahamad, they drove Fateh Mahamad away and Mahamad Afzal was proclaimed Amīr at Akcheh by them. Abdūl Rahmān then determined to advance on Kābal, and being joined by Mahamad Azim and many malcontents succeeded in May 1860 in occupying that city.

In the winter of 1865 and 1866 the Tūrkistān army of Abdūl Rahmān Khān was joined by Mahamad Azim Khān, and the united armies then succeeded in occupying Kābal; and in May 1866, Mahamad Afzal Khān was delivered from his long captivity and placed upon the throne of Kābal. Meanwhile Faīz Mahamad who had been left in command of Tūrkistān, feeling that the promise to make over that country in perpetuity to him would not be confirmed, transferred his allegiance to Shēr Alī Khān.

When Faīz Mahamad Khān fairly threw off his allegiance to Mahamad Afzal Khān, and held Afghān-Tūrkistān for Shēr Alī Khān, he felt his position so strengthened that he undertook the chastisement of the Mīr of Shibrghan, who had exhibited signs of disaffection. In August the Mīrs of Shibrghan, Sar-i-pūl, Andkhūī, and Maemana swore allegiance to Faīz Mahamad Khān, and waited upon him with presents. The Mīr of Maemana had evidently taken this step with the permission of the Amīr Shēr Alī Khān, as the Mīr had always held himself to be a vassal of Herāt. Later in the year, Faīz Mahamad Khān called together all the principal people of the province of Tūrkistān, and publicly had prayers offered in the Jama Masjīd in the name of the Amīr Shēr Alī Khān.

About January 1867 Mirza Jahāndār Shāh, the chief of Badakhshān, brother-in-law of Mahamad Azim Khān, made a diversion in favour of Mahamad Afzal Khān, by attempting the conquest of Kūndūz, and succeeded in capturing the towns of Talikān and Kūndūz. On receipt of the news of the capture of Kūndūz, Faīz Mahamad Khān despatched a body of troops to that quarter. Military operations were then carried on against Kūndūz and Badakhshān by Faīz Mahamad Khān and ulti-

mately he inflicted a defeat upon Mirza Jahāndār Shāh and drove him out of Badakhshan, and compelled him to fly to Chitrāl. He then placed Badakhshān in charge of Mīr Mahamad Shāh and other relatives of the deceased Mīr Zamān Shāh, on the condition that a cavalry contingent should be supplied when required.

About this period, Shēr Alī Khān joined Faīz Mahamad Khān from Herāt. In June they had entered into a firm compact at Mazār-i-Sharīf by swearing solemnly on the Korān; and, in August, Faīz Mahamad Khān marched out of Takhtapūl with one-half of the Tūrkistān army, leaving the other half to follow under Shēr Alī Khān. On the 13th September, Abdūl Rahmān Khān fell upon Faīz Mahamad Khān at Kala Alādād and gained a complete victory, in which Faīz Mahamad Khān was slain.

Shēr Alī then retired to Tūrkistān, the provinces of which he distributed as follows:—

Maemana.—To remain under its chief, Hūsēn Khān.

Andkhūī.—Under Gazanfīr Khān.

Sar-i-pūl and Shibrghan.—Under Hakīm Khān.

Akcheh.—Under Mahamad Khān, Sar-i-pūlī.

Balkh and Mazār-i-Sharīf.—Under Rūstam Khān, Mazārī.

Tāshkūrgān and Haebak.—Under the sons of the ex-Mīr Valī of Khūlm.

Kūndūz.—Under Mīr Atalik [*i. e.*, Sūltān Murād, Atalik.]

Badakhshān.—Under Mahamad Shāh.

Early in 1868 Abdūl Rahmān marched to Afghān-Tūrkistān, and again reduced it to his authority with the exception of Maemana, which he besieged unsuccessfully, and from which, after losing a great number of men, he was obliged to retire about the middle of May. Meanwhile profiting by his absence, Shēr Alī Khān had advanced to Kābal, and on the 11th September he entered it in triumph, and was once more seated on the throne of Afghānistān, Mahamad Azim flying to Mazār Sharīf in Afghān-Tūrkistān.

After leaving Maemana Abdūl Rahmān Khān went to Takhtapūl, and this encouraged the western chiefs to break out in rebellion, and transfer their allegiance from Mahamad Azim Khān to Shēr Alī Khān. Gazaufīr Khān of Andkhūī, Hakīm Khān of Shibrghan and Mahamad Khān of Sar-i-pūl, all joined together, and expelled the officers whom Abdūl Rahmān Khān had left in command of these places, and declared for the Amīr Shēr Alī Khān. Sūltān Morād was chief of the Kataghān.

It has been noted that Mahamad Azim Khān arrived at Mazār-i-Sharīf, and he had proposed to remain there whilst the army of Tūrkistān took up its winter quarters at Takhtapūl, Tāshkūrgān and Haebak. Subsequently, however, he left Mzār-i-Sharīf, and proceeded to Tāshkūrgān and thence to Ghōrī, where preparations were made for an advance on Kābal. In January 1869, the Tūrkistān army was utterly defeated by the forces of the Amīr Shēr Alī Khān; and Mahamad Azim Khān, and his nephew Abdūl Rahmān Khān ultimately made their escape into Persian territory.

The conclusion of the history of Afghān-Tūrkistān may be told in a few words. Mahamad Alam Khān, who had been appointed governor of Bāmiān by the Amīr Shēr Alī Khān, reported in April 1869 that the whole of Afghān-Tūrkistān had given in its adhesion to the Amīr, and that a royal salute of twenty-one guns had been accordingly fired at Takhtapūl, and again he reported that he had received presents from the Mīrs of Tūrkistān, Badakhshān and Kolāb, and that Tūrkistān was tranquil.

ĀFZALABĀD—Lat. Long. Elev.

A fort in Seistān on a large river, having 200 houses of Ārbābzaes, 260 miles south-west, Kandahār, 10 miles from Lake Seistān east. *(Leech)*.

AGĀM—Lat. 32° 25′, Long. 70° 26′.

A village in Jalālābād, Afghānistān. It is situated in a well watered tract abounding in gardens and rich cultivation, and studded with villages as far as the eye can reach. *(Thornton)*.

AGĀN—Lat. Long. Elev.

A village in the Gandamak valley, Jalālābād, Afghānistān, containing 400 houses inhabited by Vāzīrī Khūgīānīs. This may be the same as the foregoing village. *(MacGregor)*.

ĀGRĀ—Lat. Long. Elev.

A large village in the Kūram valley, Afghānistān, situated 6 miles below Mahamad Azim's fort, on the edge of the cultivated land on the left bank of the river. *(H. Lumsden)*.

ĀHAN-DARA—Lat. Long. Elev.

A valley in Badakhshān crossed on the road from Kūndūz to Faezābād and about 22 miles west of Taishkhān. *(Mahomed Ameen)*.

AHINGAR—Lat. Long. Elev.

A village in the valley of Bāmiān, Afghānistān, where the Tōpchi rivulet joins that of Bāmiān. There are two small forts here, and in the hills to the north are a few inaccessible caves. The name means "iron foundry," but whether on account of a foundry or of the existence of iron in the vicinity is not stated. *(Masson)*.

AHMAD KHĀN KĀ-MĀGHA—Lat. Long. Elev.

A village in Afghānistān on the road from Shāl to Ghaznī. It contains 300 houses and is situated on a small stream. It is rather difficult to determine the position of this place, but it would seem to be on what is called the "Khakad" road, which branches from the Kandahār road at Chaman Chokī from which place it is said to be 16 kos distant. *(Leech)*.

ĀHMAD-KHĒL—Lat. Long. Elev.

A village in the Gandamak valley, Jalālabād, Afghānistān, containing with the neighbouring village of Pīra Khēl and Khōga Khēl 1,100 houses of Vāzīrī Khūgīanīs. *(MacGregor)*.

AHMAD-KHĒL—Lat. Long. Elev.

A village, Afghānistān, district of Arghēsān, 22 miles from Ghaznī on the Kandahār road. The village or fort of this name is situated in a little hollow among the hills on the west of the road, and there is a valley or opening in this low range down which runs the bed of a torrent and a line of "Karez." The plain in the vicinity where the British army encamped in 1839 is for the most part strong and sandy, but there is a good deal of ploughed land and cultivation near. Water is procured from "Karez" in abundance, and forage for camels and horses is also in plenty. There are a number of small forts in the vicinity.

AHMAD-KHEL—

A tribe of Jājīs said to be located in a valley and have five forts, 200 houses and 400 fighting men. *(Agha Abbass)*.

AHMAD-KHĒL—Lat. Long. Elev.

A village in the Jājī country, Afghānistān, containing 1 fort and 40 houses, and able to turn out 100 fighting men. *(Agha Abbass)*.

AHMADSĪ-KACH—Lat. Long. Elev.

A halting place in the bed of the Gomal river, about 25 miles from its source. These "Kats" or "Kach" are spots where the defile becomes more open and admits of encamping. *(Broadfoot).*

AHMADZĀES—

A sub-division of the great Sulimān Khēl, division of the Ghilzāe clan. They are pastoral in their habits and live in the east of Lōgar, in Altimūr and Speiga, but drive their flocks as far east as the hills above Jalālābād. (*See Ghilzae*).

AIBAK—Lat. Long. Elev. 4,000.

A village and fort in Afghān-Tūrkistān on left bank of Khūlm river, and 38 miles south of Khūlm, 162 miles north of Bāmiān. At first view Aibak presents rather an imposing appearance, being a castle of some strength, on an insulated eminence surrounded by houses with cupola roofs with a projecting chimney in the centre. It has 4,000 houses and is famous for its apricots which when dried are largely exported to Bokhāra and Astrakhan. The chief cultivation round is millet, of which three sorts are reared, it grows to the height of three feet, and yields double the weight of wheat in the same soil. On approaching Aibak from the south, the mountains on either hand recede. The soil is of uncommon fertility, and there is much rank and luxuriant vegetation around. The houses of Aibak are built with domes with a hole in the roof as a chimney, and the village has the appearance of a cluster of large brown bee-hives. The inhabitants adopt this style of building, as wood is scarce. The bank of the Khūlm river which flows past this place is shaded all the way by wild fruit trees. Scorpions are very numerous here, and in the mountains near wild boar abound and are very troublesome. The inhabitants are Ūzbaks of the tribe of Kangelis, who are first met with here. Wood, however, says, the inhabitants are Tājaks. The Khūlm river flows by Aibak, and its banks are shaded by wild fruit trees. The ancient name of Aibak was Simingan, but it was destroyed by Jangēz Khān. About 1 mile west are the caves of Takht-i-Rūstam. It is sometimes called Heibuk and Haebak. (*Wolff—Moorcroft—Wood—Burnes—Lord—Ferrier*).

AIRTGAĪ—Lat. Long. Elev.

A fort in Afghān-Tūrkistān, 50 miles, Ākcheh, on road to Shibrghān, from which it is 10 miles. It is a small mud fort containing 80 to 100 houses. Water, forage and supplies are abundant. (*Palmer*).

AISABAD—Lat. 33° 22′, Long. 62° 20′, Elev.

A village in Herāt Province, Afghānistān, 73 miles south of Herāt, 8 miles east of Sabzawār. The plain on which this village is situated is amply supplied with water, and is apparently susceptible of high cultivation. Villages consisting of a few houses surrounded by a wall with gardens attached are numerous. There is abundance of water from several 'Karez.' Forage for camels and horses is good and abundant, but fuel is scarce. The ground round is in places rather swampy from the water being allowed to run out from the 'Karez.' (*Sanders*).

AJARĪS—

A tribe mentioned as having been the chief assailants in the attack on the British position of Bājgāh in August 1840. They are probably Ūzbaks. (*Stocqueler*).

AKBARĀBĀD—Lat. Long. Elev.

A walled village in district of Balkh, Afghān-Tūrkistān, on the road to the ferry of Hājīsālih on the Amū Daria. It is a place of some size with very extensive ruins. The houses, though of but one story, are capacious, some of them having half a dozen good chambers. They are built of clay and pebbles, or of sun-dried bricks, and surmounted by domes, and are said to last a very long time. (*Moorcroft*).

ĀKBŌLĀK—Lat. Long. Elev.

A village in Badakhshān at the east foot of the Lataband Pass to Kūndūz. It is described as a thriving place. (*Wood*).

ĀKCHEH—Lat. Long. Elev.

A town in Afghān-Tūrkistān, 42 miles from Balkh, on the road to Shibrghān, from which it is 18 miles distant. Besides having a wall and a ditch round it, the town is protected by a citadel, the residence of the governor. It contains 7 to 8,000 Ūzbaks. Its ordinary force is only 200 horsemen; this, however, is capable of expansion to 1,000 to 1,200 men. The country round is described as resembling a garden being well cultivated and populated. Supplies of water and forage are abundant. It is a dependency of Shibrghān. Early in 1851, Gholām Haedar Khān, son of Dōst Mahamad, leaving Khūlm in charge of his brother, proceeded against Ākcheh. Here he met with an obstinate resistance; 500 Afghāns are said to have fallen in the assault; but the place was at length taken and given over to three days' plunder. A few months after the inhabitants rose in revolt, but it was soon put down. Since then it has remained under the dominion of the Amīr of Kābal. (*Ferrier—Wheeler*).

ĀKHŪN KALĀ—Lat. Long. Elev.

A small Ghilzāe village at the west foot of the Shūtar Gardan Pass, between Kūram and Lōgar. Opposite the village are high "Karewah" lands, in which are the remains of a large "thana." Forage, fuel and provisions are not procurable here without the greatest difficulty. (*Lumsden*).

ĀKKEHŪ—Lat. 31° 31', Long. 64° 10', Elev.

A village in Afghānistān on the right bank of Helmand river. (*Thornton*).

ĀKMAK—Lat. 31° 31', Long. 64° 10', Elev.

A village in Afghānistān, on the right bank of Helmand river, opposite the junction of the Argandāb, about 30 miles south of Girishk. It appears to be a position of some importance, being the junction of three roads, to Girishk, to Kandahār, and to Khash and the Seistan Lake. (*Thornton*).

ĀKRABĀT—Lat. Long. Elev. 14,200.

A Pass over a north spur of the Hindū Kūsh between the valleys of Ākrabāt and Saeghān. Moorcroft says the road is rough and irregular, ascending to the small fort of Ākrabāt, a small mud fortress with a round tower, and thence a farther ascent leads to the summit of the Pass which is 11,200 feet elevation. Masson says the descent is gradual and unimpeded. Wood says the Pass is practicable for guns mounted on their usual carriages and for wheeled carriage of every description. Garbett's account of this pass is as follows:—"from the fort of Ākrabāt the road for about 1½ mile continues "along the west extremity of the valley, then turning to the north enters a "gorge of the mountains which lead by a long continued and winding ascent to "the summit of the Ākrabāt range, about 9,000 feet, road stony, and requiring "much time to be put into a practicable state. From this point, the descent "is long, steep, winding, and difficult, especially for guns, but there would

"be no difficulty in making it. Descending this the road takes to a narrow "and winding valley with high rugged and precipitous rocks on either side, "the road being tolerably good for about half way (at least little labour would "make it so); it then suddenly contracts, becomes rocky and blocked up by "huge stones, and requires blasting to be made practicable, and this continues "for several hundred yards. In its present condition gun carriages would "be much shaken and injured in traversing it. Within 8 miles of Saeghān, "the road becomes tolerably good, varying much in width, but with equally "bold and precipitious rocks in either side. Nothing can be stronger than "the many positions which present themselves between the foot of the "Ākrabāt range and the valley of Saeghān, a distance of nearly 20 miles. "The whole distance presents, as it were, a series of entrenched positions from "the tortuous nature of the road, at the points where the bases of the "mountains overlap each other. They are high, bold and precipitous, and "command at cannon range the intervening spaces, some at shorter and some "at longer ranges. The descent throughout is considerable, and there is a "good stream of water running the whole length of the valley. At a little "below the fort of Illagahū is a defile leading to the right and ending in a "path running to the top of the mountains. Akram Khan took four guns "of unknown calibre over this to a position south of Saeghān, dragging "them along the crest of the mountains. (*Moorcroft—Masson—Wood—* "*Garbett*).

ĀKRABĀT—

A fort and valley in Afghān-Tūrkistān, 14 miles from Bāmiān, 113 miles from Kābal, 190 miles from Kūndūz. It is divided from the valleys of Bāmiān and Saeghān by high ridges, north spurs of the Hindū Kūsh. It has an elevation of 10,200 feet, and has some level ground in it with some cultivation and a fine rivulet. Sheep are numerous, and grass is procurable in considerable quantities, but no other description of supply can be considered certain. There are no trees of any kind in the valley which is remarkable for the coldness of its climate. (*Wood*).

ĀKSERĀE—

A village in Afghān-Tūrkistān, about 25 miles west of Kūndūz, and near the east foot of the Ārgana Pass. It consists of a few houses situated on a rivulet, here crossed by a temporary bridge. Further towards Kūndūz are swamps thickly overgrown with rushes. (*Moorcroft*).

ĀKSERĀE—Lat. 34° 45′, Long. 69° 16′, Elev.

A village in Kōh Dāman of Kābal, Afghānistān, 22 miles north of Kābal. It contains 200 houses of Tājaks, water from a stream. Burnes describes it as a flourishing place, and the inhabitants as engaged in the manufacture of grape jelly called "sheeru." It is frequently mentioned by Babur in his memoirs. (*Thornton—Leech—Burnes*).

ĀKSERĀE—

Vide Kūndūz river, which Elphinstone calls the Ākserāe river.

AKTAPEH—Lat. Long. Elev.

A village in Afghān-Turkistān, 10 miles on road west from Balkh to Herāt. It contains 150 houses and a fort in ruins; forage is plentiful, water from canals and watercourses. (*Palmer*).

ĀKTAPEH—Lat. 36° 10′, Long. 62° 31′, Elev.

A village in Afghānistān on the banks of the Khushk river, about 5 miles south from its confluence with the Mūrgāb. (*Thornton*).

ALA-KOH—Lat. Long. Elev.

A peak in Afghānistān on the range which throws out a spur running west to Ghaznī, and which is crossed by the Tang-i-Shēr on the Kābal road. (*Broadfoot*).

ALAMDĀR—Lat. Long. Elev.

A ruined tower on the right bank of the Helmand river, Afghānistān, near where it enters the Seistān Lake. It is constructed of earth, and must have been a fort of some consequence. (*Ferrier*).

ALAM SHĒR—Lat. Long. Elev.

A village in the valley of a tributary of the Kūram, (Afghānistān) which joins it from the north, 2 miles east of Mahamad Azim's fort, and 1 mile from its junction. It contains 2 mud forts and 200 houses belonging to the chief of all the Tūrīs, who lives here. It can muster 150 fighting men, Tūrīs. From it a road goes to the Zaemūsht country. (*Agha Abbas*).

ALKĀBĀD—Lat. 33° 24′, Long. 62° 18′, Elev.

A village in Herāt, Afghānistān, about 7 miles north of Sabzawār, and on left bank of Adraskand river. (*Thornton*).

ALĪ BĀGHĀN—Lat. 34° 20′, Long. 70° 34′, Elev. 1,911 ft.

A village in Jalālābād P., Afghānistān, 7 miles east of Jalālābād, 1 mile from right bank, Kābal river, situated off the road on some rising ground at the foot of the north spurs of the Sūfēd Kōh. It is inhabited by Samar Khēl Afghāns, whence it is sometimes called Samar Khēl. Plenty of grass, forage, and water is procurable, and there is good ground for encampment. The ridge immediately to the east of this village is called by Wood and Macgregor the Alī Bāghān range. Thornton calls it Sūrkh Diwār (which see) from the ruins of that name to the east, but I do not think the name is warranted. (*Wood—Garden—Hough—Havelock—Moorcroft*).

ALĪJĀH KALA—Lat. 33° 41′, Long. 68° 50′, Elev.

A village and fort in the Kharwar district, Afghānistān, 36 miles north-east of Ghaznī, 65 miles south of Kābal. Outram visited this fort in the hope of catching the murderer of Colonel Herring, who was reported to be hiding in it, but he was not found here. (*Outram*).

ALĪ KHĀN—Lat. Long. Elev.

A village and fort in the Kākar country, Afghānistān; it contains 100 houses of Zārkān Pāthāns. The water is from wells. It is 36 miles from Chotīalī towards Rāknī. (*Leech*).

ALĪKHĒL—Lat. Long. Elev. 7,565.

A village on right bank of a Keria branch of the Kūram river, Afghānistan, 37 miles north-west Kūram Fort, 152 miles, Kōhāt, and 31 miles south-east, Shūtar Gardan Pass, inhabited by Jajīs. It is a large village composed of some 50 enclosures, each in itself a little fort, the houses are of two stories, in the upper of which live the people, while their cattle are sheltered below. Through the midst of the village flows the Harī-āb. Very few provisions are obtainable, forage is scarce, but fuel abundant. A force would have to encamp on an elevated plateau upwards of a mile beyond the village and near the junction of the Keria and Hazārdarakht streams. Infantry and Cavalry arrive at it by a road through the village, which afterwards descends into and again ascends out of two very steep ravines, but guns would have to go down about half a mile, and come up the Hazārdarakht stream as far as the village of Shāmu

Khēl, opposite the encamping ground. Water here is from the Hazārdarakht stream. There is a road leading over the hills from Alī Khēl into the heart of the Mangal country, and it is much frequented by that tribe, who come over in bands to plunder by it. The principal crops raised in the Alī Khēl district are rice, wheat, maize, and millet, but only enough for the wants of the people. The gardens produce apples, pears, peaches, apricots and plums, but not in sufficient quantities for exportation. The village of Alī Khēl is called after the section of the Jājīs of that name, who, Agha Abbas says, have 5 forts, 200 houses, and 600 fighting men. (*Lumsden—Bellew—Agha Abbas*).

ALĪKHĒL—

A sub-division of the Būrhān branch of the great Ghilzāe clan. They are reckoned to number 8,000 families, a number which Elphinstone considers far too great, since they have little land except on the plain of Zūrmat, and even there are only half the population. Broadfoot says they inhabit the country between Gardēz and Kolālgū in Zūrmat. (*Elphinstone—Broadfoot.*)

ALĪKHĒL—

A section of the Orakzāes who inhabit the Sāmāna range, north of the village of Kāī in Mīrūrzāe. They number 2,500 fighting men, are Gār in politics and friends of the Kāī people. Cavagnari, however, says they are only "humsayehs" of the Orakzaes. (*Coke—Cavagnari.*)

ALĪKOZĀES—

A sept of the Dūrānī clan of Afghānistān. They number only 10,000 families, are mostly agricultural, and inhabit Zamīndāwar, being separated from the Alīzāes by the Helmand river. Ferrier divides this tribe into three branches, *viz.*, 1, Jālūzāe, 2, Melāzae and Sarkānī, and says they number 20,000 families. Yār Mahamad of Herāt was an Alīkozāe. The Alīkozāes, in the time of Ahmad Shāh, were bound to furnish 850 horsemen to his standard. They inhabit also a portion of the valley of the Tarnak river as far as Jaldak. It is much to be regretted that more is not recorded of this important tribe. (*Elphinstone—Ferrier—Rawlinson*).

ALĪ-MASJĪD—Lat. 34° 3′, Long. 71° 20′, Elev. 2,433.

A fort in the Khaebar Pass, 8 miles from its east entrance, 26 miles Pēshāwar, and 69 miles Jalālābād, so called from a small ruined mosque in its neighbourhood. It is situated on a conical hill, about 600 feet high, on the south of the Pass. It is about 150 feet long and 60 feet wide, and consists of two small forts, which are connected by a weak and dilapidated wall. The low oblong rock on which it stands is commanded by two hills of considerable eminence, of which one is to its south, and the other to its west. The width of the Pass here is 150 yards. Leech considers that it is situated at too great a height to be of much service in stopping a force passing below, while, at the same time, the steepness of the hill on which it is built, would be a great obstacle to the same force storming it, which would be absolutely necessary to secure the passage of the main body or baggage in safety. It is not supplied with water, and the garrison is obliged to descend to the hill below, or to a well between the fort and river; but Hough says, there is a covered passage leading down to it. The water also, though beautifully clear, is very unwholesome, from being impregnated with antimony; the spring rising from under a rock being composed of the sulphuret of that mineral, and it appears that all the

water in the neighbourhood is so impregnated. Moorcroft says, a tall, beetling crag rises on the right of the defile, which is nowhere more than 25 paces broad, and in some places it is not more than 6 or 7. When the British were using this Pass in 1839, there was a breast-work in the centre of the Pass below, and also on the hills opposite the fort. From the fort to where the camp of Lord Keane was, is considered by Hough the most important section of the Pass. The camp had to its front, south-west, some heights on which there was table-land. This table-land leads to the fort to the west. To the rear of the camp, north-east, was a detached hill on which there was a breast-work. To the south-east is a tower and a breast-work which command the main pass which led from the left of the camp in that direction. There is no cover for the garrison inside the fort, and the walls seldom withstand the casual showers of rain falling here. It is capable of containing a garrison of 500 men. From the badness of the water spoken of above, the mortality by sickness of the British detachments stationed here in 1839, was frightful, 2·43 dying out of 2,442 in 57 days.

When Colonel Wade attacked the fort on 25th July 1839, he advanced from Lālāchīna in two columns. The left column moved up on the range of hills, on which the fort is situated, near enough to throw shells into it, and to drive the enemy from a breast-work half a mile from the fort. The right column proceeded by the hills to the north, and dislodged the enemy from the tower and breast-works in this direction, though not without loss. The enemy then retreated to other breast-works nearer the fort, from which also they were driven. On the 26th they were driven from their remaining out-works, and on the 27th it was evacuated. The total loss in Colonel Wade's force was 150 killed and wounded. The garrison was composed of 500 Jazailchais and several hundred Khaebarīs. On the 16th November 1841, there was a garrison of 150 Yūsafzāes in it on behalf of the British, and it was attacked by 2,000 Khaebarīs. At the commencement a bastion was blown up by the explosion of some gunpowder, and about 16 of the garrison were killed and wounded. On the 18th the enemy succeeded in cutting the garrison from water, and made two or three assaults on the gate, but were repulsed with a loss of 30 dead. They were then bought off by Captain Mackeson. This officer is of opinion that nothing less than a complete regiment is sufficient to garrison the fort and hold the water. On the 15th January 1842, Colonel Moseley was sent from General Wilde's force at Pēshawar with 2,500 men to occupy it, he took insufficient provisions, held it till the 23rd, when, having only 400 lbs. of flour left, he evacuated it on the 24th, and retired with the loss of 32 killed, 148 wounded. When Sir George Pollock passed the Khaebar, a garrison was left in Alī Masjīd, and on the final evacuation of Afghānistān in November 1842, it was entirely destroyed. I do not know whether it has been re-built, but the Commissioner of Pēshawar could find out in a couple of days. Havelock thinks Alī Masjīd one of the most advantageous positions for the defence of the Pass (*vide* Khaebar). *(Leech—Wood—Moorcroft—Hough—Allen—Haveloch—Burnes—Masson—Mackeson—Moseley—Thornton—Durand)*.

ALINGAR—

A river in Afghānistān, which rises in the south slope of the Hindū Kūsh under the name of the Kao. After a course of about 70 miles, it joins the Shūnah at Tirgārī in the district of Lamghān, where it receives the

Najil or Alīshang river, and then takes the name of Alingār. After flowing for 8-10 miles further, through the abovementioned district, it joins the Kābal river some miles west of Jalālabad at Kergāh, 1 mile to the east of Mandarawar, and about 25 miles from the embouchure of the Kūnar. Though not deep, this river has a rapid current, and its bed is so full of loose boulders that it is always dangerous to cross. No year elapses that some accident does not happen in crossing it. The valley of the Alingār from Tirgārī is wide and spacious, and tends east, and is described as very fertile in grain. It is inhabited by Afghans, Ghilzaes, Arokīs, and Nīāzīs, is amply provided with small forts, but has no considerable village. (*Masson—Raverty*).

ALĪSHANG—

A river of Afghānistān which rises in the south slope of the Hindū Kūsh in the district of Nājil (situated to the north of the valley of Mīl), and after running about 60 miles through the Sīāhposh Kāfar country, almost parallel with, and but a few miles distant from, the Kao, joins that river at Tirgārī, whence the united stream is known as the Alingār. Though not a deep river, except after rain, it has a rapid current; and its bed is so full of loose boulders that it is always dangerous to cross; no year elapsing without some accident in doing so. The north limit of this valley is prominently marked by the high mountain Koh Karinj, extending from east to west along its entire length. The town of Alīshang is a small walled in place of about 400 houses, but has nothing remarkable in its appearance. The inhabitants are reputed for their quarrelsome disposition, and there is a saying current in Lughman referring to them, and the people of Chārbāgh, *viz.*, Chārbāgh Ding-Dāng, Alishang, Jang-Gang. About 8 miles south-west of Alīshang is Saloh Rānā Kōt, where there is a spring from which it is asserted that fragments of rubies are ejected, and that parcels of them have been collected and sold to the drug compounders of Kābal. The valley of Alīshang is chiefly inhabited by converted Kāfars or Nīmchās. (*Raverty—Masson—Leech—Elphinstone*).

ALĪ SHĒR KHĒL—Lat. , Long. , Elev.

A village in Panāh district, Ghilzāe country, Afghānistān, inhabited by Andar Ghilzāes. The surrounding country is exceedingly bare, and is a series of low swells and hollows. (*Broadfoot*).

ALĪTAGH—Lat. , Long. , Elev.

A valley in the Ghilzāe country, Afghānistān, to the east of Margha, and inhabited by Shamalzāe Tokhīs. (*Broadfoot*).

ALĪZĀE—

A large tribe of Dūrānīs, (Panjpao branch) in Afghānistān, who inhabit Zanīndāwar, and are mostly agricultural in their habits. Their numbers are rated at 15,000 families. Ferrier states, they number only 10,000 families, and are divided into Hasnzāe, Alekzāe, Guerazāe. It is much to be regretted that no more is recorded of this important tribe. (*Elphinstone—Ferrier*).

ALĪZĀE—Lat. 30° 40′, Long. 66° 50′, Elev.

A large village in Pēshīn valley, Afghānistān, 40 miles north of Qwetta. Water and supplies are very abundant. From this village, which was one of the halting places of the Bombay Column going from Ghaznī to Qwetta, there are two roads to the Tōba Ghāt, the right hand one leads to the bed of the river which descends from that pass, and is the most suitable for guns. (*Campbell*).

ALĪZĀE—Lat. , Long. , Elev.

A village in the Kūram valley, Afghānistān, about 6 miles west of Mahamad Azim's fort, and 1 mile south of the road to Pēwar. It is said to contain 300 houses of Bangash, and to be able to muster 280 fighting men. (*Agha Abbass*).

ALMAL—Lat. , Long. , Elev.

A village in Afghān-Tūrkistān, 20 miles, Māemana, on Herāt road. It consists of 5 small forts containing 500 houses and tents, well peopled. There is a weekly fair here. (*Palmer*).

AL-TIMŪR—Lat. 33° 57′, Long. 69° 35′, Elev.

A village in Afghānistān in the Lōgar valley. It is said to be large and inhabited by Kazlbāsh. Lumsden says—There is a cross-road from Hisārak to Kūram striking off in a south-east direction, passing through Altimūr, crossing the water-shed line of the Lōgar and Kūram rivers into the Zūrmat valley, thence through the Mangal village of Kasūr, two kos above the junction of the Harī-āb with the Kūram; but this route is reported difficult, and little frequented, owing to the predatory habits of the tribes through whose country it passes. (*H. B. Lumsden—Thornton*).

ALŪDĀNĪ—

A mountainous district in Afghānistān lying beyond the ridge of Karya Yūsaf, west of Ghaznī and the Jarmatū valley. It is inhabited by Hazāras. (*Broadfoot*).

ALVAR—Lat. , Long. , Elev.

A village in Afghānistān about 30 miles north-east of Herāt. There are ruins of an old fort here.

AMĀRĀ KHĒL—Lat. , Long. , Elev.

A village in Nangnahar, Jalālābād, Afghānistān, south of Bālābāgh. There are several topes here, which Moorcroft examined. (*Moorcroft*).

AMBAR—Lat. , Long. , Elev.

A range of mountains mentioned by Connolly as bounding the valley of Qwetta on the east. (*Connolly*).

AMBAR—Lat. 29° 51′, Long. 70° 12′.

A village in Afghānistān on a route from the Derajat by the Bozdār country to Kandahār. (*Thornton*).

ĀMBĀR KHĀNA—Lat. , Long. , Elev.

A village in Afghānistān, 28 miles east Jalālābād, on the right bank Kābal river north of the Mārkoh. There is a road thence to Jalālābad which is usually followed by caravans as being safer. (*Wood*).

AMĪR KALĀ—Lat. , Long. , Elev.

A village in Afghānistān, on the left bank of Lōgar river, 46 miles north-east from Ghaznī, 69 miles Kābal. It consists of three forts which completely cross the valley, one of these is built in the form of an octagonal bastion loopholed for musketry: if occupied, and the enemy at the same time holding the hills which run down from each side, it would be a very defensible position. There is no ground here or anywhere within three miles extensive enough for the encampment of any number of men; provisions might be collected from the villages, as well as chopped straw for horses. Grazing for camels and fuel are very scarce. Water from the Lōgar. (*H. B. Lumsden*).

AMĪSOZ—Lat. , Long. , Elev.

A village in Kāfaristān, towards the Kūnar frontier, said to contain 1,000 houses, and to be situated on the edge of a table-land at the extremity of a valley. (*Masson*).

AMLKŌT—Lat. , Long. , Elev.

A village in Kūram, Afghānistān, situated on the edge of the "Karewah" land on the left bank of the river, about 6 miles below Mahamad Azim's fort. (*H. B. Lumsden*).

AMRĀN MOUNTAINS—

(See Khôjeh Amrān.)

AMŪ MAHAMAD—Lat. 32° 8′, Long. 67° 45′. , Elev.

A village in Afghānistān, 25 miles south of Lake Āb-istāda in the country of the Tokhī Ghilzāes. (*Thornton*).

ANAMA—Lat. , Long. , Elev.

A village in the Panjshēr valley, Afghānistān, 4½ miles from Gūlbahar. It contains a fort and 300 houses of Tājaks, who are quiet people. (*Leech*).

ANĀ DARA—Lat. , Long. , Elev.

A Pass leading to the east from the valley of Shāl to the Kākar country, by which robbers of that tribe used to carry off camels, *etc.*, from the the British force encamped at Qwetta in 1839-40. It was the scene of several skirmishes between our troops and the Kākars. Cureton, who appears to have gone further than any one, describes the valley beyond as beautiful, being embellished with fruit trees, and enlivened by springs of pellucid water gushing from the mountain sides. I take this to be the valley called Hunna by Elphinstone. (*Havelock—Cureton*).

ANĀR-DARA—

A village in Afghānistān, situate on a rivulet which forms one of the head waters of the Farah-rūd, 60 miles south of Herāt, 21 miles north-east of Farah, and 18 miles south of Sabzawār. It is built in a valley, half a mile wide, between lofty, bare rocks. At the base of the rocks, on one side are the houses, and on the opposite side are gardens full of apricot, mulberry, peach, apple, pear, and other fruit trees. It receives its name from Anār, a pomegranate, which fruit is grown in great abundance and of good quality here, in a succession of orchards which fringe the margin of the stream leading from the spring to the south opening of the chasm where the water disappears. Although on either bank are well-kept gardens, to the right and left rise the precipitous sides of the chasm in lofty mountains of limestone. The entire length of the chasm, from north to south, may be a mile, and midway, on the right, in a nook, is nestled the village of Anārdara, containing some 1,000 houses. It is said that a Russian mission, under Khanikoff, visited this place while surveying in the vicinity. It is inhabited chiefly by Tājaks, who perform much of the carrying trade between Herāt and Kandahār. The site is capitally chosen for the purpose, being easy of defence, and surrounded by extensive pasturage and centrally placed for supplies of grain from Farah and Sabzwār. The Tājaks here cultivate hardly any land themselves, but according as the harvest is bountiful at Fārah or Sābzwār, import grain. It is said to be the capital of the Nūrzāe country (?) (*Christie—Pelly*).

ANDARA—Lat. , Long. , Elev.

A defile at the entrance of the Lataband Pass from Kūndūz to Badakhshān. (*Wood*).

ANDKHŪĪ—Lat. 36° 54′, Long. 35° 23′, Elev.

A town in Afghān-Tūrkistān, 100 miles west of Balkh, 18 miles north-west of Shibrghān, 60 miles north-north-east of Maemana. It contains about 2,000 houses which form the city, and about 3,000 tents, which are either in its environs or scattered over the oasis in the desert. The number of inhabitants is estimated at 15,000. They are, says Vambery, principally Tūrkmans of the tribe Alieli intermixed with Ūzbaks and a few Tājaks. Ferrier, however, says three-fourths of the population are of the Persiān tribe of Afshārs, and in this Burnes agrees with him, and says that they were established there by Shah Abbas. The remaining fourth are Ūzbaks. Andkhūī is situated on a stream, which, flowing north from the mountains, passes Maemana, and is lost in the desert before it reaches the Oxus. In summer, a stranger finds the water of this stream, to the execrable taste of which the inhabitants are accustomed, quite undrinkable, and though it generates no worms like that of Bokhāra, it is said to produce many other evil consequences. The climate, too, is in bad repute, a Persian verse saying of it—"Andkhūī has bitter salt water, scorching sand, venomous flies, and even scorpions. Vomit it out, for it is the picture of a real hell."

Vambery says it is astonishing what a quantity of fruit, corn, and rice is raised in this desert-like neighbourhood. It is said to have been formerly more flourishing, and to have had a population of 50,000. The inhabitants used to carry on an important trade with Persia in the fine black sheepskins known to us as Astrakhan wool, and it even seriously rivalled Bokhara, where this article is produced in first-rate quality. The camels of Andkhūī are the most in request throughout Tūrkistān, particularly a kind called Ver, distinguished by abundant hair streaming down the neck and breast, a slim, slender figure, and extraordinary strength. These have become scarce, as many of the inhabitants have either emigrated or perished.

Andkhūī is one of the stations of custom in Afghān-Tūrkistān. There seems to be no fixed scale of duty, which is levied pretty much according to the pleasure or word of the Khān. Leech says the Andkhūis were formerly Shīahs, but are now Sūnīs, and Vambery testifies to the laxness of their religious feeling. Every one here does as he thinks fit, and even the most atrocious crime can be compounded for a present, and consequently they look on Bokhāra as a model of justice, piety and earthly grandeur. It was at Andkhūi that Mr. Moorcroft died. He had gone there to effect some purchases of horses, but was attacked with fever and died.

Formerly, Andkhūī formed a separate khānāte, but lying on the road to Herāt and Bokhāra, it is more exposed than the other khānātes of Maemana and Shibrghān. Up to 1840 it is said to have been tolerably flourishing; it was then subject to Bokhāra, and was compelled to oppose the victorious march upon the Oxus of Yār Mahamad of Herāt who besieged it for four months, and at last took it by storm. The city was then plundered and destroyed, and all who could not fly were massacred. A strong Afghān garrison was left in it, but on the death of Yār Mahamad in 1853, Andkhūī again became independent. However early in 1855, it submitted to Mahamad Afzal Khān, governor of Balkh.

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Herāt in 1857, Ghazanfir Khan, the ex-chief of Andkhūī, again joined Hakīm Khan of Shibrghān and defeated Valī Mahamad Khān at Shibrghān. In 1859, Ghazanfir Khān went to Takhtapūl and again tendered his submission and received a dress of honor. Shortly after this the Mīr of Maemana invited the chief of Andkhūī to join him in an attack on the Afghāns, but Ghazanfir refusing, was himself attacked by the Mīr and suffered considerable damage. From this time Andkhūī remained under Afghān rule, Ghazanfir being now settled as governor by Shēr Ali Khan.

The force usually maintained at Andkhūī is 1,800 horse and 600 foot, which in case of need can be trebled in 24 hours. (*Vambery—Ferrier—Burnes—Wheeler*).

ANDARS—

A section of the Būrhān division of Ghilzāes who inhabit the districts of Shilgarh, Dehsae, part of Zūrmat, Panah and Mūkar. Elphinstone estimates them at 12,000 families.

They are regarded as the most expert 'karez'-diggers in the country, and are consequently usually entrusted with their construction. (*Elphinstone—Masson—Broadfoot—Campbell*).

ANGHORIAN—Lat. 31° 31′, Long. 65° 28′, Elev.

A village in Afghānistān, 8 miles south, Kandahār, on right bank Tarnak river on the direct road to Kalāt. (*Thornton*).

ANJIRAK—Lat. 35° 35′, Long. 64° 10′, Elev.

A village in Maemana, Afghān-Tūrkistan, on road from Maemana to Herāt by Kala Nao. (*Thornton*).

ANJŪMĀN—Lat. , Long. , Elev.

A village of 200 houses of Tājaks mentioned by Leech; apparently in the Panjshēr valley somewhere near Pūrīān. He says there are roads from it to Badakhshān and Kāfaristān. I cannot identify this place.

ARABS OF JALĀLĀBĀD—

In the Jalālabād district there is a small colony of Arabs, who suppose they came to it with Timūrlang about four and a half centuries ago. They speak no language but Persian, and apparently have lost all traces of their national character, save that they are courageous and somewhat given to nomadic habits. They form 12 clans, *viz.*:—

Bahlōlī.	Shūtarī.
Kūram Khēl.	Deh Nazr.
Wahteytī.	Deh Daolat.
Jamūlī.	Deh Jānī.
Zangūī.	Irākī.

These chiefly reside in Besūt and Kūnar. The chief is of the Bahlōlī clan. This is a well conducted industrious tribe, given to both pastoral and agricultural pursuits, and in the time of the monarchy furnished 100 horsemen. An ancestress of the chief of this tribe was married to Ahmad Shāh Dūrānī, and was the mother of his son Timūr Shāh.

These Arabs have also colonized in Bajāwar, Pēshawar and Paghmān. (*MacGregor*).

ARANG—Lat. , Long. , Elev.

A village in Kāfaristān towards the Kūnar frontier said to have 3,000 houses. (*Masson*).

ARCHAGOUR PASS—Lat. , Long. , Elev.

A Pass leading into Kāfaristān from Deh Pūrīān at the head of the Panjshēr valley. Archagour is also the name of a fort in Kāfaristān having 18 towers. (*Leech*).

ARGANJIKA—Lat. , Long. , Elev.

An iron mine in Badkhshān in the neighbourhood of the village of Khaerābād. (*Wood*).

ARGHANA—Lat. , Long. , Elev.

A Pass in Afghānistān over a north spur of the Hindū Kūsh on the road between Khūlm and Kūndūz. From its summit there is a fine view of the plain of Kūndūz. (*Moorcroft*).

ARGHĒSĀN—Lat. , Long. , Elev.

A river of Afghānistān, which rises in the Gharāibī Pass in the Sūlimān Range, and flowing west, joins the Dorī river near Khūshāb, 7 miles from Kandahār. Nothing is known of this river. Elphinstone says there is a district of this name taken from the river, which lies to the north of Margha. It is of tolerable fertility between high hills. It is full of tamarisks, is partially cultivated and contains a considerable number of forts belonging to the Bārakzāes, but by far the greater number of inhabitants are pastoral. It ends to the east in a range of hills which separate it from a high plain still inhabited by Dūrānīs and watered by the upper course of the Arghēsān and by the Saleh Yesūn, from which the country receives its name. The columns of the Bombay Force, which passed through this country, must have crossed this stream near its source. Creed, who surveyed the easternmost of the routes taken by the Force, calls the stream rising near the Gharāibī Pass, the Kewaz Nala, but says nothing of it, from which we must infer that at that point it was of small and insignificant volume. Campbell who followed the west road, mentions having come across at 160 miles from Ghaznī a stream called the Sūrkhāb, which is probably one of the branches of the Arghēsān, here confined between high hills.

Lumsden says it is joined at 45 miles east Kandahār by the Lora river which comes down from Mūkūr.

The road from Kandahār to the Gomal meets the Arghēsān at Jandar, 35 miles from Kandahār, and then goes up its banks for 20 miles to the foot of the Sargaz Kotal, which appears to divide two branches of the river, for after crossing this it again reaches the bed of the Arghēsān, along which it continues to the Ghwarza Kotal for 30 miles, where it leaves it and crosses this Pass and then goes on to the Gharāibī Pass, without any more hills. I incline to the belief that continuing along the Ārghēsān river bed would take one to the Gharaībī Pass without crossing any hills, though of course the regular road may cross spurs of the bounding ranges on either side. (*Elphinstone—Campbell—Creed—Lumsden*).

ARGANDĀB—Lat. Long. Elev.

A river of Afghānistān, which is believed to rise in the roots of the Paghmān and Gūlkoh ranges, north-west of Ghaznī, and flowing south-west Kandahār to fall into the Helmand about 20 miles below Girishk. It is probably formed of two or more branches at its head, as Broadfoot mentions two valleys west of Ghaznī, *viz.*, Jarmatū and Alūdānī. In the whole upper part of its course its banks are inhabited by Hazāras, then the Ghilzāes intervene for a short space, and lastly, in Darāwat, are the Alīzāes.

Of its upper course nothing is known. From Darāwat to its junction with the Helmand, it fertilises a rich and very populous valley, and from it many canals are taken for irrigation. Sanders, who crossed it in July, to the west of Kandahār, says at this time it does not exceed 2¼ feet in depth, and is easily fordable. The best ford for guns, however, is about ¾ mile below the road, the 18-Pounders which were sent to Girishk in May 1839 crossed by this ford. In times of flood, and whenever its water exceeds 3 feet in depth, it is a serious obstacle to travellers, on account of its great velocity, but it never remains at this height for more than a day or two at a time, and is generally everywhere fordable. The stream in July is about 40 yards wide. Ferrier says he crossed it 1½ hour from Kandahār. The bed was nearly dry, and contained only a few pools of water in the deepest parts, for all that the heat had left was consumed in artificial irrigation.

The uses of this river is almost entirely for irrigation, though some wood is floated down it occasionally. It is a rapid river, and it is probable its source cannot be less than 8,500 feet in elevation, while at its junction with the Helmand it is probably not more than 2,000. Its length is not less than 350 miles, thus giving it a fall of about 18 feet in the mile. About 30 miles below Kandahār it is joined by the Tarnak, which is the only tributary of any importance of which we have any knowledge. (*Irwin—Macartney—Elphinstone—Havelock—Masson—Ferrier—Griffiths—Connolly—Todd—Sanders—Hough—Court—Broadfoot*).

ARGANDEH—Lat. Long. Elev. 7,628.

A village in Afghānistān, 14 miles south of Kābal. Here in 1839, Dost Mahamad abandoned his artillery, consisting of 28 guns, to the British Army advancing on Kābal. (*Masson—Hough—Havelock—Campbell—Kennedy*).

ARGŪR—Lat. Long. Elev.

A village in Badakhshān, west of Faezabād. It is situated in a beautiful plain. (*Wood.*)

ARODA—Lat. Long. Elev.

A village in Alīshang valley, Afghānistān, left bank of that river, 58 miles from Jalālabad on road to Farajghān, from which it is 65 miles south. It has 70 houses of Sāfīs. (*Leech*).

ARŌKĪS—

A tribe mentioned by Masson as inhabiting the valley of Alingar, Afghānistān. He gives no information regarding them beyond their name. (*Masson.*)

ARUMBĪ KARĒZ—Lat. Long. Elev.

A village in the Pēshīn valley, Afghanistān, 47 miles of Qwetta, 98 miles from Kandahār, close to Maezal, and 4 miles from Kohjak Pass. Water is obtained from stream which runs past, and camel forage is procurable, and some tamarisk for fuel. (*Garden*).

ARZBĒGHĪ—Lat. Long. Elev.

A walled village in Afghānistān about 60 miles south-east Ghaznī on the road to the Ābistāda lake. (*Campbell*).

ARZBĒGHĪ—Lat. Long. Elev.

A village in Afghānistān near Ghōjan, — miles on the road from Ghaznī. There is a Karez here, the water of which, though not bad, is devoid of the fresh taste of pure water, and has instead a slightly insipid flavour, as if it held in solution a small quantity of nitre. (*Bellew*).

ASHĀWĀ—Lat. Long. Elev.

A village in Ghōrband valley, Afghānistān, 3½ miles east from the Dāhan-i-Kaoshān or mouth of the Kaoshān Pass over the Hindū Kūsh. It is inhabited by 100 Syads who lead peaceable lives. (*Leech*).

ĀSHAK MĀSHAK—

A name given to that portion of the snowy range of Hindū Kūsh, south of Kūndūz, which forms the east watershed of the Kūndūz river. (*Wood*).

ASHLAN—Lat. Long. Elev.

A village in Afghānistān on left bank Ghaznī river, about 20 miles north of the Āb-Istāda lake. There are two forts here and 20 families of Ghilzāes. The Ghaznī river here flows sluggishly between steep banks, and the country round is completely void of brush-wood and salt. No supplies are obtainable here. (*Broadfoot*).

ASHPIN—

A tribe of Kāfars. See Kāfaristān. (*Raverty*).

ASHRĪT—Lat. Long. Elev.

A village in the valley of Chitrāl, Afghānistan, north of Pūrit and east of Drūsh. (*Raverty*).

ASKIN—

A tribe of Kāfars. See Kāfaristān. (*Raverty*).

ASKŪKĀNĀ—Lat. Long. Elev.

A village in Afghānistān, 20 miles west Kandahār, it is situated in a thinly cultivated plain.

ASMĀR—Lat. Long. Elev.

A village in Kūnar valley, Afghānistan, on left bank of the river about 50 miles north-east Jalālābād. It is a large place and has a fort. A river from the direction of Bajāwar joins the Kūnar at this point, up to which that river is navigable for rafts. (*Irwin—Mahomed Ameen*).

ASĪA HAZĀRA—Lat. 30°2′, Long. 66°33′, Elev. 5114 ft.

A halting place in Afghānistān, 12 miles from Kalāt-i-Ghilzāe towards Kandahār, from which it is 72 miles. There is no village here, and no supplies are procurable, but grass, water, camel forage, and fuel are.

There is a water-mill here. Neil Campbell calls it Azīrī chakī and Bellew Assia-i-tūt.

The camping ground is close to the right bank of the Tarnak. A road runs off to the right from this place, which is the boundary between the Ghilzāes and Dūrānīs, the Ghilzāe tolls being taken here. (*Hough—Campbell—Bellew*).

ATAK—Lat. Long. Elev.

A village Jamrūd, district Afghānistān, 46 miles south south-west Ghaznī, and 25 miles north-west lake Ābistāda. Supplies are not very abundant. Atak and the hamlets belonging to it are inhabited by Popalzāe Dūrānīs. (*N. Campbell.*)

ATCHAKZAES—

A tribe of Zīrak Dūrānī Afghāns, who inhabit the ranges of Khōjeh Amrān (principally its north slopes), from the Lora river to the Kadanae. The Atchakzaes are entirely nomadic in their habits, and their small black tents are their homes, which, during the winter months, are found sprinkled about the foot of the Kohjak and Ghwāza hills, and over the sandy tracts below Rōzanī and Takhtapūl?

About "Naoroz" (21st March), they move up and graze their large herds of camels, &c., in the Kōhjak and Mandrak daras, remaining three or four weeks, and move gradually upwards with the melting snows, reaching the higher altitudes of the Tōbā mountains, shortly after the appearance of spring, when they scatter over the face of the country each to his own allotted locality, a sufficient number of the tribe having been left below to collect and secure the spring harvest. They thus contrive to obtain two crops yearly, one from the plains, and the other on the mountains.

The Tōbā range is described by them as blest with the most salubrious of climates; water from springs is abundant everywhere, and the Tashrūbat stream, which irrigates the Kākar country, has its sources near Tōbā. In the summer months cattle are said to thrive wonderfully on a sort of flowering grass called by the people "Kamala," but says Lumsden to take an Affghān's account of his own home and tribe, as entirely correct, would be to describe the former as a paradise, and the latter as all angels, with a frequent dash of the devil about them. However, Dr. Kennedy, who accompained the Bombay column, when they traversed a portion of this tract in 1839, says: "A more rugged, or a more desolate, region can hardly be imagined than the district through which we toiled our painful way betwixt the 12th and 26th October, range after range of the rudest mountains were to be ascended and descended; and the only road was the pebbly or rocky bed of some mountain torrent traced up to its source, and a similar descent on the opposite side."

The above account was written at a season when the Atchakzaes had removed to the lower lands, and "the small collection of huts at Tōbā is no criterion of a population who live entirely in tents."

It was to the sanitarium of Tōbā that Āhmad Shāh Abdālī, the founder of the Dūrānī dynasty, resorted in 1773 to escape the summer heat of Kandahār, and there died.

The Atchakzaes state that they can muster 14,800 families, and are divided into the two great factions of Bahadūrzāe and Gajanzāe, which are again respectively subdivided as follows:—

Bahadūrzāes 7,700 *tents.*

Divisions.	Inhabit.	Tents.	Divisions.	Inhabit.	Tents.
Ghabezāe...	Rez* ...	500	Bakarzāe ...	Peshīn ...	200
Kakuzāe ...	Arambeh...	5,000	Ishdanizāe	Ditto ...	200
Shamuzāe	Rez ...	1,000	Kakozāe ...	Takhtapur	300
Famzāe ...	Iscanfan...	500		Tents ...	7,700

The Gajanzāes muster 7,100 *tents, as follows:—*

Divisions.	Inhabit.	Tents.	Divisions.	Inhabit.	Tents.
Ahmadzae	Dad ...	1,000	Sulimanzāe	Ditto	200
Ashezāe ...	Kohjak Mandak	500	Abdūlāzāe	Rabta ...	200
Būrhanzāe	Peshin	200	Bazamzāe	N. of Kohjak	300
Shamakzāe	Kohjak ...	200	Alozāe ...	Ditto	400
Malizāe ...	Rez ...	200	Julizāe ...	Dad ...	100
Kāmilzāe...	Rez ...	200	Mushkizāe	Pēshīn ...	200
Adazāe ...	Rez ...	300	Badizāe ...	Zingili and Pēshīn	500
Adrakzāe...	North slopes Kohjak	300	Badizāe ...	Shōrawakbāndi	200
Harūzāe ...	Joi Barkhodar	300	Malozāe ...	Roghani hills	100
Malikzāe...	Ditto	200	Ahmadzāe	Jhwaga	200
Lalizāe ...	Ditto	200	Shakrzāe	Kohjak.	300
Mapizāe ...	Kadnī ...	300	Usmanzāe	Ditto ...	200
Hūsenzāe	Takhtapur	300			

* The Rez mentioned above is the hilly and desert tract between the Dori and Lora streams, and country east of the latter, north of the Kohjeh Amran range.

The Atchakzāes are nearly all shepherds, and though they cultivate a little land, it is not on that they depend for subsistence.

Their flocks are kept in the Khojeh Amran and high country of Toba, and their herds of camels in the sandy tract, north-east of Shōrawak. They have also many horses. No traveller can enter their country without being plundered, and Havelock says they played their part of robbers well when the army of the Indus passed through their territory. Their dress is the same as other Dūrānīs, but in winter they wear warmer stuffs. They wear their clothes unchanged for months, their beards unclipped, and their hair long and shaggy. They are very large and strong men. Their manners are rough and barbarous, but they are not quarrelsome amongst themselves. They are not hospitable. They have no mosques and seldom pray or trouble themselves about religion. All tribes are loud in their complaints against them. This is Elphinstone's account of them, and how true it is will be seen from a study of their treatment of Masson. They are, however, said to be excellent soldiers, and their conduct in General England's fight at Haekalzāe, which was very gallant, supports this opinion. Stacy frankly says, "we were fairly beaten." A party of their cavalry charged a square of infantry, and many were bayonetted close outside the squares, and it was acknowledged their conduct could hardly be surpassed; they fought with all the fury of zealots determined to conquer or to perish. A corps of Atchakzaes was raised during the Afghan campaign in 1839 at Kala-Abdūla by Lieutenant Bosanquet, which Hough calls a "useful body." It was afterwards disbanded.

ATKĀN—Lat. Long. Elev.

A halting place, Afghānistān, about 100 miles south Ghaznī on the road to the Kūndar valley. The water here is brackish from well. *(Lumsden).*

ATLAH—Lat. 25° 12′, Long. 70° 2′, Elev.

A village in Afghānistān, 28 miles north-east of Ghaznī. *(Thornton).*

AUGŪ—Lat. 32° 17′, Long. 67° 48′, Elev.

A village in Afghānistān, 18 miles south Āb-istāda. *(Thornton).*

AVO—Lat. Long. Elev.

A large village in Chitrāl valley, Afghānistān, on left bank of the river, about 120 miles above the t. of Chitrāl. There is a road thence to Miragrām and Shagram village on the Badakhshān road. *(Mahomed Ameen).*

AWCHIRI—Lat. Long. Elev.

A river in Afghānistān which rises in the mountains, north of the d. of Panjkōra, Lat. 35° 45′, Long. 72° 33′, and after a south-west course of about 40 miles joins the Swāt river in Lat. 35° 30′, Long. 72° 1′. (*Thornton*).

AWNAI—Lat. Long. Elev.

A gorge in the Tak-kī-zam, Mahsūd Vazīrī hills, Afghānistān, about 4 miles above Shingikot. General Chamberlain in his advance on Kanīgūram in 1860 expected to be attacked here, but as it is one of the easiest in the whole defile, the Vazīris changed their minds and awaited his attack at the Barāra Tangī. (*Chamberlain*).

AZDHA—

A rock in the valley of the head waters of the Lōgar river, Hazārajāt, Afghānistān, which from its being supposed to be the petrified remains of a dragon slain by Hazrat Ali, is held in great reverence by the Hazāras, and also in a lesser degree by other Mahamadans. It is geologically speaking of volcanic formation and a long projected mass of rock about

170 yards in length; the main body is in form, the half of a cylinder of a white friable stone: on its summit is an inferior projection through the centre of which is a fissure of about two feet deep and 5 or 6 inches in breadth, from which exhales a strong sulphurous odour from the presence of that mineral within it. This part of the rock is assumed to have been the mouth of the monster. In the superior part of the projection which is supposed to represent the head of the dragon, there are numerous small springs on the east face which trickle down in small lucid current having a remarkable effect from rippling over a surface of variously colored red, yellow, and white rock, and exhibiting a waxy appearance. The water of these springs is tepid and of a mixed saline and sulphurous flavor. They are supposed to exude from the Azdha's brain. On the back of what is called the head are a number of small cones from the apices of which tepid springs bubble forth. These cones are of the same description of white friable porous stones, but singular from being as it were scaled over, and this character prevails over the greater portion of the Azdha. On one side of the head large cavities have been made, the powdery white there found being carried away by visitors; extraordinary efficacy in various diseases being imputed to it. The vivid red rock which is found about the head is supposed to be tinged with the blood of the dragon. Beneath the numerous springs on the east face occur large quantities of an acrid crystalline substance resembling saline ammoniac which it is said occurs in some of the neighbouring hills in vast quantities: lead is also one of the products of the hills near this place. Near the north-west extremity of the dragon of Besūt in high ground is a shrine. Here are shown the impressions on a mass of black rock said to denote the spot where Hazrat Ali stood when with his arrows he destroyed the sleeping dragon, the impressions being those of the hoofs of his famous charger Daldal. At the entrance is also a stone with some other impressions, and over the door is an inscription on black stone in Persian to the effect that the building was erected nearly 200 years ago. (*Masson*).

B.

BĀBĀ HĀJĪ—Lat. 31° 39′. Long. 64° 13′. Elev.

A village in Afghānistān, 12 miles south-west of Girishk. *(Thornton)*.

BĀBĀ KĀRĀ—Lat. 35° 16′. Long. 71° 29′. Elev.

A village in Afghānistān, on a branch of the Lūndae River. *(Thornton)*.

BĀBĀR BĀDSHĀH—Lat. Long. Elev.

The tomb of the King Bābar near Kābal Afghānistān. Masson says of it:—"Of the shrines in the vicinity of Kabul, that of the Emperor Babār best repays a visit. It is attractive from the recollections we carry with us, and the reveries to which they give rise. It is equally so from the romantic situation of the spot, its picturesque aspect, and from the extensive and beautiful

view it commands. The tomb of the great monarch is accompanied by many monuments of similar nature, commemorative of his relatives, and they are surrounded by an enclosure of white marble, curiously and elegantly carved. A few 'arghawan' trees, in the early spring putting forth their splendid red blossoms, flourish, as it were, negligently, about the structure. The tombs, for the truth must be told, are the objects of least attention in these degenerate days. No person superintends them, and great liberty has been taken with the stones employed in the enclosing walls. Behind, or west of the tombs, is a handsome 'masjīd,' also of marble, over which is a long Persian inscription, recording the cause and date of its erection. The latter was subsequent to the decease of Bābar. Again, behind the mosque, is the large and venerable grove, which constitutes the glory of the locality. The ground is laid out in a succession of terraces, elevated the one above the other, and connected in the centre by flights of ascending steps. At each flight of steps is a plot of plane-trees, and to the left of the superior flight is a very magnificent group of the same trees, surrounding as they overshadow a tank, or reservoir of water. The principal road leads from west to east, up the steps, and had formerly on either side lines of cypress trees, a few of which only remain. Canals of water, derived from the upper tank, were conducted parallel to the course of the road, the water falling in cascades over the descents of the several terraces. This tank is filled by a canal, noted by Babar himself.

On Friday, the Sabbatical day of Mahamedans, in the vernal season, a fair is regularly instituted here. Shops are arranged, where provisions and delicacies may be procured, and crowds flock to Bābar Bādshāh to greet the welcome return of spring. On the day following the females of the city resort to the umbrageous groves, and divert themselves by dancing to the soft tones of the lyre and tambourine, and by swinging. On other days, it is no uncommon circumstance for families to make festive excursions to Bābar Bādshāh. The place is peculiarly fitted for social enjoyment, and nothing can surpass the beauty of the landscape and the purity of atmosphere. Its situation is likewise admirably opposite, being without the city, yet conveniently near. Parties from the western parts of the city pass through the opening leading into Chār Dēh. From the eastern parts and the Bāla Hisār, it may be more speedily reached by crossing the ridge Koh Takht Shāh by the pass of Kheddar, which descends nearly upon it? *(Masson)*.

BĀBAR KĀ CHĀ—Lat. 31° 23'. Long. 67° 25'. Elev.

A halting place at some wells on the road from Ghaznī to Shāl, 80 miles south-south-west of Lake Ābistāda. The wells are said to have been made by Bābar. (*Thornton*).

BĀBAR KĀ KALA—Lat. 31°34'. Long. 67° 56'. Elev.

A village in Afghānistān. The roads from Ghaznī to Shāl and from Kandahār to Derā Ishmāil Khān meet here. *(Thornton)*.

BĀBĀ TANGĪ—Lat. Long. Elev.

A village in Vākhān, Badakhshān, 12 miles above Kala Panj. *(Md. Ameen)*.

BĀBĀ VALĪ—Lat. Long. Elev.

A village and a low pass in Afghānistān, 5 miles (north-west) Kandahār, on the left bank of the Argandāb. Here on the 25th March 1842 an action was fought between a portion of the Kandahar force under Colonel Wymer and the army of Prince Saftar Jang, in which the latter was defeated with

considerable loss. Lieutenant Turner, of the artillery, contributed greatly to this victory by the admirable practice of his guns, and the conduct of the cavalry under Lieutenants Travers and Chamberlain was very gallant against overpowering numbers. Both these last named officers were wounded. On our side the loss was 3 killed, 39 wounded. On the 29th May 1842, the rebels under Aktar Khān again assembled near Kandahār, but were immediately attacked by General Nott and driven with great loss through the pass and over the Argandāb with a loss of 53 killed and wounded on the British side. (*Wymer—Nott*).

BABAR—Lat. Long. Elev.

A village in Afghānistān, about 5 miles west of the Shūtar Gardan Pass on the road from Kūram to Ghaznī. It is a small village inhabited by Ghilzāes. (*P. S. Lumsden*).

BABDA—Lat. Long. Elev.

A village in the Swāt valley, Afghānistān, containing 400 houses. (*Aleemoola*).

BABIEN—Lat. Long. Elev.

A village in the Jājī country in Afghānistān on the road from Kūram to Ghaznī. (*P. S. Lumsden*).

BABĪS—

A tribe of Afghāns who carry on most of the commercial transactions of Kandahār. (*Davis*).

BABAR—Lat. Long. Elev.

A barren plain north of Farah in Afghānistān on the road to Sabzawār. (*E. Connolly*).

BABŪS—Lat. Long. Elev.

A village in the Logar valley, Afghānistān, 32 miles south of Kābal. (*Outram*).

BADAKHSHĀN—

A province of Afghānistān, bounded north by the crest of the spur of the Hindū Kūsh (called by Wood the Khoja Mahamad range), which divides the drainage of the Oxus from that of the Kōkcha, from its end at Jān Kala to the Oxus opposite the ruby mines, whence the boundary appears to be the Oxus and the stream which comes west from the Ishtarak Pass to Chitrāl; south by the crest of the Hindū Kūsh, from this point to that where the spur, which divides the Kōkcha from the Farkhān river, is thrown off; and west by the crest of this spur (which may be called the Lataband spur) to the point due south of the junction of the Oxus with the Kōkcha, whence, as far as Jān Kala, the Oxus is the boundary. The greatest length is about 180 miles and breadth about 100. The country thus bounded is entirely mountainous, and may be described as consisting of the valley of the Kōkcha with its feeders.

This country was first brought to notice on account of its ruby mines, but it is possible that it was first peopled from the west, a supposition suggested from its inhabitants being Tājaks and their language Persian, though there is no record or even tradition in the country to support this theory. None of the three great Tartar conquerors, Jangēz Khān, Timūr Lang or Shebāni Khān, seem to have penetrated so high up the valley of Oxus, and prior to the irruption of Ūzbak Sūnīs, all the inhabitants were of the Shīah persuasion; after this, however, all who could not escape to the hills were forcibly converted, and the consequence now is that whereas the inhabitants of the valleys and open places are Sūnīs, those of the mountains and more inaccessible spots remain Shīahs. In features, the Badakhshīs would seem to be of the same race as the

inhabitants of Kāfaristān, Chitrāl, Vakhān, Shagnān and Roshan, namely, Caucasian, and the difference between them and the surrounding states and tribes of Tartar origin is the more marked, according as they have intermarried less with their Ūzbak conquerors, or in direct proportion to the inaccessibility of their villages. The houses of the Badakhshīs are generally placed on the slope of a hill, with a rivulet, usually not many paces from the door. Its course is here and there impeded by large boulders, glassy smooth, from the constant action of running water; while its banks are shaded by a few knarled walnut trees, and the lawn adjoining is planted in regular lines with the mulberry. Down, on the bottom of the valley, where the rivulet falls into the larger stream, lie the scanty corn fields of the little community. The mountains rise immediately behind the village, and their distant summits retain their snowy coverings throughout the greater part of the year. An enclosure is formed by a dry stone wall round a space proportioned to the wealth of the family. The space thus enclosed is divided into compartments, the best of which form the dwelling-houses, whilst the other hold the stock. These latter compartments are usually sunk two feet under ground, while the floors of the rooms for the family are elevated a foot or more above it; flat roofs extend over the whole. In the dwelling-house the smoke escapes by a hole in the middle of the roof, to which is fitted a wooden frame to stop the aperture when the snow is falling. The rafters are lathed above and then covered with a thick coat of mud; if the room be large, its roof is supported by four stout pillars forming a square in the middle of the apartment within which the floor is considerably lower than in the other parts, and the benches thus formed are either strewed with straw or carpeted with felts, and form the seats and bed places of the family. The walls of the house are of considerable thickness; they are smoothly plastered inside with mud and have a similar, though rougher, coating without. Where the slope of the hill is considerable, the enclosing wall is omitted, and the upper row of houses are then entered over the roofs of the lower. Niches are left in the sides of the walls, and on these are placed many of the household utensils. All the members of the same family are accommodated within the same enclosure. The domestic arrangements of these people are as simple as with other mountaineers; a few wooden bowls, some knives, a frying pan, a wooden pitcher and a stone lamp completing the whole paraphernalia necessary for house-keeping. Their vessels for holding water are made from the firtree, and those for containing flour from the red willow, the latter are circular and hooped. Earthenware is scarce, though in some families very pretty China bowls are to be met with. The bread is baked on a stone girdle; the lamp is of the same material, its shape being nearly that of a shoe. Their bullet moulds are also of stone. Besides the lamp, a very convenient light is obtained from a reed called "luz" about an inch in circumference. It is pasted round with bruised hemps and bunches, and thus prepared is to be found in every house suspended generally from the rafters over the head. The hill men of Badakhshān always go armed, but the inhabitants of the open valleys very rarely do so; nevertheless there is not a house without its quota of rusty old matchlocks. In dress they differ little from the Ūzbaks. They wear the same peaked skull cap, and when a turban is added its colour is generally white. In the winter every man wears a thick coloured worsted stockings and warm woollen cloaks; on cold days three of these cloaks being considered as not unreasonable allowances.

The shoes in use resemble half boots made from goat's skin and mostly of home manufacture. Instead of the shawl round the waist, the Badakshī ties a handkerchief, and no native of the country ever thinks of setting out on a journey without a staff in his hands. Owing to the hard rule of the Ūzbaks, the Badakhshīs are not now so hospitally inclined as they were, but those of them who live in the mountains beyond the reach of tax-gatherers are far more generous in their treatment of travellers. Badakhshān appears to be subject to earthquakes, one having occurred during Wood's sojourn in the country, and in 1832 there appears to have been an extremely severe shock attended with much loss of life and property. The climate of Badakshān in the winter must be severe, the mountains being impassable from snow early in December, and the rivers being generally frozen. In January 1838 when Wood was at Jūrm, the lowest range of the thermometer was from 14° at sun rise to 26° at noon and 18° at sun set, the highest during the same time being 32° sun rise, 48° noon and 36° sun set, the mean for the month being 23° sun rise, 38° noon, and 28½° sun set.

The climate of Badakshān is however very diversified. In the loftier parts the crops are in some seasons spoilt by the frosts before ripening. All the chief villages however lie in temperate climates. The air is generally still in Badakshān owing to the shelter afforded by its lofty mountains, but the prevailing wind is from the north. Rain is said to be abundant, March and April are the months in which it chiefly falls; May, June, July are the driest and hottest months; August, September and October are also dry, but the heat decreases. In the high and mountainous parts snow begins to fall in November, but the chief showers are in December and January.

The mineral wealth of Badakhshān is probably considerable; salt and sulphur are found in the valley of the Kōkcha, and a little at Mazār, and at Arganjika near Faezābād iron is known to exist; beyond Firgamū near the sources of the Kōkcha are the famous lapislazuli mines (see Kōkcha), and within 20 miles of Ishkashm in a district called Gharan, and on the right bank of the Oxus, are the ruby mines for which Badakhshān has so long been celebrated. They face the stream, and their entrance is said to be 1,200 feet above its level. The formation of the mountain is either red sandstone or limestone, largely impregnated with magnesia. The mines are easily worked, the operation being more like digging a hole in sand than quarrying rocks. The galleries are described as being numerous and running directly in from the river. The labourers are greatly incommoded by water filtering into the mine from above, and by the smoke from their lamps for which there is no exit. Wherever a seam is discovered, the miners set to work, and when a ruby is found, it is always encased in a round nodule of considerable size. The mines have not been worked since Badakhshān fell into the hands of the Kūndūz chief, who irritated, it is supposed, at the small profit they yielded, marched the inhabitants of the district, then numbering about 500 families, to Kūndūz, and disposed of them in the slave market.

The inhabitants of Gharan were Rafizies or Shīah Mahamadans, and so are the few families who still remain. Considerable intercourse is kept up by the inhabitants of Badakhshān with the countries to the east and west, but their principal item of commerce is in slaves, who are brought from Chitrāl, Gilgit and Tashkūrgān, and sold to Ūzbak traders who take them to Kūndūz and Bokhāra. The principal place in Badakhshān at present is Jūrm, Faezābād,

the ancient capital, having fallen into decay. The revenue of the country is said to be about £60,000, and the force which could be raised in it to amount to 7 to 10,000 men, mostly matchlockmen, a service in which the Badakhshīs greatly excel.

Of the history of Badakhshān, not very much is known. Faezābād is said to have been taken, and the whole country nominally subdued by Shāh Valī Khān in the time of Ahmad Shāh Dūranī. The Badakhshīs claim descent from Alexander the Great, but this is probably entirely a fancy on their parts, for that conqueror never went to Badakhshān. The Badakhshīs, owing to the inaccessibility of their country, have till comparatively late years escaped the usual fate of conquered countries, and they ascribe their having at length fallen under the curse of subjection to foreign powers to a circumstance which occurred about the year 1760, when Khān Khōja, a Mahamadan ruler of Kashgar and Yārkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took refuge in Badakhshān, bringing with him 40,000 followers. He was wealthy, which circumstance, added to the beauty of his harem, excited the cupidity of Sūltān Shāh, who ruled in Badakhshān. This coming to the knowledge of the ex-ruler of Kashgar, he fled towards Kūndūz, but was overtaken at Reshkhān, defeated and taken prisoner. He sued for life, but in vain, on which the holy man cursed Badakhshān, and prayed that it might be three times depopulated, that not even a dog might be left behind in it. Since that day Badakhshān was depopulated by Kokan Beg of Kūndūz and also by Morād Beg, whose conquest is thus described by Lord—"Darab, father of Morād Beg, acknowledged in some way the supremacy of Badakhshān. When he died Morād Beg at once threw off the yoke. The Mīr of Badakhshān enraged at this invaded Kūndūz territory and laid siege to Talikhan. Morād Beg at once advanced to meet him, but the Mīr declined the combat and retiring to Mashad, 30 miles east of Talikhan, chose his ground and awaited the attack of Morād Beg. The Badakhshīs were totally defeated, and Morād Beg advanced to Faezābād and received the submission of the Mīr. In the next 10 or 12 years they rebelled four times, and as many times were overcome, the terms granted them being each time more and more severe, until at last enraged at their obstinacy, Morād Beg at the head of 12,000 men entered their territory on the occasion of their last rebellion, seized Faezābād, razed it to the ground, (so that Wood visiting it six years after could not recognise its site) imprisoned the Mīr, and last, but most deadly revenge, he drove before him on leaving the country 20,000 families, who were never permitted to return. After this the Badakhshīs never again held up their heads, and after the death of Morād Beg of Kūndūz, the Mīr Vali of Khūlm succeeded to his power, including that over the state of Badakhshān. On the Afghan conquest of Khūlm and Kūndūz in 1859, Mahamad Afzāl was proceeding to arrange for the conquest of Badakhshān also, when the Mīr expressed his willingness to yield submission, provided Amīr Dōst Mahamad would send him a 'koran' with his seal fixed to it as a guarantee, stipulating that he should only be required to furnish troops, and that when the latter were summoned, he should not be required to attend in person." In reply Dōst Mahamad agreed to make over the country of Badakhshān to the Mīr on the following terms:—

1st.—That considering the enemies of the Kābal government as his own, the Mīr of Badakhshān should refrain from holding correspondence with other states.

2nd.—That the Mīr should make over to the Amīr's officers the ruby and lapislazuli mines.

3rd.—That the Mīr should pay the tribute levied by former sovereigns.

4th.—That the Mīr should send his sons with the levies of his province, whenever required to do so.

The Mīr of Badakhshān temporized for a while, apparently in the vain hope of getting assistance from Bokhāra. At length he came to terms and agreed to pay tribute at the rate of Rs. 2 per house, and to make over the ruby and lapislazulī mines to the officers of Amīr Dōst Mahamad. On the death of Dōst Mahamad in 1863, the Mīr of Badakhshān made overtures to the Amīr Shēr Alī, but these not being received kindly, he again bided his time. In 1864, he gave his sister in marriage to Mahamad Azim, and declared for Mahamad Afzal, and in June 1867 he made a diversion in his favor by attempting the conquest of Kūndūz. He succeeded in capturing the towns of Talikhan and Kūndūz. Faez Mahamad (who was at that time governor of Afghān-Tūrkistan on the part of Shēr Alī) on hearing this, marched against the Mīr Mirza Jahāndār Shāh of Badakhshān, defeated him and compelled him to fly to Chitral. Faez Mahamad then put Badakhshān under Mahamad Shāh, a relative of Zamān Shāh, a former Mīr, on condition that a cavalry contingent should be supplied when required. Jahāndār Shāh made his appearance at the end of 1867, and was well received by Mahamad Afzal, then Amīr, but the latter dying soon after, Jahāndār Shāh accompanied Abdūl Rahmān Khān to Tūrkistān, on the understanding that at the end of the campaign he would receive back his own province of Badakhshān. This promise was eventually fulfilled, and with the aid of 500 or 600 troops from the army of Abdūl Rahmān, Jahāndār Shāh succeeded in regaining his authority in Badakhshān. But, when Abdūl Rahmān fled to Persia in January 1869, after his defeat by the forces of the Amīr Shēr Alī Khān, Jahāndār Shah readily acknowledged the latter as his Amīr, and in April 1869 sent presents in token of submission to Mahamad Alam Khan, the governor of Afghān-Tūrkistān on part of Shēr Ali. (*Wood—Lord—Wheeler—Wylie—Wynne*).

BADĀM CHASMĀH—

The Pass mentioned by Bābar as dividing the hot from the cold regions on the road between Jalālābād and Kābal. It is probably one of the Passes over the Karkacha range.

BADĪĀBĀD—

A fort in Afghānistān, 8 miles north of Tirgārī at the junction of the Alingār and Alīshang rivers, but whether in the valley of the latter or the former is not said. Lady Sale says it is situated almost at the top of the valley and close to the first range of hills towards Kāfaristān. It is square, each face about 80 yards long, with walls 25 feet high, and a flanking tower in each corner. It is further defended by a faussebray and deep ditch all round, the front gate being on the south-west face, and the posterior on the north-east, each defended by a tower or bastion. The walls of mud are not very thick, and are built up with planks in tiers on the inside. In the centre is a large square space, where is built, surrounded by a high wall, a house, each wing of which contains three apartments 8 feet from the ground. There is no supply of water in the fort, but a small river runs past it at the distance of half mile on the south-east side, and a little stream or canal

about 100 yards outside the walls. It was here that Mahamad Akbar confined the British captives who had been surrendered during the retreat to Jalālābād of the Kābal garrison; they were 119 women, 37 men and 15 children, and they were kept here from 17th January to 10th April 1842, being fairly treated.

Badīābād is probably in the valley of the Kao or Alingar, as Lady Sale says that when they were leaving they were ordered to take the road to the right to Tagao. (*Eyre—Sale.*)

BĀDASIĀH—Lat. Long. Elev.

A plain in Besūt, Hazārajāt Afghānistān, east of Wagāe. It is very extensive and populous, the soil of irregular surface, bleak and uncultivated. In the southern part of it are numerous castles and villages, many of the houses have domes. The cultivated land also is of considerable extent. (*Masson.*)

BĀDGHĪS—

A country of Afghānistān bounded north by the Mūrgāb river, east by the Fīrōz Kōhī country, south by the Sūfēd Koh, and west by the desert of Sarakhs. It is divided into two parts, Kala Nao and Khūshk, inhabited respectively by the Sūnī, or, as Ferrier calls them, Zeidnāt Hazāras and the Jamshīdīs (*see those tribes.*) (*Pottinger.*)

BĀDKĪ—Lat. Long. Elev.

A village 6 miles south-west from Tangī in the Khaebar Pass, Afghānistān, belonging to a chief of the Ūstorī Khēl Orakzāe. (*Leech.*)

BĀDPŪSH—Lat. Long. Elev.

A spot in the Jalālābād district, Afghānistān, on the road between Baīrik and Lūghmān, remarkable for the strength of the wind which always blows there. On one occasion it is said that Mahamad Akbar passing this place with his troops was caught in a tempest, and they were nearly all blown away. Some perished with their horses. This spot is also called Shaitan Gūm. (*Masson.*)

BADWĀN—Lat. 32° 53′ Long. 75° 28′ Elev.

A village in Afghānīstan, 14 miles south-west, Kandahār, on the Herāt road. There is a plentiful supply of water. (*Thornton.*)

BAĒBĀNĀK—Lat. Long. Elev.

A village in Zāmīndāwār, Afghānistān, 40 miles north-west of Girishk, 232 miles from Herāt, 114 miles from Kandahār. It is surrounded by a wall of earth, and contains 60 houses; its numerous gardens are irrigated by abundant water-courses. It lies at the base of the mountains and at the commencement of an immense plain. During the Afghān campaign of 1839 the British had a post here.

BAGĀDĪ—Lat. Long. Elev.

A road from Jāmrūd to Alī Masjīd in the Khaebar Pass which avoids the gorge of the Chūra. The distance is 9 miles; camels and guns can go by it, at least Zamān Shāh is said to have taken the latter over it. It leads over the south spurs of the north range of the Khaebar, and there are three ascents on it. Aleemoola calls it the 'Bagiaree' route. (*Leech*).

BAGARI—

A valley in Afghānistān. It is sandy and unfit for cultivation. It has a few trees, but is uninhabited. There is a pass leading from it to the road into Afghānistān by Thal and Chōtīalī.

BAGHAT—Lat. Long. Elev.

A village in Ghilzāe country, Afghānistān, about 24 miles south-east from Kalāt-i-Ghilzāe. The water here is from a Karēz. There are numerous almond gardens and much cultivation in the vicinity. (*H. B. Lumsden*).

BĀGH-ATĀK—Lat. Long. Elev.

A range of hills formed by a north spur of the Sūfēd Kōh, Afghānistān, which separates Nāngāhar from Lūghmān. It is also called Kandaghar by the Afghāns, Bāghatāk by the Tājaks, Koh Būland by the Lūghmānīs and sometimes also Sīah Kōh. (*Masson*).

BĀGHAO—Lat. Long. Elev.

A village in Kākaristān, Afghānistān, on the Sakhī Sarwar route from Ghāzī Khān to Kandahār, 122 miles east Gūlistān Kārez, and 196 miles west Dera Ghāzī Khān. It contains 100 houses of the Dhamad Kākars. There is the source of a stream here, probably the Gorzāmīn. Thornton says it is in Sewistan, but there is no such country. (*Leech*).

BĀGH-I-ĀLAM—Lat. 34° 20′. Long. 69° 20′. Elev.

A village in plain of Begrām, Afghānistān, 28 miles Kābāl, 95 Fāraj khān, consisting of 6 forts and 300 houses of Tājaks and Musagae Afghans. Water is procured from a stream. (*Leech*).

BĀGH-I-BAHŪ—Lat. Long. Elev.

A village in Afghānistān, 8 miles north of Kālāt-i-Ghilzāe, containing 100 scattered huts of Ghilzāes and some gardens of mulberry and apricot gardens. (*Leech*).

BĀGHLĀN—Lat. Long. Elev.

A village in Kūndūz, Afghānistān, on right bank Kūndūz river on the road by the Ghwāzgar pass over the Hindū Kūsh. It has 1,000 families of Ūzbaks and Arabs. There is a road thence to Kūrām on the Bāmiān route. (*Leech*).

BĀGŪRĀMĪ—Lat. 34° 27′. Long. 69° 11′. Elev.

A village in Afghānistān, 8 miles east-south-east of Kābal, left bank Logar. (*Thornton*).

BAHĀDŪR—Lat. Long. Elev.

A village in the Garmsēl Afghānistān, 150 miles south-west of Kāndāhār and 32 above Deshu on the Helmand river. It contains 100 huts of Nūrzāes. (? Biloch). (*Leech*).

BAHĀ-KĀRĀ-DARA—Lat. Long. Elev.

A small valley of Bajāwar, Afghānistān, dependent on the chief of Dīr; it only contains a few small hamlets.

BĀHAR—Lat. Long. Elev.

There are two villages in the Gandamak valley, Jālālabād, Afghānistān, called Bāhar-i-Bālā and Bahar-i-Paīn, which have 300 and 340 houses respectively inhabited by Khārbār Khūgiānī. (*MacGregor*).

BĀIRĀNĪ—Lat. Long. Elev.

A village in Afghānistān, right bank of Tarnak, 35 miles on road from Kalāt-i-Ghilzāe to Ghāznī. (*Thornton*).

BĀJGĀH—

A fort in the valley of Kamard, Afghān-Tūrkistān, 64 miles north of Bāmiān and 154 miles south of Khūlm. It is situated on the north banks of the Sūrkhāb river at a point where the hills rise above it to a height of 1,500 feet, perpendicular for the greater part, but sloped off towards the top. It is in the south of the defile leading to the Kārākotal. Sturt

says of it: "It is one of the most wretched forts I have seen, it might accommodate 50 men with stores and ammunition for six months. It is badly situated for defending the mouth of the defile (to Kārākotal), and its walls are so high that no one can reach the top, and so weak that the shock of a gun fired within the place would probably bring all four down. Defence of it is beyond hope, for, besides that, it is assailable by light infantry at two points; it is seen into and commanded. It is useless as an advanced post; it is turned on the right flank by a better road leading from Khūlm to Ghorī, and thence to Dasht-i-Sūfēd. But whatever its actual or relative value, the natives of the surrounding country look upon the Bājgāh as important; and weak as the place is, it needs little to be made strong, that is, sufficiently so, to enable a small party to oppose a more numerous one; a line of rampart thrown across the defile at about its centre, and a gun placed in position for commanding the entrance, would secure the front which is only from 70 to 90 feet; a second line, enclosing the foot of the point where the present fort is overlooked, under 200 yards in length, would equally secure the right flank and road from Ghōrī. Two companies and a detail of artillery would in undisturbed times be ample garrison." During the campaign in Afghānistān, this fort was, at the recommendation of Dr. Lord, garrisoned by Captain Hay's regiment of Gorkahs. Hay arrived at Bājgāh in the beginning of July 1840. On the 1st August, a party of two companies sent under Serjeant Douglas towards Kamard to bring up an officer to relieve Hay, who fell sick, was attacked by overwhelming numbers of Ajarīs, and made good its retreat to Bājgāh with much difficulty and some loss. The Ūzbaks attacked the fort on the 30th August, and as it was threatened by Dōst Mahamed and an army of Ūzbaks, it was evacuated, and the troops fell back on Bāmiān. Dōst Mahamed followed and was defeated by Colonel Dennie, near Bāmiān, on the 19th September 1840. (*Sturt*).

BAKWĀ—Lat. Long. Elev.

A large plain in Afghānistān, 100 miles from Girishk and 33 miles from Farah. It is bounded on the north by the exceedingly steep south spurs of the Sīah Koh, and stretches in every other direction as far as the eye can reach, a vast level naked surface, only modified by two or three small isolated hills at great distances from each other. A few villages or camps of nomads are met with in the northern part, others more numerous are ranged on the banks of the Khash-rūd; all the central part is uninhabited not because it is sterile, but from want of water to irrigate cultivation. In the plain of Bakwā, the heat is excessive, though the air is healthy, and nothing grows there, but scanty brushwood of tamarisk and mimosa. Were it peopled and cultivated to the extent it might be, it would become an abundant granary for Afghānistān.

Anciently it was well supplied with water from the mountain by numerous wells, and then contained many villages; but during the last century, it has been the theatre of the almost constant wars between Kandahār and Herāt, and the result has been that the inhabitants have fled from the perpetual miseries entailed upon them by their frontier position between the two provinces. (*Ferrier*).

BĀLĀ-ĀTĀ-KHĀN.—Lat. 31° 50′. Long. 64° 26′. Elev.

A village in Afghānistān, 6 miles north-east Girishk, right bank Helmand. (*Thornton*).

BĀLĀ-BĀGH—Lat. 34° 22′. Long. 70° 14′. Elev.

A small walled town in Afghānistān in the valley of Jalālabād, 15 miles west of Jalālābād on left bank of Sūrkh-Rūd. It is celebrated for its fruits, as well as for its sugar-cane, which is here extensively cultivated, more, however, for a sweetmeat than for the manufacture of sugar. The neighbourhood abounds in topes. In a commercial point of view the town is the most important place in the valley of Jalālābād; it has many Hindū traders and a few bankers resident at it. To the west there is a large regal garden, and the environs to the east are highly cultivated, particularly with sugar-cane. On the opposite side of the river is the site of the city of Admapūr flourishing in the time of Bābar. To the south and west a bleak stony plain extends.

There is a small fort attached, and it is said by Leech to be a picturesque place exceedingly fruitful, yielding almost every production. It is much infested by thiefs. The site being more elevated, its climate is less sultry than that of Jalālābād. (*Masson—Leech*).

BĀLĀ-DAKĀE—Lat. Long. Elev.

A halting place on the Sakhī Sarwar route to Kandahār, about 48 miles from Thal east. There are no houses here, but it is sometimes frequented by a few shepherds. Water from a stream. (*Leech*).

BĀLĀDEH—Lat. 31°32′. Long. 65°30′. Elev.

A village in Afghānistān, 7 miles south Kandāhār. (*Thornton.*)

BALA FARASH—

See Nāl-i-farash.

BĀLĀ MŪRGĀB—Lat. Long. Elev.

A village and fort in the country of the Fīrōz Kohī Eimaks, Afghānistān, 100 miles south-west Maemana, 140 miles north-north-east Herāt. It has a mud fort and 600 houses and tents. The chief has 200 cavalry which he could raise to 1,000 at any moment. Cultivation is abundant in the vicinity. For 20 miles north of this towards Maemana, there is no water for more than 200 persons and their cattle. (*Palmer.*)

BALKH—Lat. Long. Elev.

A city of Afghān-Tūrkistān, 357 miles north-west Kābal, 120 miles west Kūndūz, 370 miles north-east Herāt, 500 miles east Mashad, 600 miles south-east Khīva, 50 miles west Khūlm, 260 miles south-east Bokhāra, 200 miles south-south-east Samarkand, and 67 miles from the left bank of the Oxus. It is situated on a plain amid numerous canals from the Balkh or Dehas river. The whole circumference of Balkh, including the Bala Hisār, may be between four or five miles, marked by the remains of an irregular and indifferently constructed brick and mud wall; the number of inhabited houses is inconsiderable.

This famous and once proud city has fallen completely to decay. Its ruins extend for a circuit of about 20 miles, but present no symptoms of magnificence; they consist of fallen mosques and decayed tombs which have been built of sun-dried brick, nor are any of these ruins of an age prior to Mahamadanism. In its wide area the city appears to have enclosed innumerable gardens which increased its size without adding to its population; and from the frail materials of which its buildings are constructed, the foundations being only brick, it is to be doubted if Balkh ever was a substantial

city. There are three large colleges of a handsome structure now in a state of decay with their cells empty; a mud wall surrounds a portion of the town, but it must have been of a late age, since it excludes the ruins on every side for about 10 miles. The citadel (ark) on the north side has been more solidly constructed; it is a square enclosure with a turret at each corner erected upon an artificial eminence, and this fortress, entirely abandoned, is as well as the mosques, colleges and a long bazar in very fine condition. Balkh stands on a plain about six miles from the hills, and not upon them as has been erroneously represented. There are many inequalities in the surrounding fields which may arise from ruins and rubbish. Forty years ago there still remained among the ruins many good houses, but some of them having fallen down from effects of rain and exposed vases full of gold which had been concealed in the walls, the inhabitants of the south part proceeded to demolish everything that was left standing in the hope of finding more treasure; in any case, however, their trouble is not thrown away, for they sell the bricks to those who are building in the new town. This is open, the citadel is in the centre and situated an hour further north than the ancient one. It is the residence of the governor. The population consists of 10,000 Afghāns, 5,000 Ūzbaks of the tribes of Kapchak and Sabu. The territory of Balkh is noted for its fertility; water is abundant, and it only requires a numerous population to render it the most fertile in Asia. Even in its present state it is one of the most productive parts of Tūrkistān, of which it furnishes several provinces with grain when their own crops are insufficient for their consumption. Many well peopled villages are included in the government of Balkh, which is bounded by the Oxus on the north, and on the south by the chain of mountains running east and west 15 miles from the town; in the other direction it extends from Bajar to Ākcheh. The population of the old town does not exceed 2,000, with a few Hindus and about 1,000 families of Jews, the former are shop-keepers, the latter shop-keepers and mechanics. They are subject to the "Jezia," a capitation tax on infidels; the Hindūs are known by a painted mark on the forehead, the Jews by wearing a black sheep skin cap. The fruit of Balkh is most luscious, particularly the apricots which are nearly as large as apples. They are almost below value; when Burnes was there, 2,000 of them were to be purchased for a rupee, and with iced water they are indeed luxuries, though dangerous ones. Snow is brought in quantities from the mountains south of Balkh about 20 miles distance and sold for a trifle throughout the year. The climate of Balkh is very insalubrious but not disagreeable. In June the thermometer does not rise above 80°, and the next month is the hottest in the year. The wheat ripens in that month, which makes the harvest fifty days later than Pēshawar. Its unhealthiness is ascribed to the water which is so mixed up with earth and clay as to look like a puddle after rain. The soil is of a greyish colour like pipeclay and very rich. The crops are good, the wheat stalks grow as high as in England, and do not present the stunted stubble of India. In Balkh the water has been distributed with great labour by aqueducts from the river; of these there are said to be no less than 18, but many are not now discoverable. They frequently overflow and leave marshes which are rapidly dried up under the sun's rays. This seems to account for the diseases of the place, for it is not situated in a country naturally marshy, but on a gentle slope, about 1,800 feet above the level of the sea, which sinks

towards the Oxus. All the water of its river is lost long before reaching that stream. The people of Central Asia have a great veneration for this city, calling it Ām-ūl-Belād, mother of cities, and believing it was one of the earliest peopled portions of the earth, and that the re-occupation of it will be one of the signs of the approaching end of the world. Outside the city is the grave of poor Moorcroft who lies by the side of his comrade Guthrie.

After the death of Nādar Shāh, Ahmad Shāh Dūrānī gave the territories of Balkh to Hājī Khān, a soldier of fortune. His son succeeded him, but the inhabitants were encourged to revolt by the Amīr of Bokhāra. Timūr Shah Dūrānī then marched an army and reduced them. After his death, Shāh Morād of Bokhāra invaded Balkh in 1793, laid siege to the city, but did not take it. From 1793 to 1826 Balkh remained under Afghān government. Morād Beg of Kūndūz held a temporary authority over Balkh for two years from 1826, when the Amīr of Bokhāra dispossessing him, he retired, carrying with him a large number of the inhabitants of Balkh to people his territories to the east.

Balkh was then placed under the government of a deputy of Bokhāra named Eshān Khōja; about 1838-39 he was re-called, but Balkh still remained under Bokhāra till 1841, when the Mīr Valī of Khūlm captured Balkh in the name of Shāh Shūja. At the desire of the British Resident, he restored it. From this time to 1st February 1850, it is not clear under whose authority Balkh fell, but it is probable that neither the Amīr of Bokhāra nor the Valī of Khūlm did more than claim a sovereignty over it, and the city was constantly threatened by both.

However in February 1850 Mahamad Akram Khān Bārakzāe captured Balkh, and from that time to the present it has remained under Afghān rule. (*Burnes, Gerard—Moorcroft—Ferrier—Elphinstone—Irvin—Wheeler*).

BALKH-ĀB—

A river of Afghānistān which rises in the north slopes of the Koh-i-Bābā, west of Bāmiān, near Band-i-Bābar, and flowing north through the country of the Hazāras, is all consumed by irrigation cuts round Balkh before reaching thē Oxus. Nothing is known of this river.

BALTŪ KHEL—.Lat. Long. Elev.

A village in the plain of Begrām, Kābal, Afghānistān. There is some cultivated and pasture land round it. (*Masson*).

BAMA KHEL—Lat. Long. Elev.

A large village in Swāt said to contain 1,000 to 1,500 houses. (*P. S. Lumsden*).

BĀMIĀN—Lat. 34° 50′ Long. 67° 54′. Elev. 8,496.

A celebrated valley in Afghānistān, 107 miles on the route from Kābal to Tūrkistān. The valley is about a mile broad and very fertile, and is bounded on each side by nearly perpendicular steeps, generally of conglomerate. The elevation of Bāmiān is 8,496 feet, so that it is considerably depressed below the passes north and south.

Bāmiān and its vicinity are remarkable for some of the most extraordinary relics of antiquity; its colossal idols, the castle of Zohak, the fortress of Syadābād, and the ruins of Ghūlghūleh. Though we have published accounts of this wonderful place by several travellers of note, there is so great uncertainty concerning the details, that even the number of the idols is not agreed on. Masson states that there are three, and is supported by

the Ayeen Akbery, in which it is stated: "Here (at Bamian) are three astonishing idols, one representing a man eighty ells high, another, a woman, fifty, and a third, which is the figure of a child, measuring fifteen ells in height." Burnes, Moorcroft, Eyre, and Gerard mentioned only two. Elphinstone, adverting to the subject, observes: "I have heard two idols described, though it is sometimes said there are more; of these, one represents a man, and one a woman; the former is twenty yards high, the latter twelve or fourteen." There is equal discrepancy as to the dimensions of the figures. Burnes states the height of the smaller image at 60 feet, that of the larger at 120. Moorcroft states the height of the smaller idol at 117 feet, and his evidence is corroborated, by that of Eyre, who took extraordinary pains to arrive at correctness, having ascended to the crown of the figure's head. According to him, the height is 120 feet. Moorcroft states the height of the greater figure to be about 180 feet; Eyre about 160. Wood, whose accuracy is remarkable, singularly enough, makes no mention of the images. He perhaps considered that they had received sufficient attention from Burnes. The discrepancy in the statements of different travellers upon this point is the more extraordinary, as there are stairs excavated in the rock, by means of which access can be had to the top of the heads of the figures, from whence their height could be readily ascertained by a plumb line. The images are rudely sculptured in bold relief in the cliff; they are represented standing in deep niches, and clothed in flowing drapery. The ceilings of the niches are covered with a profusion of paintings; some, according to Moorcroft, "of very beautiful delineation, and painted with much delicacy of colouring." It is strange that this should have continued fresh, exposed to the air in such an Alpine climate. The greater figure is called Sang Sal, and is supposed to be intended to represent a male; the less, called Shah-Muma, is thought to represent a female. Both figures are much mutilated, the greater especially whose legs and arms have been shattered by cannon shot; the violence being attributed by some accounts to the orders of Arangzēb, by others to those of Nādar Shāh. Vast caves are everywhere excavated in the face of the rock for a distance of eight miles, and in some of these caravans are occasionally sheltered. In that below the large idol half a regiment could find quarters. Some of the cells exhibit internally considerable architectural decoration, with tasteful and well finished paintings in fresco, and also sculptures.

There is much discordance in the opinions of those who have speculated on the views and motives of the framers of these gigantic images and innumerable caves. Burnes says: "It is by no means improbable that we owe the idols of Bāmiān to the caprice of some person of rank who resided in this cave-digging neighbourhood, and sought for an immortality in the colossal figures which we have now described." Masson attributes these great works to the White Huns, who conquered Transoxiana and Khōrasān about the fifth century of the Christian era, but were subsequently subdued by the Turkish hordes, and finally exterminated by Jangez Khān. This opinion receives countenance from the well ascertained fact, that Jangez Khān destroyed Ghūlghūleh, the extensive ruins of which are scattered over the valley of Bāmiān. Masson considers the caves to have been catacombs, and the gigantic images intended to represent illustrious persons deceased. Moorcroft, familiar with the

opinions, faith, pageantry, and buildings of the Lamas of Thibet, is of opinion that Bāmiān was the residence of a great Lama, bearing the same relation to the Lamaism of the west that the Lama of Lhassa does now to that of the east; "that those excavations, which were connected by means of galleries and staircases, constituted the accommodations of the higher orders of the Lama clergy, and that the insulated caves and cells were the dwelling places of the lower classes of the monastic society, as the monks and nuns, and as hostels for visitors. The laity inhabited the adjoining city." On the whole, it seems most propable that these relics are of Buddhist origin, and this belief is countenanced by their resemblance to the images of Buddha, in the island of Salsette. In any conjectures to fix the date of the formation of the idols of Bāmiān, it should be borne in mind that they are now here described by the Greek historians, who, cursory as their notices on this country generally are, could scarcely have failed to mention such extraordinary objects, if existing during the Macedonian campaigns. Elphinstone, whose opinion seems to be the best supported, attributes these idols and the contiguous caves to the Buddhis, Princes of Ghōr, who ruled the country between Kābal and Persia in the early centuries of the Christian era. They are noticed by Sharīf-ū-dīn in his account of Timūr Lang's campaigns, and this is perhaps the earliest authentic evidence which we have respecting them. If we consider them coeval with the topes or mounds of Jalālābād and other eastern parts of Afghānistān, we must assign them an origin not earlier than the Christian era, as the topes when opened have been found to contain coins struck by some of the early emperors of Rome, and by some of the Byzantine emperors as late as 474. As yet much obscurity envelopes this curious subject. It is remarkable that Bābar in recounting his march through Bāmiān makes no mention of those striking objects.

On the summits of many eminences in Bāmiān and its vicinity are slender towers remarkably well built, which Masson supposes were pyrethræ or fire altars, perhaps similar in purport, as they are in construction, to the celebrated round towers of Ireland. Great numbers of coins and rings are dug up in the vicinity; they bear cufic inscriptions, and are generally of later date than the era of Mahamadanism. Some, however, belong to the age of the Indo-Bactrian kings, and date previously to our era. Burnes considers Bāmiān the site of Alexandria ad Caucasum, and his opinion is supported by that of Ritter, Gosselin, and some others. The establishment of a city which might command the great communication between Transoxiana, Arachosia and India would seem well suited to the comprehensive and sagacious views of the great conqueror. The whole valley of Bāmiān is strewed with the ruins of tombs, mosques, and other edifices, in such numbers as prove the destroyed city of Ghūlghūleh to have been very extensive. Yet it must have been extremely difficult to supply provisions to a numerous population in a district so barren. The ruins of the citadel are on a detached hill in the middle of the valley. Masson well describes the emotions excited in the spectator of those scenes of departed greatness, the origin and history of which are veiled in impenetrable darkness, though the extinction is known to be the effect of the devastating fury of Jangez Khan, who in 1221 stormed the city and exterminated the inhabitants. "The traveller surveying from the height of Ghulghuleh the vast and mysterious idols and the multitude of caves around him, will

scarcely fail to be absorbed in deep reflection and wonder, while their contemplation will call forth various and interesting associations in his mind. The desolate spot itself has a peculiar solemnity, not merely from its lonely and startling evidence of past grandeur, but because nature seems to have invested it with a character of mystery and awe. The very winds, as they whistle through its devoted pinnacles and towers, impart tones so shrill and lugubrious as to impress with emotions of surprise the most indifferent being. So surprising is their effect that often while strolling near it, the mournful melody irresistibly rivetting my attention would compel me involuntarily to direct my sight to the eminence and its ruined fanes, and frequently would I sit for a long time together expecting the occasional repetition of the singular cadence. The natives may be excused who consider these mournful and unearthly sounds as the music of departed spirits and invisible agents."

Eight miles to the east of Bāmiān, and on one of the routes between it and Kābal, are the ruins of the fort of Zohak, so called because its origin is attributed to the fabled demon-king of Persia of that name. It is built of fine burnt bricks, which in the construction of the towers, walls, and other buildings are arranged in a variety of quaint devices. These ruins, which, in consequence of the excellence of the material, are in a state of wonderful freshness and preservation, are supposed by Masson to be places of sepulchral and religious privacy, as he finds it difficult to suppose that a fortress should have been built in so unprofitable a locality. Yet the ramparts, which are between seventy and eighty feet high, indicate that defence was the object of their construction, and a purpose obviously sufficient is found in securing the command of the pass. (*Thornton*).

BĀMIĀN—

A division of the Hazarajāt. It is divided into Yakālang and Balkhāb. The smaller divisions of the former are Dara Sabz and Deh Sūrkh, and of the latter Zāsang, Zewalūp, and Sokhagy. (*Pottinger*).

BANDAH-I-BĀLĀ—Lat. Long. Elev.

A village in the Swāt valley on the right bank of the river. After Thana and Manglōr it is the largest place in Swāt. (*Raverty*).

BAND-I-BĀBAR—Lat. Long. Elev.

A dam in Afghānistān said to be caused by accident, and situated at the head of the Balkh river, which see. (*Thornton*).

BAND-I-BŌRI—Lat. 32° 6′. Long. 66° 15′. Elev.

A village in Afghānistān, left bank Argandāb, 30 miles south-west Kalāt-i-Ghilzāe, 60 miles north-east Kandahār. (*Thornton*).

BAND-I-SŪLTĀN—Lat. Long. Elev.

A dam in Afghānistān formed by Mahmūd of Ghaznī across a rocky valley to dam up the Ghaznī river. It is a wall of masonry, which, when complete, must have 300 yards long, its height varying from 20 feet to 8 feet, and its thickness 6 or 7 feet. (*Broadfoot*).

BAND-I-TIMŪR—Lat. Long. Elev.

In Afghānistān, 40 miles from Kandahār, several forts of Ishākzaes near the Argandāb river. (*Leech*).

BAND ZERMAST—Lat. Long. Elev.

A halting place in Afghānistān, 40 miles from Herāt on the road to Maemana. There is abundance of forage here, and water is procured from springs. (*Palmer*).

BANGAR—Lat. Long. Elev.
A fort in Seistān, on east shore of the Lake, north of the debouchure of Helmand river, containing 400 houses. (*Leech*).

BANGIWĀLĀ KACH—Lat. Long. Elev.
A halting place, Vazīrī country, Afghānistān, 20 miles from Kanī Gūram, 86 miles from Derā Ishmāil, and 3 miles west of the Barārā Tangī. Water is plentiful. The encamping ground is bad and confined on irregular bits of Kachī; and extensive outpost arrangements are necessary to render the position at all safe. (*Chamberlain*).

BANGAK—Lat. Long. Elev.
A halting place in Afghānistān, 54 miles from Kalāt i-Ghilzāe on the road to Ghaznī. There are numerous villages in the vicinity.

BANKĪ-BĀRAK—Lat. Long. Elev.
A strong walled village in Afghānistān, on the road from Kābal to Ghaznī, and between Hisarāk and Habīb Kāla. (*Lumsden*).

BAOLĪ-KHĀN-I-ALAM—Lat. Long. Elev.
A well in Afghānistān on the road from Kandahār to the Khojeh Amrān hills and six miles from Kala Fatūla. It consists of a passage some 8 or 10 feet broad and 200 paces in extent, cut down through hard gravelly earth to a circular chamber about 21 feet in diameter, sunk perpendicularly like a well to a depth of perhaps 100 feet below the surface. From this level a small well has been dug, in which there is water at a depth of 30 feet, and which is often used by the shepherds in this neighbourhood. (*A. Connolly*).

BĀRAK—Lat. Long. Elev.
A village in Afghānistān, left bank Panjshēr river, 2 miles above Bazārak. It has 60 houses inhabited by Zamārat Khēls (?) (*Leech*).

BĀRAK—Lat. Long. Elev.
A village in the Panjshēr valley in Afghanistan, the residence of the chief of the valley. It is beautifully situated, and contains about 500 families. This is probably the same village as the above mentioned.

BARĀKĀT—Lat. Long. Elev.
A pāss leading from Ghaznī over the Gūlkoh range. It is within 16 miles of Ghaznī and resembles another pass over the same range called Gūlbaori (which see). (*Broadfoot*).

BĀRĀ-KHĒL—Lat. Long. Elev.
A collection of large open villages, 12 miles south of Lake Ābistādā, Afghānistān, on the road from Ghaznī to Shāl. The country is productive and capable of yielding considerable supplies. It belongs to Tokhī Ghilzāes, the chief of whom resides in a fort about 10 miles south from this place. (*N. Campbell*).

BARAKĪS—
A tribe of Tājaks in Afghānistān who inhabit Logar and part of Būtkhāk. Though mixed with the Ghilzāe, they differ from the other Tājaks, inasmuch as they form a tribe under chiefs of their own and have a high reputation as soldiers. They have separate lands, and castles of their own, furnish a good many troops to the government, closely resemble the Afghāns in their manners, and are more respected than any other Tājaks. Their numbers are now (1809) about 8,000 families. All traditions agree that they were introduced into their present seats by Sūltān Mahmūd about the beginning of the 11th century, and that their lands were once extensive, but their origin is uncertain. They pretend to be sprung

from the Arabs, but others say they are descended from Kūrds. They are included in the general term Tājak or Pārsīwān. They accompanied Sūltān Mahmūd of Ghaznī in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of the temple of Somnath. There are two divisions of this tribe, the Barakīs of Ragan, in the province of Logar, who speak Persian, and the Barakīs of Barak, a city near the former, who speak the language called Barakī. Sūltān Mahmūd pleased with their services in India was determined to recompense them by giving them in perpetual grant any part of the country they chose: they fixed on the district of Kanīgūram in the country of the Vazīrīs where they settled. There are 2,000 families of the Ragan Barakīs at Kanīgūram. The contingents of the Barakīs to the Kābal chief is 50 horsemen, and they are enrolled in the Ghūlām Khānā. (*Elphinstone—Leech*).

BARĀKŌT—Lat. Long. Elev.

A village in Swāt, Afghānistān, left bank Swāt river. It is the last village in Swāt by the Karakar Pass coming from Būnēr. Aleemoola says it is inhabited by Bābāzaes, but perhaps he means Bābūzāes or Abākhēls. (*Aleemoola.*)

BĀRAKZĀE—Lat. Long. Elev.

A village in the Panjshēr valley, Afghānistān, 45 miles from Kābal, consisting of 2 forts and 40 houses of Bārakzāe. Water from a stream. Thence there is a pass named Solanah, extremely dangerous from fear of the Dūrnamāe and Sigrāwīr robbers. (*Leech*).

BĀRAKZĀES—

A great clan, of the Zīrak branch, Dūrānīs, in Afghānistān, at present that of the ruling family of Kābal, and always the most numerous of the Dūrānī clans. They inhabit the country south of Kandahār and the valley of Argesān, the banks of the Helmand and the dry plains which that river bounds. Those near Kandahār and many of those in Arghesān and on the Helmand are led by the fertility of their soil to agriculture, and the industry of others has even produced "Karez" and cultivation in the midst of the desert; but the greater part of the tribe is composed of shepherds. They are a spirited and warlike clan, and at present the Amīr and all the governors and officers of State belong to it. Their numbers are not less than 30,000 families.

The Atchakzāes were a branch of the Bārakzāes, but were separated by Ahmad Shāh to reduce the formidable numbers of that clan. According to Rawlinson, the Bārakzāes furnished a quota of 907 horsemen to the army of Ahmad Shāh. The history of the Bārakzāes for the last 50 years is that of Afghānistān, for since 1820 they have been the acknowledged paramount tribe. (*Elphinstone—Rawlinson*).

BARĒCHĪS—

A tribe of Afghāns who inhabit the valley of Shōrawak in Afghānistān. East, they are bounded by the Khōjeh Amrān; north, they are separated from the Atchakzāes by low unconnected hills; to the south, a desert divides them from the Bilōch of Nūshkī; and to the west, the same waste of sand extends. The river Lora runs through the centre of their country, and near it are some trees and bushes, but the rest of the country of the Barechis is a bare plain of hard clay, quite flat and very arid. The area of their country is about 60 square miles, and the number of inhabitants may be 2,500 or 3,000 families. They are divided into four sections and are dependent on

Kandahār, and generally under the control of the governor of Pēshīn. In the days of the Dūrānīs they used to furnish 400 horse. There are six principal villages inhabited by this clan in Shōrawak, *viz.*, Mandūzāe, Abūzāe, Bahadūrzāe, Alīzae, Badzāe and Shērazāe, and these are probably also the names of the divisions of this clan.

The Barēchīs have many camels that feed on their numerous and extensive wastes, and these are used to ride on, and also almost exclusively, to draw the plough. They live in "koodools" or large arched huts of wattled tamarisk branches, covered with hurdles of basket-work and plastered with clay. The rich, however, often have houses, and all spend the spring in tents on the border of the desert, which is their greatest pleasure. Their dress, food and manners are like those of the rudest Dūrānīs, but they often eat camels' flesh and even horse flesh. They are a very simple and inoffensive people. The Barēchīs are at deadly enmity with the Bilōch to the south. (*Elphinstone—Masson.*)

BARGANA—Lat. 31° 22′. Long. 65° 57′. Elev.

A village in Afghānistān, 32 miles south-east of Kandahār, on the road to Qwetta. (*Thornton*).

BARIKĀB—Lat. Long. Elev. 5,313 feet.

A village in Afghānistān, situated in a sterile stony valley between Tēzīn and Jagdalak (7½ miles from), on the Kābal and Jalālābād road. There are two roads thence to Jagdalak,—one presents no obstacles to baggage animals, the other, a lower one, goes through a terrible defile; the rocks which are of granite are piled one on the other in dark and frowning strata, sloping down on either side towards a mountain rivulet for which they scarcely left room to flow. It is longer than the defile of the Khūrd Kābal. At Barīkāb there is a clear stream of water, and several caves cut in the rocks, from which several volleys were fired into the British troops retreating from Kābal in 1842. (*Havelock—Hough—Sale*).

BARĪKĀB—Lat. Long. Elev.

A village in Afghānistān, 22 miles from Jalālābād, and half from Chārdeh east. It is small and much dilapidated, and has some water-courses near it. (*Hough*).

BARINS—Lat. Long. Elev.

A village in the valley of Chitrāl, Afghānistān, 32 koss above the town of that name, and containing 100 houses. (*Mahomed Ameen*).

BARKOT—Lat. Long. Elev.

A valley of Afghānistān, situated to the west of the Dara Nūr. It is inhabited by about 150 families of Sāfis, who are independent and lawless and leagued with the people of Kashmūn, a village high up in the hills still further to the west. Mahamad Zamān Khān, when governor of Jalālābād, marched a force against Barkot, but they flooded the approaches to their valley, and he retired after losing many men.

BĀRSHŌR—Lat. Long. Elev.

A valley of Afghānistān which commences at the source of the Lora river, and accompanies that river till its entrance into Pēshīn. It is sunk between the high country of Tobā on the north and the mountains on the south (? the range from Mount Chappar to Takatū which bounds Shal valley on north). The upper part of it is narrow and filled with thickets, but the lower part is fertile, inhabited by an agricultural people, and abounding in all the produce of Khorasān. Were it not possessed by a different

tribe (*viz.*, Kākars), one would be disposed to consider it as a part of Pēshīn (inhabited by Tarīns), from which district it has no natural separation. (*Elphinstone*).

BĀRU—Lat. Long. Elev.

A village in the Hisārak valley, Jalālābād, Afghanistan, containing 220 houses inhabited by Tājaks. (*MacGregor*).

BĀRU KATĀN—Lat. 34° 16′. Long. 70° 43′. Elev.

A village, Afghānistān, between Pēshawar and Jalālābād, 1 mile from the Kābal river, and 17 miles west of west entrance to Khaebar. (*Thornton*).

BĀRUZ—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistan, 72 kos from Jālālabād in Chitrāl territory. It contains 200 houses. (*Mahomed Ameen*).

BASĀWAL—Lat. 34° 16′. Long. 76° 58′. Elev 1,509.

A village in Afghānistān, 29 miles east Jalālābād, 14 miles from west entrance Khaebar Pass, on right bank Kābal river. It is a large enclosed valley with two or three towers. It appears to occupy an ancient site, and has some venerable tamarisk trees, the remains of its antique groves. From it are three roads to the west, two to Chārdeh (one by Ambārkhānā), and one to Bati Kot (*Masson—Garden—Hough—MacGregor—Burnes*).

BĀSHGHALŌK—Lat. Long. Elev.

A tributary of the Kūnar river, Afghānistān, which rising in Kāfaristān joins it at Rafak Zinbardar. (*Mahomed Ameen*).

BĀSŪR KHEL—Lat. 31° 54′ Long. 67° 23′. Elev.

A village in Afghānistān, 130 miles north of Qwetta, on direct road to Ghazni. There are several other villages in the vicinity. (*Thornton*).

BĀTIKŌT—Lat. Long. Elev. about 1,850.

A plain in Afghanistan, between Jalālābād and the Khaebar, south of Chārdeh. It is little more than a stony desert, but in the winter affords good pasturage, and the Ghilzāes bring great number of camel and sheep to graze on it in the autumn, returning in spring. Burnes says the plain of Bātīkot is famed for a pestilential wind that blows in the hot season. This strikes men and horses, and the flesh of those who fall victims to it become so soft and putrid, that the limbs separate from each other, and the hair may be pulled out with the least force. This is probably nothing more than sunstroke (heat apoplexy) caused by the excessive heat of the wind in crossing this arid plain, whether by day or night. (*MacGregor—Burnes*).

BĀTIKŌT—Lat. 34° 16′. Long. 70° 51′. Elev. 1,850.

A village in Afghānistān, 21 miles south-east Jalālābād, situated on the plain of same name. Here there are 5 or 6 mud forts inside which the villagers live. Supplies are procurable, and there is a good encamping ground. It is famed for the shrine (Ziārat) of Akhūn Mūsa, who is said to have made the snakes on the Mārkoh harmless with a word. (*Masson—Burnes—Leech, MacGregor*).

BAZĀR—Lat. Long. Elev.

A village in the valley Pēshin, Afghānistān, on the Sūrkhāb river, about 25 miles north Qwetta, and 16 miles east-south-east Gūlistān Karez. It has 300 houses of Batizāe Tarīns. Thence there is road to Thal Chotiālī. (*Leech*).

BAZĀRĪ—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān, not far from Kala Khān. It contains 40 houses. (*Masson*).

BAZĀRAK—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, on right bank of stream. It is a well walled in village of 300 houses. (*Masson*).

BAZĀRAK—Lat. Long. Elev.

A village, Afghānistan, on right bank Panjshēr river, 7 miles from the entrance of the Panjshēr Pass. (*Leech*).

BAZĀRAK—

A Pass over the Hindū Kūsh, which starts from the village of Bazārak in the Panjsher valley. From Bazarak to Kandon Jwat is 4 miles. Thence to the top of Pass called Parande, 2 miles, thence Mamak, 4 miles, thence to Pahsai is 3 miles, a bridge, no inhabitants; thence the road goes by the following places;

Dehak	1 mile	60	families of	Pashāes.
Noubar	1 „	150	„	Tājaks.
Sangbaran	2 miles	40	„	„
Bannoo	4 „	500	„	„
Kishtabad	1 mile	200	„	„
Fichh	3 miles	70	„	„
Killat and Baffa	6 „	60	„	„

Khinjan through Kala Dara, 12 miles. This pass is not practicable for laden camels, though ponies and asses frequent it. It is open from the 15th June to 1st November. (*Leech*).

BAZĀNĪ—Lat. Long. Elev.

A village, Afghānistan, on the road from Kandahār to Derā Ghāzi. It is two marches from Sakhi Sarwar, and is a Lūnī village, situated a little off the road, at the side of which there is a tank with a very little water where travellers usually encamp (*Lumsden*).

BAZĀN KHĒL—Lat. Long. Elev.

A village in Jāji country, Afghānistān, just west of the Pēwar Pass from Kūram. It is a scattered mountain hamlet, and contains some 20 or 30 detached little forts stuck upon projecting rocks all over the hill side. (*Bellew*).

BEBEHI BARĀN—Lat. Long. Elev.

A Hindū shrine, 12 miles north of Farah. It is a spring which issuing from the heights above is discharged on a large table rock projecting from the side of the hill through which the water filtrates, dropping like rain for a space of about 50 feet. The effect is very beautiful. On a small level space just above the dripping rock, a Hindū "fakīr" had stationed himself, and was supported by numerous pilgrims who flocked to him. It is situated at the end of a gorge, which, on the Persians raising the siege of Herat, the Farāhīs fortified against the Kandahāris who had possession of their fort. (*E. Connolly*).

BEDAK—Lat. Long. Elev.

A village in the Kāhdara division, Koh Dāman, of Kābal Afghānistān, about 25 miles north-west Kābal, romantically situated on an eminence and surrounded by gardens, vineyards and orchards. (*Masson*).

BEDH—Lat. Long. Elev.

A Pass in Afghānistān over the Khojeh Amrān range, and leading into Shōrawak from Kandahār. The descent on the east side is at first very precipitous, but then leads into a defile with a continual but very gradual inclination. (*Masson*).

BEDLOR—Lat. Long. Elev.

A town in Chitrāl situated north of Drūsh and south of Hīehgon. (*Kaverty*).

BED-TILA—Lat. 33° 49′. Long. 67° 49′. Elev.

A village, Afghānistān, on road from Bāmiān to Girishk. (*Thornton*).

BEGHRĀM—Lat. 34° 53′, Long. 69°19′, Elev.

A plain in Afghānistān, situate 25 miles north of Kābal. "It was formerly the site of a great city, the ruined walls of which were found by Masson to measure above sixty feet in breadth, and to have been built of unburnt bricks of unusual size. This locality has, however, principally attracted attention from the enormous quantity of antique coins which Masson and others have collected there. In the first year, these numbered 1,865 of copper, with a few of silver, together with many rings, signets, and other relics; in the next, the number was 1,900; in the next 2,500; in the next 13,474; finally in 1837, it was increased to 60,000, besides great numbers of engraved seals. These coins exhibited extraordinary diversity of origin; among them were Greek and Roman coins, Greco-Bactrian and Bactrian, Indo-Parthian and Indo-Scythian, Sassanian, Hindoo and Indo-Mahometan, besides a great variety of others. In point of date, they extended from the third century before the Christian era to the thirteenth century after that epoch. They were submitted to the examination and arrangement of the learned Professor Wilson, who, in his erudite treatise on *Ariana Antiqua*, has made great and successful use of them in throwing light on the history and antiquities of Afghānistān, India and Central Asia. Masson attributes the vast number of coins and other relics found at Beghrām to its having been the site of an immense cemetery, in which they were deposited with the ashes of the dead, and regards the vast quantities of broken pottery mixed with the earth as the fragments of funeral vases. He considers the city of Beghrām as having been the Alexandria ad Caucasum of the Greeks, and to have been destroyed by Jangez, since the historians of Timūr make no mention of it in describing his march through the plain of Beghrām, from which it may be inferred that it then no longer existed.

"This opinion as to the locality of Alexandria ad Caucasum receives some support from Professor Wilson, but on the other hand, it may be urged, that as Beghrām is situate nearly opposite the mouth of the Kaoshān Pass, or Pass of Hindū Kūsh, which is only practicable in summer; and as Arrian relates that Alexander crossed the Caucasus in spring, he must have taken the route by Bāmiān, which is open all the year round; and as, according to the same authority, his march brought him to Alexandria ad Caucasum, we must assign Bāmiān as its locality. Accordingly we find Ritter, Rennell, Vigne, Gosselin, and Burnes of opinion that Bāmiān was the Alexandria ad Caucasum. With reference to this controversy, it is not unworthy of remark that no traces have been discovered of Grecian architecture in the mud built ruins of Beghrām. The structures of Ghulghuleh and Sayadābād have at least been more lasting." (*Thornton*).

BEHĀR RABĀT—Lat. Long. Elev.

A village in the left bank, Kābal river, 1 mile distant of Besūd, Afghānistān. There is a ferry across the river at this point, and the inhabitants wash for gold in its stream. (*Masson*).

BELĀL KHĒL—Lat. Long. Elev.

A village in Afghānistān, a few miles south of Gandamak. (*Masson*).

BE-NĀDAR-I-LATĪF—Lat. Long. Elev.

A village in Afghānistān, 164 miles from Kandahār, south-west in Helmand river, containing 100 huts of Nūrzāes. (*Leech*).

BEPUR—Lat. Long. Elev.

A village in Chitrāl valley, Afghānistān, on the road from Jalālābād to Yārkand and 88 kos north of Chitrāl town. It has about 100 houses. (*Mahomed Ameen*).

BERMŪL—Lat. Long. Elev.

A village in Afghānistān, a few miles west of crest of Sūlimān range.

BERNABAD—Lat. Long. Elev.

A village in Herāt Afghānistān, Herāt, about 30 miles from Herāt towards Mashad and on the right bank of the Harī Rūd, and north of the road. It is a populous village. (*Clerk*).

BĒSH-BŌLĀK—Lat. Long. Elev.

A village in the valley of Jalālābād, Afghānistān. See Pēsh Bolāk. (*MacGregor*).

BESŪD—Lat. Long. Elev.

A village in Afghānistān, 4 miles from Jalālābād, above the junction of the Kūnār and Kābal rivers. It has 50 houses of Tajaks. There is also district of this name, which Masson describes as having much cultivation of sugar-cane and lucerne, many good gardens, and fine groves of trees and many handsome castles. This division of Besūd is in the corner between the Kūnar and Kābal rivers. (*Leech*).

BESŪT—

A district of Kābal, Afghānistān, which comprises collectively all the Hazāra districts between Kābal and Bāmiān. It pays tribute to Kābal, the amount of which fluctuates, but the registered amount is Rs. 40,000.

Broadfoot says it is a district lying to the north of Nawar. The town is the capital of a Pūladeh Sūltān, and has a few hundred houses. The chief keeps up 300 horses, but could raise many more. Many of the artizans of Ghaznī go there for employment, and could give valuable information regarding it. The chief is independent, though often attacked by the Afghāns. (*Masson—Broadfoot*).

BETSUL—Lat. 32° 8′. Long. 69° 10′. Elev.

A halting place in Afghānistān, situate in the Gomal Pass, about 1 mile from Gomal river, 50 miles from the source of that river. It is a collection of graves of the Lohānīs who have died in the pass. Water, grass, and forage are abundant. (*Broadfoot*).

BEZĀDI—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān. It is large and is picturesquely situated in the elevated side of a deep ravine down which flows a ravine. It is famous for the manufacture of vinegar. (*Masson*).

BEZAISE—Lat. 34° 40′. Long. 68° 56′. Elev.

A village in Afghānistān, 16 miles north-west Kābāl. (*Thornton*).

BĪLANGAR—Lat. Long. Elev.

A village in Afghānistān near Besūd, containing 200 houses. (*Masson*).

BĪNI-BĀDĀM—Lat. 34° 18′. Long. 68° 37′. Elev.

A plain in Afghānistān, 30 miles south-west Kābal. It is extensive, fertile, and well cultivated, contains several forts, and is traversed by the great route from Ghaznī to Kābal. (*Leech—N. Campbell*).

BIRKOT—Lat. Long. Elev.

A village in Kūnar valley, Afghānistān, 40 kos from Jalālābād. It has a fort and 50 houses. (*Mahammad Ameen*).

BITCHIHK—Lat. Long. Elev.

A valley in Afghānistān, east of Bāmiān, but on the same side of the range; it runs south to north, and apparently, for Masson is never very clear, drains into the Bāmiān river. There is a pass which leads out of it to the country of the Shekh Alī Hazāras. It contains numerous forts and villages. (*Masson*).

BOGHZAE—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 21 miles from Thal in Mīranzāe, and 30 miles from Kala Kūram. It is a good sized village on the bank of the Kūram river, and consists of three or four detached hamlets, each of which is fortified with an enclosing wall and towers. In the midst of these separate hamlets rises a high mass of entirely bare rock called Kāfar Koh. The inhabitants are Tūrīs, but there are also some families of Bangash in the neighbourhood. From this village is the best road into Khōst from Kūram, only one range intervening. (*Lumsden—Bellew*).

BORGHA—Lat. Long. Elev.

A pass which leads from the west foot of the Ghwālarī ascent to Drāband through the country of the Shīrānīs, and which is practicable for guns. (*Leech*).

BŌRĪ—Lat. Long. Elev.

A district of Kākaristān, Afghānistān. It is frequently compared both in extent and fertility to the plain of Pēshawar. It is fertile and well cultivated, and sprinkled with Kākar villages. A considerable stream runs through the centre, and the land is watered by some other brooks and by a considerable number of "Karez." The produce is nearly the same as that of West Afghānistān. European fruits are still common, but madder and cloves are not grown and lucern is rare. Camels are said to be very scarce. The inhabitants live in villages of terraced houses, and some move in the summer into "Koodools" pitched at a short distance from their villages; the chiefs live in small forts. The climate of Bōrī is allowed on all hands to be very good. The length of this district is probably not more than from 30 to 40 miles. (*Elphinstone—Burnes—Lumsden*).

BOWYNUH—Lat. Long. Elev.

A village in Afghānistān among the Hazāra mountains, 30 miles from Sar-i-pūl, on the road to Bāmiān. (*Thornton*).

BOZA—Lat. Long. Elev.

A village in Afghānistān, on the road from Ghaznī to Derā Ishmāil Khān. There is a brackish spring here, but no inhabitants. There is a village of Sūlimān Khel Nāsars two kos to the north. (*Lumsden*).

BRIGGY—Lat. 33° 46′. Long. 68° 53′. Elev.

A village in Afghānistān, 70 miles south-east Ghaznī, on the Vazīrī road, from Ghaznī to Derā Ishmāil Khān. (*Thornton*).

BŪBAK—

A tribe of Hazāras who inhabit the district of Kārābāgh, whose chief resides at Kārābāgh. This tribe is also found at Nawar and Sar-i-āb.

BŪBŪLAK—Lat. Long. Elev.

A village in Afghānistān situate in a valley on a rivulet, which after joining the Irāk, flows into the river of Bāmiān. The soil around is remarkably rich and produce a quantity of tobacco. (*Masson*).

BŪDHI—Lat. Long. Elev.

A fortified village in Afghānistān, 35 miles south of Sar-i-pūl, situated on a plain just at the entrance of the first gorge of the Koh-i-Bābā and perched on a conical hill. The walls are of brick and loopholed. The importance of this place in times past when the Mogals held sway in Central Asia must have been very different from what it is now, for it guards the entrance to the Paropamisus on the north. The fortifications and nearly all the houses are in ruins; and there are but 250 or at the utmost 300 inhabited. It is dependent on the Ūzbak chief of Sar-i-pūl. (*Ferrier*).

BŪLDAK—Lat. Long. Elev.

A plain in Afghānistān between Kandahār and the Kohjak pass. It is a dreary, forbidding looking waste, covered with scattered sand hillocks. (*Masson*).

BŪLŪ—Lat. 29° 34′. Long. 63° 40′. Elev.

A village in Afghānistān in the desert south of the Helmand.

There is forage for camels, and sheep can be obtained from the nomads in the neighbourhood. (*Chrstie*).

BŪRN—Lat. 32° 8′. Long. 65°. Elev.

A village in Afghānistān, on road from Girishk to Bāmiān, about 60 miles north-east of Girishk. (*Thornton*).

BŪNĒR—Lat. Long. Elev.

A village in Afghānistān situated between Gūlbahar and Khinjān on the Shatpal Pass over the Hindū Kūsh; it is 25 miles north from Gūlbahar and 10 from the summit of the Pass on the north side. It contains 300 houses of Tājaks. (*Leech*).

BŪNĪ—Lat. Long. Elev.

A village in valley of Chitrāl, Afghānistān, 56 kos above that of Chitrāl containing 300 houses. (*Mahamed Ameen*).

BŪRAKĀNĀ—Lat. 34° 18′. Long. 67° 6′. Elev.

A village in Afghānistān, 54 miles south-east Bāmiān. (*Thornton*).

BURAN—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, on the south border of Kāshkār territory, 290 miles from Jalālābād. It is said to be surrounded by dense jungle at the source of some river, and to have 500 houses of Arūseīs (?) Water procured from a stream. (*Leech*).

BŪRĀNGHAR—Lat. 35° 54′. Long. 64° 58′. Elev.

A village in Afghānistān, 45 miles south-west Sar-i-Pūl. (*Thornton*).

BŪRHĀN.

The division of the Ghilzāe tribes to which the sections Sūlimānkhēl, Alikhēl, Sohak, Andar and Tarakī belong. Lumsden however calls this division Ibrahīm, and divides them quite differently—see Ghilzāes, Ibrahim, (*Elphinistone*.)

BŪRJEHGĀR—Lat. Long. Elev.

A small division in the Hazāra country, Afghānistān, north-west of Shīrū Māinī on the Helmand river near its source, north of the division of Sīrgae and Deh Zangī. It is semi-independent, never pays revenue except to an armed force. On the occasion when Masson visited it with Hājī Khān, Kākar, it gave 7,000 as tribute for one year. (*Masson*).

BŪRLAK—Lat. Long. Elev.

A village in Ghilzāe country, half way between Panah and Kala Karōtī. Water and a few supplies for a small force are procurable here. It is known as Būrlak of the Shūkhēl Jalozāe. (*Broadfoot*).

BŪRŪKHĀNĀ—Lat. 34° 18′. Long. 67° 6′.

A village in Afghānistān, 11 miles south-west Koh-i-Bābā mountains, and 54 south-west Bāmiān. (*Thornton*).

BŪTKHĀK.

A division of Afghānistān immediately dependent on Kābal, and consisting of the plain country immediately round that city. It is fertile, well watered and cultivated with great industry and skill. (*Elphinstone*).

BŪTKHĀK—Lat. 34° 29′. Long. 69° 15′. Elev. 6,247.

A village in Afghānistān, 8½ miles from Kābal. It is small and surrounded by a wall, and is very desolute in appearance. The Khūrd Kābal, a fine rivulet, runs to the east of the village. It is the station of a customs officer, being the first village met with on plain of Kābal after emerging from the mountainous defile of Khūrd Kābal. The city of Kābal is visible from this village. The surrounding country is barren, with no vestige of grass and of any sort of vegetation. From Būtkhāk there are two roads, one by the Khūrd Kābal, the other by the Lataband Pass. Between Būtkhāk and Begrāmī the massacre of the Kābal garrison commenced in 1842. (*Masson—Moorcroft—Hough—Havelock—Sale*).

BŪTKHĒL—Lat. Long. Elev.

A village in Swāt valley, Afghānistān, about 4 miles north-west of the north foot of the Malakand Pass. It contains 300 houses. (*Lumsden*).

BYRAM KHEL—Lat. Long. Elev.

A village in Jāji country on the bank right of the Keria river beyond Zabrdast Kaza. (*Lumsden*).

C.

CHĀDĪ—Lat. Long. Elev.

A village in Kākar country, Afghānistān, 46 miles east from Bazār, in the Pēshīn valley where the Tal Chotīālī road branches off. It is on a stream and consists of a few houses of Sanatya Kākars. The proper name of this village is probably Shādī. (*Leech.*)

CHAGANAK—Lat. Long. Elev.

A village, Afghnistān, near source of the Mūrgāb river.

CHĀH-I-DEWĀLA—Lat. Long. Elev.

A halting place in Afghānistan, 20 miles south-west Girishk, on the road to the Seistān Lake. There are no houses here, but a well. (*Leech*).

CHĀH-I-JAHĀN—Lat. Long. Elev.

A halting place in Afghānistān, 95 miles south-east Herāt towards Kandahār, from which it is 277 miles. It has a supply of water; but the surrounding country, though capable of yielding forage in abundance, is uncultivated and

nearly desert. The water is only tolerably good from springs, and though ample for a small force, is not so for an army without great care in its preservation. Forage both for camels and horses is abundant; the vegetation in the bed of the water-course is very luxuriant. The ground for encamping is good. (*Sanders*).

CHĀH-I-KASADEH—Lat. Long. Elev.

A halting place in Afghānistān, 60 miles south-west Girishk, on the road to the Seistān Lake. There is a well here but no houses. (*Leech*).

CHĀH-KAORĪ—Lat. Long. Elev.

A village in Afghānistān, 3 miles north of Hazārnao in Jalālābād division, good grass and 'bhoosā' are procurable here. (*Hough.*)

CHĀH-I-MŪSAK—Lat. Long. Elev.

A village in Afghānistān, 85 miles east Girishk, 20 miles Khash. (*Thornton*).

CHĀH-I-MIRZĀ—Lat. Long. Elev.

A village in Afghānistān, 26 miles south Khash, 80 miles south-east Farah. (*Thornton*).

CHAIKAL—Lat. Long. Elev.

A large village in the Kōh Dāman of Kābal Afghānistān, 1 mile north of Istālif and close to Chārikār. The vicinity is fertile and well cultivated. It contains 50 houses. Opposite to it is the shrine of the Khwarzāda of Shāh Nākshband. (*Masson*).

CHAKANOR—Lat. Long. Elev.

A series of caves in Afghānistān on left bank Kābal river, opposite Basāwal in the Jalālābād district. Like every thing in the least out of the common in Afghānistān, they are attributed to Kāfars. (*Massson—Burnes.*)

CHAKHNASŪR—Lat. Long. Elev.

A fort in Seistān on the Khash rūd having 500 houses of Mīor Tājaks, 218 miles west Kandahār, 52 miles east Lake Seistān. The proper name of this place is probably Shekh Nasūr. (*Leech*).

CHAKRĪ—Lat. Long. Elev.

A village in Afghānistān, 24 miles south-south-east Kābal. It is situated under the hills and has a fort surrounded with gardens. It was the residence of Valī Karoh Khēl Ghilzāe, a famous robber in these parts. (*Masson*).

CHALAK—Lat. Long. Elev.

A village in Afghānistān, 32 miles south-east Ghaznī, on the road to Dera Ishmāil Khān. (*Thornton*).

CHALAP DALAN—Lat. Long. Elev.

A peak in Afghānistān mentioned by Ferrier when at Zerni in Ghōr in the following terms:—"it is one of the highest in the world, commanding this part of the country, rising before us in imposing majesty and developing beneath its elevated and snow-capped cone a variety of graceful and picturesque outlines. The circumference at half its heights is 42 miles; the sides are covered with forests and pastures, vlllages and tents, and also some naturally impregnable positions where successive chiefs have built strongholds to which they might retire in stormy times." It cannot well be one of the highest in the world, notwithstanding that it is snow-capped.

It is situated on the main range of the Kōh-i-Bābā, and is probably not more than 18,000 feet in elevation. It is not unlikely that the peak mentioned by Ferrier is a different one to that in Walker's map south-west of Bāmiān. (*Ferrier*).

CHAMAN CHOKĪ—Lat. 30° 50′. Long. 66° 25′. Elev. 5,677.

A hamlet in Atchakzāe country, Afghānistān, 2½ miles from the west foot of the Kohjak Pass. There are some springs here, but not enough for a large body of troops, and they dry up for a time if used much. Forage for camels is not very good and scarce. Four or five miles in advance to the left of the road there is water. (*Hough*).

CHAMAR KAN.—Lat. Long. Elev.

A village in Chitrāl, Afghānistān, 79 kos above Jalālābād, on left bank Kūnar, containing 100 houses. (*Mahamed Ameen*).

CHAMKANĪ—

A district of the Kūram valley, Afghānistān, extending along the Kūram river, from the stream that comes down from the village of Pēwar, and falls into the Kūram a little above the village of Eraknah and upwards until the country divides into narrow glens.

Agha Abbas says the fighting men of Chamkanī number 3,000. The Pēwar Pass can be turned by a route which goes south of it through this district. (*Lumsden—Agha Abbas—Walker.*)

CHANAK—

A tribe of Siahpōsh Kāfars who inhabit the valley of Mūkah Afghānistān, west of Islāmābād in Lāmgān and south of Dūhmiah in the Saekal Dara. The valley has inconsiderable villages. The tribe has all become Mahamadan. (*Raverty*).

CHANAKHWĀH.—Lat. Long. Elev.

A fort in the Dwā Gomal valley, Karōtī country, Afghānistān. It has been a constant source of quarrel with the Vāzīrīs who have destroyed it twice, but never been able to hold it. The Karōtīs have now built a larger fort and tilled the ground round it. (*Broadfoot*).

CHANDEH.—Lat. Long. Elev.

A place in the Ghorband valley, of the Hindū Kūsh, Afghānistān. Lord does not say what it is. The hill side here is covered with efflorescence and sheets of sulphate of lime, the deposits of springs. (*Lord*).

CHAO KŪLĪ.—Lat. Long. Elev.

A village in Bājāwar Afghānistān, 1 mile from right bank Landī river. (*Thornton.*)

CHAONJ.—Lat. Long. Elev.

A village in Afghānistān, about 45 miles south-east Kalāt-i-Ghilzaē. It is the head quarters of the chief of the Ohtak Ghilzaēs. Water is obtained from a "Karez" and springs, and the country in the immediate vicinity is cultivated. (*Lumsden*).

CHAONĪ—Lat. Long. Elev.

A village mentioned by Aleemoola, apparently in Swāt, 3 kos south of Shewa, and 4 kos north-west of Chakdara, consisting of 2 parts, containing 400 houses of Shamīzaēs. It may be the Ūchūn of the maps. (*Aleemoola*).

CHAPAGAN—Lat. Long. Elev.

A village and fort in Afghān-Tūrkistān, situated 16 miles from Ghōrī, and 14 miles north from the north crest of the Chārdār Pass over the Hindū Kūsh. There are 1,000 houses of Darmīrak Hazāras here. (*Leech*).

CHARA—

A river of Afghānistān, which rises in the south slopes of the mountains of Ghōr, and flowing south-west course joins the Farah rūd? (*Thornton*).

CHARA—Lat. 32° 31'. Long. 63° 9'. Elev.

A village in Afghānistān, about 100 miles in Girishk, on north road to Herāt. It has a small fort, and therein is a supply of water. (*Thornton*).

CHĀR-ASĪA—Lat. Long. Elev.

A large village in Afghānistān, 10 miles south of Kābal, in the open and extensive valley of Logar. (*Lumsden*).

CHĀR-BĀGH—Lat. Long. Elev.

A village in Afghānistān, 28 miles north-east Herāt, on Bāmiān road. (*Thornton*).

CHĀR-BĀGH—

A large village in the Jalālābād valley, Afghānistān, on the left bank Kābal river, near junction of the Alīshang river. It contains about 500 houses, has a moderately supplied bazar and a manufactory of swords, gun barrels, and cutlery. It is the capital of a small district, which yields a revenue of £2,000. It is celebrated for a royal garden made here by the Emperor Bābar. This is an enclosure about 200 yards square, with one or two small buildings in it; the wall is broken down in many places, and the place utterly neglected. It is the abode of a venerated Hindū Gūrū. The inhabitants are Tājaks. (*Moorcroft—Masson*).

CHĀR-BŪRJAK—Lat. Long. Elev.

A village in Afghānistān, 130 miles south-east Herāt, on Kandahār road. (*Thornton*).

CHĀR-CHAMBEH—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 36 miles south-east of Maemana, on the Herāt road. It contains 380 houses inhabited by Afshārs, Jamshīdīs, Kapchaks dependent on the Valī of Maemana. It is surrounded by gardens and cultivation.

Palmer in his route from Herāt to Balkh evidently alludes to the same place. He says no grain is procurable, but water and forage are abundant. (*Palmer—Ferrier*).

CHĀR-DĀR—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh, which starts from the Ghōrband valley, 2¾ miles west of Sīagard in the Ghōrband valley, thence a road goes off to the left to the valley of Yāk Dara. Thence to the entrance of the pass is 1½ miles, and to Ranga 2 miles further. From Ranga to Khimchak is 2 miles. Thence to top of a pass, called Sang-i-Karīm, is 6 miles, and to the junction of the four rivers called Chār-Darīa, 6 miles more. Thence to Chasm-i-Matār is 8 miles, to top of another pass. Thence the fort of Chapaghān and village of Iskar on Sūrkhāb road is 10 miles. Thence to Shalatū, over a difficult pass is 10 miles, to Hazara Totas. Thence to Ghōrī is 16 miles.

Arangzēb traversed this road on one occasion. All kinds of caravans come and go by this road as also guns. It is open from 15th June to 1st November. (*Leech*).

CHĀR DARĪA—Lat. Long. Elev.

A plateau, Afghānistān, in the Chār Dār Pass route over the Hindū Kūsh, where four rivers meet, 6 miles on the north side of the pass, 33 miles north of the Ghōrband valley. Here is a permanent encampment of Neke Hazāras numbering 300 tents. (*Leech*).

CHĀR-DEH—Lat. Long. Elev.

A village in Afghānistān, 28 miles west Chārikār, in valley of Ghōrband. (*Thornton*).

CHĀR-DEH—Lat. Long. Elev.

A village in Afghānistān, 14 miles south-west of Kābal, situated in a magnificent plain between the villages of Argandeh and Kala Kāzī on the Kābal river.

CHĀRDEH—Lat. 34° 20'. Long. 70° 50'. Elev. 1,822.

A village in Afghānistān in the valley of Jalālābād, right bank of Kābal river and at the confluence of a small stream from the Sūfēdkōh. The neighbourhood is in general sandy and barren, but the plains in the vicinity afford good pasturage in the autumn, when the Ghilzaēs bring large numbers of camels and sheep to graze.

There are two roads hence to Jalālābād, one by the river, and one by Barīkāb. It is 27 miles from Jalālābād. Water is procured from the stream half mile off; grass and camel forage are plentiful, and the encamping ground is good. There are also two roads to Hazārnao, one by Ambār Khāna and the river bank to Basawal, and the other more south over the Mārkōh. (*Masson—Hough—Griffiths*).

CHĀRDEH-I-HAZĀRA—Lat. Long. Elev.

A fort in Afghānistān, 30 miles south-west Ghaznī, on Kandahār road. The surrounding district called Kārābāgh is very fertile, being in harvest time one large field of wheat as far as the eye can reach.

Supplies of grain, water, grass, and fuel are abundant, but forage for camels is not very plentiful. (*N. Campbell.*)

CHĀRIKĀR—Lat. Long. Elev.

A town in the Kōhistan, of Kābal-Afghānistān, on the high road between Kābal and Tūrkistān, and situated 4 or 5 miles from the mouth of the Ghōrband valley, 40 miles north Kābal, and at the termination of the slope of the west hills, from which it is distant about 2 miles. The bazaar is about 400 yards in length, and is covered to exclude heat. It derives its supply of water from a canal which brings the water of the Ghōrband river to it from 8 or 10 miles distant.

It carries on an active trade with the neighbouring districts on the other side of the Hindū Kūsh, exporting the coarse products of the looms of Kōhistān and considerable quantities of iron both in pigs and manufactured into horse shoes. The transit dues are worth Rs. 10,000. The governor of the Kōhistān resides here, and duties are levied on merchandize passing to and from Tūrkistan. In its vicinity are several mud forts, the largest of which is Khōja Mīr Khān. There is a road from Chārīkār which goes over the hill by Opiyān to Tawakal in the Ghōrband valley. In 1839 it was the seat of an English Political Agent, and the station of Shāh Shūja's Goorkha regiment. When the insurrection broke out, the position was attacked by the warlike Kōhistānīs; and after some days' severe fighting and the supply of water being cut off, a retreat was made on Kābal, which ended in the destruction of the greater part of the garrison. Major Eldred Pottinger, Lieutenant Haughton and one Goorkha only escaping, though 165 men, survivors, were afterwards collected by the latter officer on the advance of General Pollock's army. The valley of Chārīkār, says Pottinger, offers every advantage for the cantonment of troops; it abounds in supplies of all kinds; labour is cheap and the forage for horses and camels excellent, and the climate is milder than Kābal. (*Leech—Masson—Burnes—Wood—Lord—Haughton*).

CHĀR-I-SIR—Lat. Long. Elev.
A village in Afghānistān 6½ miles south Kābal, on the Logār road. It was from this village that Outram started on his campaign against the Ghilzaes in 1839. (*Outram*).

CHĀR SANG—Lat. Long. Elev.
A village mentioned by Aleemoola as being west of Bajāwar, but how far or in what valley does not appear. He says it furnishes 3,000 matchlockmen, but then he also says in another place the Yūsafzāes can muster 900,000; his figures require to be divided by 30 at least. (*Aleemoola*).

CHASM-I-MANGŪR—Lat. Long. Elev.
A village 120 miles from Herāt on the road to Maemana, consisting of 15 or 20 tents. No cultivation, water and forage abundant. (*Palmer*).

CHASM-I-MATĀRĪ—Lat. Long. Elev.
A village in Afghān Tūrkistān, 14 miles north of the crest of the Chārdār Pass over the Hindū Kūsh. It contains 100 houses inhabited by Syads. (*Leech*).

CHASMA-I-PANJAK—Lat. Long. Elev.
A halting place in Afghānistān, 52 miles from Kalāt-i-Ghilzāe, 68 miles from Ghaznī, at some springs 2 miles to the west of the Tarnak river. About 1 mile on the left bank of the river is Kala-i-Jāfar, and there are several large villages on either side of the river. Firewood is procurable, and grass and camel forage is plentiful. (*Hough—Outram—N. Campbell*).

CHASMA-I-SHĀDĪ—Lat. Long. Elev. 6,668 feet.
A halting place in Afghānistān, 45 miles north-east of Kalāt-i-Ghilzāe, 75 miles south-west of Ghaznī, on Kandahār road, and 1 mile fron right bank Tarnak river. It contains several springs of good water. The surrounding country is crowded with the forts of the Ghilzāes. The only firewood procurable at this place is large dry wild thyme bushes. There is grazing for camels and plentiful grass on the common. This is the boundary between the Tokhī and Tarakī Ghilzāes. There is a large fort called Khojak on the opposite bank of the river about 4 miles beyond Chasma.

About 4 miles beyond Chasma-i-Shādī, there is a plain on which 50,000 men might encamp fronted by a crystal stream and plenty of grass and wild cloves. (*Hough—N. Campbell.*)

CHECHENEH—Lat. 34° 36′. Long. 69° 50′. Elev.
A village in Laghmān, Afghānistān, at confluence of the Panjshēr and Kābal river. (*Thornton*).

CHEKĀB—Lat. Long. Elev.
A fort in Afghānistān, 148 miles south-east of Herāt, on the road to Kandahār, from which it is 218 miles distant. It has a fine supply of water from a spring. Though the neighbouring country is hilly, there is considerable cultivation, and good crops of wheat and barley are obtained. There is an encampment of Nūrzāes here. (*A. Conolly—Todd—Sanders*).

CHEHL BACHA GŪM—Lat. 33° 32′. Long. 68° 13′.
A place of pilgrimage in Afghānistān, 6 miles south-west of Ghaznī, on the Kandahār road. (*Thornton*).

CHEHL DŪCHTAR—Lat. Long. Elev.
A halting place in the valley of the Mūrgāb, Afghānistān, 60 miles north of Herāt on the left bank of the Khūshk river. There is a shrine here to the memory of forty fat Ūzbak virgins who were carried off by Tūrkmans. (*Abbott*).

CHEHLMATĪ—Lat. Long. Elev.

A village in Afghānistān in the valley of the Alingār, 56 miles north-west of Jalālābād, consisting of 70 houses of Tājaks, on a road to Kāshkār. (*Leech*).

CHEHL TAN—Lat. Long. Elev.

A cave situated between Chārdeh on the Kābal road and the city of Kābal, accessible only by a narrow aperture. It is believed that if a person enter it, he will be unable to squeeze himself out, unless pure and free from sin. The cave is not therefore much visited, but the spot is occasionally the resort of holiday parties from Kābal. (*Masson*).

CHEHL ZANĪ—Lat. Long. Elev.

A pass in Afghānistān, west of Kandahār and between it and the Argandāb. This point presents an admirable defence to the city, and the numerous canals which intersect the vicinity would be difficult to pass. The ruins of a fort which formerly defended this entrance still remain. (*Leech*).

CHIAGAZ—Lat. Long. Elev.

A fort near Sīahābī, Afghānistān, 109 miles from Grishkh, 54 miles from Farah. There is a good elevated ground here, and water, forage and grass are abundant. (*Roberts*).

CHICHAKTŪ—Lat. Long. Elev.

A village in Afghān-Tūrkistān, about 90 miles south-west of Maemana, on the frontiers of Maemana. When Vambery came through this, there was a customs station here. (*Vambery*).

CHICHANDI—Lat. Long. Elev.

A village in Afghānistān, on the road from Bābar-ka-Kala to Derā Ishmaēl Khān, a few miles west of the Sūlimān mountains, over which this route passes. (*Thornton*).

CHIGAR SERĀE—Lat. Long. Elev.

A village in Kūnar valley, Afghānistān, (?) miles from Jalālābād, situated at the point between the Kūnar river and a tributary which joins it on its right bank from Kāfaristan. It contains 80 houses of Tājaks. Leech calls it 113 miles, but this is not probable. Mahamad Ameen says Asma is 24 kos or 48 miles from Jalālabād, so as Chigar Serāe is below that, 45 miles is probably nearer the truth.

The valley of Chigar Serāe is formed by a stream which comes down from Kāfaristān. Masson says Bābar's account of it is applicable to this day, *viz:*, "another division is Chaghanserāe, which contains one village only, and is of limited extent lying in the very jaws or entrance of Kāfaristān. As its inhabitants, although Mūsalmāns, are mingled with the Kāfars, they live according to the customs of that race. The inhabitants call themselves Tājaks. Masson says it is under the rule of Bajāwar. (*Leech*).

CHILOZĀN—Lat. Long. Elev.

A village in Afghānistān, about 55 miles north from Ghaznī, and about 6 miles from Habīb Kala. At 4 miles from this last place a road branches off the main Logar road, and goes through Chilozān by the Sirgawān Pass to Ghaznī, and by it Ghaznī can be reached in one day by a horseman. (*Lumsden*).

CHĪNA—

A halting place in Afghānistān at a brackish spring in the Manzī route from Posta Kach in the Gomal valley to Mishkināe, by which the Ghwalarī ascent is avoided. (*Broadfoot*).

CHINĀR—Lat. Long. Elev.

A pass leading from the Pūriān glen of the Panjshēr into Kāfaristān. (*Leech*).

CHINGANKRAM—Lat. Long. Elev.

A halting place in the Ghwalarī Pass, Afghānistān, about 8 miles from its east entrance. It is situated in a pebbly valley three-fourths mile wide. Forage is plentiful, but the water is brackish. (*Broadfoot*).

CHINGAR—Lat. Long. Elev.

A village in Chitrāl valley, Afghānistān, 6 kos above Chitrāl town, at confluence of the Kūnar and Shaghar rivers. It contains 200 houses. (*Davies*).

CHINGŪREK—Lat. Long. Elev.

A halting place in Afghānistān, 70 miles north of Herāt, on the road to Khīva. There is good encamping ground here and a fine stream of water, but no village. (*Ferrier*).

CHINJAN—Lat. Long. Elev.

A village in Afghānistān, 145 miles from Derā Ghāzī Khān, on the Bōrī road to Kandahār, containing 50 houses of Kākars (Zakhpal Dhūmads). Water from a stream, from which also a few acres are irrigated. (*Leech*).

CHIONKIATAN—Lat. Long. Elev.

A village in Bajāwar valley, Afghānistān, 1 mile right bank Landāe river, and a few miles south of Lāspisar range. (*Thornton*).

CHIPRĪĀL—

A river of Afghānistān, which rises in the Sūfēdkōh a little above Pachīa, flows by Agan, Chiprīāl, and Hadāh, and joins the Kābal river about 4 miles east of Jalālābād at Serāe-i-Khūsh Gūmbaz. The villages in the Chiprīāl valley are as follows:—

Manū Mahora,	35 houses of Tājaks.		Daolatzāe,	200 houses of Momands.		
Hūdia Khēl,	200	,, Shinwārīs.	Sabāra	40	,,	Khūgiānīs.
Shalanak,	20	,, Tājaks.	Band Mīr			Ghilzāes.
Lūngapūn,	15	,, ,,	Sūfēd Nāzim	30	,,	Tājaks.
Shekh Kala,	30	,, ,,	Bebū Marū	30	,,	,,
Kandī Bāgh,	50	,, ,,				

(*MacGregor*).

CHISMŪNI—Lat. Long. Elev.

A village in Ghilzāe country, Afghānistān, situated in a valley with several small villages scattered over it, inhabited by Dhāwi Ghilzāes. Water is plentiful. (*H. B. Lumsden*).

CHITĀ—Lat. Long. Elev.

A village in the valley of the Kōkcha, Badakhshan, situated in an open plain, opposite Faizabad and on left bank Kōkcha river. (*Wood*).

CHITRĀL.

An independent state consisting of the upper portion of the Kūnar valley, Afghānistān. It commences from the village of Kalatak, and then it is bounded by the crest of the various watersheds surrounding it, *viz.*, north by the Hindū Kūsh, dividing it from Vakhān and Badakhshān; east from Gilgit and the parallel tributary valleys of the Indus; south from Panjkōra; and west from Kāfaristān. These boundaries include what Raverty calls Kāshkār Bālā and Pāīn. The valley of Chitrāl, however, includes both these states, which are political and not natural divisions. The Kūnar river runs southwest through the whole country, which, according to Mahamed Ameen, ends at Kalatak, and it may be supposed that smaller valleys carry the drainage

of the great range on its north and south into its river. Raverty says that it resembles Kāfaristān in physical appearance and coldness of climate, but it lies somewhat higher, and although rough and difficult in some places, it contains many plateaux and level open spaces in its valleys. In some parts also it is well sheltered, and the soil generally is rich and fertile, producing much grain and several descriptions of fruit. The population consists of Mahamadans, both Sūnī and Shīah, and Kāfars. The Sūnīs inhabit the south portions of the country towards the Afghāns, and the Shīahs the north and the north-west tracts adjoining the district of Vakhān, Zebak, Sanglīch in Badakhshān and Gilgit. The Kāfars are confined to a tract bordering on Kāfaristān which is now under Lower Chitrāl; these are of the Kamūz, Askīu, and Ashpīn tribes.

The dress of the inhabitants of Chitrāl consist of a number of garments worn one over the other. They are made with immense sleeves, and when on lie in a number of fold or rolls. The dresses of the women are longer and more loose than those of the men, and assimilate in some measure to the dress worn by the female of Kashmīr. The men are tall and well made and exceedingly cowardly, and the females are remarkable for their beauty and their immorality. They bear a strong resemblance in their physiognomy, features and color to the hill people of Chamba and Kangra. Their beauty consists in symmetry of form, black eyes and hair. The Shīah inhabitants shave their beards and wear short hair.

The Chitrālīs are, says Moorcroft, Dangars and speak a dialect of the Dardū language, but Persian, Tūrkī and Pūkhtū are generally used by them.

Raverty says the chief of Lower Chitrāl can collect upon occasion of 12,000 men provided with long heavy matchlocks with rests. They are excellent marksmen; powder and lead being exceedingly scarce, they are very careful in aiming.

The climate of Chitrāl on the whole is temperate, but in the winter it is severe.

The soil is fertile, producing grain; European fruits, such as apples, pears, apricots, plums and peaches, are produced in vast quantities, as well as excellent grapes from which vast quantities of wine is made. According to tradition, Chitrāl was the wine cellar of Afrasiāb.

The rulers of both Chitrāls are Sūnīs, and they have ever since the introduction of Mahamadanism into Central Asia been carrying on the singularly horrid practice of selling their own subjects into slavery. Following a doctrine of their own creation that the Shīahs are heretics (Rafazi), they have been in the habit of capturing their Shīah and Kāfar subjects, and forcibly kidnapping others from the adjacent countries of Kāfāristān, Gilgit, &c., and selling them into slavery to dealers from Badakhshān, Kūndūz, Tūrkistān, Balkh and Bokhāra, receiving their price in cash or goods. Criminal and political offences amongst the Shīah and Kāfar subjects of Chitrāl are, as a general rule, punished by enslavement of the offenders themselves, their children or grown-up relations. Sometimes whole families are sold away in groups. The Sūnī population professing the same faith as their rulers and protected by the Mahamadan law (Sharah), are free from all such servile bondage or transfer. The slave trade forms one of the principal items of revenue of the Chitrāl rulers. The annual tribute which they pay to the chief of Badakhshān is made in slaves. The Chitrāl boys and girls are the most prized of all

the different descriptions of slaves brought to the Tūrkistān market for their superior beauty, docility and fidelity. A boy or a girl can generally be purchased for from Rs. 100 to Rs. 500, but the more comely of the females fetch high prices, varying from Rs. 500 to Rs. 1,000 (Mahamad Shāhī). Their price is generally paid partly in cash and partly in goods, and rarely wholly in cash.

The other exports are unbleached silk, the produce of the country, and known by the names of Korahkāshkārī; shawls also the peculiar manufacture of the country, the woof of which is made of a coarse description of silk called 'patt' and sometimes of cotton, and the warp of pure silk. These are rather expensive, ranging in price from Rs. 20; but a cheaper description is manufactured, the woof of which is of wool and the warp of cotton which can be procured as low as Rs. 2 each. Cloaks (chogahs) are made of shawl wool, with which all animals even dogs are provided in this cold region, but more particularly goats; these vary in price from 1 to 20 rupees. Besides the above, orpiment and falcons are exported. The imports consist of salt brought from Bahadūr Khēl in the Kōhāt district and also from the mines of Kalao Gaon in the Mashad and Farakhān districts of Badakhshān. This salt is exceedingly expensive. English and Indian piece goods, grocery, haberdashery, cutlery, arms and cooking pots from Pēshawar; piece goods of low price and coarse texture and horses from Yārkand; salt and a few precious stones from Badakhshān; and from Bokhāra and Khokand are brought horses, silks, Russian broad cloth and iron pots, and lastly iron from Bajāwar.

The trade is carried on chiefly by barter. Caravans of petty merchants now pass through Chitrāl annually between Pēshawar, Panjkōra, Swāt and Jalālābād on the south, and Badakhshān, Kūndūz, Balkh, Tūrkistān, Kolāb and Yārkand on the north. Very few but Afghāns trade on the Chitrāl road from Yārkand to Pēshawar. The chief towns of Upper Chitrāl are—1 Mastōch, 2 Yasīn in Gilgit valley, 3 Payal, 4 Gaokach, 5 Varshgūm, according to Munphool; and according to Raverty—1 Mastōch, 2 Hīchgoon (possibly same as (5) of Munphool), and 3 Shotai.

In Lower Chitrāl the towns are—1 Kāshkāro, or Chitrāl, 2 Sūget, 3 Barūz, 4 Drūsh, according to Munphool; and to Raverty—1 Drūsh, 2 Lāspūr, 3 Pūrit, 4 Ashrīt, 5 Bedlor. Moorcroft only mentions Mastōch and Yasīn.

When all one's authorities know so little of the country, it would be useless to try and reconcile these accounts and unprofitable to choose between them. I have therefore given all the towns mentioned by the different authorities. None of these so called towns however are more than villages except perhaps Drūsh. Moorcroft says that Mastōch and Yasīn have each 400 or 500 houses. Mahamad Amīn says there are 1,000 houses in Kala Darus, probably Drūsh, and Raverty says there are two thousand. Walker puts two towns in his map, Chitrāl and Kashkār, I do not know on what authority, for Munphool talks of Chitrāl or Kāshkāro, and I believe they are one and the same place.

The main route of the country is that from Jalālābād to Yārkand, and there are besides roads from Būni by the Ishtarak Kotāl to Vakhān; from Danin by the Kotal-i-Dara, the Kotal-i-Nūksun or the Kotal-i-Agram to Badakhshān by the Vardōj valley; from Mastōch by the Darband Pass into Yasīn and Gilgit and thence to Kashmīr; from Mastōch by the Lahōrī road to Panjkōra, and lastly from Mastōch to Swāt.

Besides these, there are doubtless paths which lead not only to the various villages of the Kāfars and thence to Badakhshān, but also to different parts of Gilgit, Shīnākī (*viz.*, Hodar, Dodshal, Gibrial, Darel, Tangīr, Kolī, Palūs), Kōhistān (tributary valleys of Indus below Shinakī inhabited by Pāthans), Swāt and Panjkōra.

Chitrāl, I have said, is divided politically into upper and lower, though no one states where the boundaries of these divisions are. There seems to be no doubt that the ruler of Upper Chitrāl has possession of the country of Yasīn, and this no doubt is the cause of his constant wars with the Kashmīr authorities.

Pundit Munphool is our only authority for the history of Chitrāl affairs, so I will here reproduce his account. He premises it by saying—"Chitrāl is, as already stated, held by two different branches of an ancient family descended from a common ancestor Kathor. The branch in possession of Upper Chitrāl is called the Khūshwaktiā, from Khūshwakt, an ancestor of the present incumbents; that possessing Lower Chitrāl goes by the name of the Shāh Kathōria" after Shāh Kathōr, grand-father of Amān-ūl-mūlk. The two branches not only rule over their respective countries independently of each other, but are generally at variance with each other.

Of the Khūshwaktiā family, Sūlimān Shāh died in 1829; he had a daughter who married the Raja of Kūnjat, and a son whose daughter married Mīr Shāh of Badakhshān and is mother of Jahāndār Shāh. Sūliman's brother Malik Amān Shāh had three sons; Gauhar Amān died 1860; Akbar Amān killed by his nephew Malik Amān and Īsa Bahādūr by a concubine. Gauhar Amān again had sons, Malik Amān, Bahadūr Aman (killed by Colonel Lochan Singh in 1860), Mīr Valī and Pahlwān.

The Shāh Kathōr genealogy is as follows :—

Shāh Kathor—sons, 1, Shāh Afzal died 1858; 2, Tajamal Shāh killed by his nephew Adāmkhōr; 3, Afrasiāb, daughter married Gauhar Aman Khūshwaktia Shāh Afzal had issue—sons, 1, Amān-ūl-mūlk, present ruler; 2, Adamkhōr killed by Malik Shāh, son of Tajamal Shāh, in 1866; 3, Kohkan Bēg, ruler of Drūsh; 4, Mahamad Alī Bēg; 5, Yādgar Bēg; 6, Bahadūr Khān and a daughter married to son of Ghazan Khān of Dīr. Amān-ūl-mūlk, the eldest son, had a son by a daughter of Ghazan Khān of Dīr and a daughter by a slave girl betrothed to son of Jahāndār Shāh of Badakshān. Tajamal Shāh, uncle of Amān-ūl-mūlk, had issue: sons 1 Malik Shāh; 2, Syad Alī Shāh; and Bahādūr Khān, brother of Amān-ūl-mūlk had issue—a daughter married to Gauhar Amān Khūshtwaktia, who had issue, Pahalwan.

The following is a summary of the history of Chitrāl for the last 30 years :—

In 1841-42 Gauhar Amān seized Gilgit, and the chief, Sikandar Khan, sent envoys asking aid from Kashmīr.

1844. Aid is sent by Kashmīr under Nateh Shāh and Gauhar Amān being defeated and flies to Chitrāl.

1847. Gauhar Amān comes back and wrests 3 forts from the Kashmīr troops.

1848. Aided by the Rajās of Hūnza and Nagri, Gauhar Amān takes Gilgit, but it is taken back in November by the Kashmīrīs, and he is driven out of all his acquisitions, except two or three forts.

1851. The Gilgitīs rebel against Kashmīr authority, and call in Gauhar Amān who, having defeated their troops, again takes possession of Gilgit, and sells all the Kashmīr soldiers into slavery.

1856. Gilgit is re-taken by the Kashmīr troops.

1857. Kashmīrīs again driven out by Gauhar Amān.

1860. Gilgit again recovered by Lochan Sing for the Mahārājā, who moreover takes Yasīn from Gauhar Aman's son, Malik Aman (he being dead), who however soon recovers it.

1863. Malik Amān invades Gilgit, but is not successful.

1866. Malik Aman again invades Gilgit, but is driven back.

Chitrāl has undoubtedly been a tributary of Badakshān for a long time; and from the geneological tree we find that the Khāshwaktia family are connected by marriage with Badakhshān and the Shah Kathōr family with Kūnjat. The Shah Kathōr family are also connected by marriage with Badakhshān, Dīr, and the Khūshwaktias. (*Raverty—Munphool—Mahamed Ameen*).

CHIVING—Lat. Long. Elev.

A fort in Chitrāl, 4 kos above Mastōch, containing 50 houses. (*Mahamed Ameen*).

CHOBĀRA.—Lat. Long. Elev.

A large village in Afghānistān, on road form Raknī to Kandahār. It is supplied with water both from a rivulet and from tanks. (*Leech*).

CHOKĪ—Lat. Long. Elev.

A village in Kūnar valley, Afghānistān, 45 miles from Jalālābād, on the right bank of Kūnar river, consisting of 80 houses of Tājaks. (*Leech*).

CHŌTĪĀLĪ—Lat. Long. Elev.

A village in Afghānistān, 18 miles east of Thal, of which it is a continuation, situated in the lower part of the same valley, which here widens into an open plain and unites with that of Bōrī. The soil is a dry hardened clay, but cultivation to which the climate of the valley is favorable is extensive. It is inhabited by the Afghān tribe of Tōr Tārīns and Spīn Tarīns. The village of Chotīālī contains 60 families and 20 Hindū shopkeepers. There is a fort and a tower here. Wheat and rice are cultivated and grass can be procured. (*Portans—Thornton*).

CHŪLIZĀE—

Masson mentions having met some "Chulizāe Afghans" near Tēzīn in Afghānistān .Lumsden gives Challozāe as a division of the Ibrahīm division of Ghilzāes; these two may be the same, if they are not, I cannot say who the Chulizaes' are. (*Masson*).

D.

DĀD—Lat. Long. Elev.

A village in the Ghilzāe country, Afghānistān, 30 miles south-west of Ghaznī, on the road to the Ghwalarī Pass, containing 2 forts and 200 houses, and situated in a fertile and well populated district belonging to the Sūlimān Khēl Ghilzāes. Water is procurable from springs. (*Davies*).

DAHAN-I-DOĀB—

A village in Afghānistān, one march north of Girishk and 7 marches from Kandahār. (*Nott*).

DAHAN-I-SHĒR—Lat. Long. Elev. 9,000 feet.
A pass in Afghānistān, 8½ miles north of Ghaznī, on the Kabāl road, over the range which connects the Koh-i-Bābā with the Sūfēd Koh. From a ruined fort at the south foot of the pass to the post at the top is 2½ miles, the ascent is considerable but easy, and in general of good breath, but slightly stony in some parts. Thence it descends a little to Shashgao, and is good and open. The defile is about 200 or 300 yards broad with low hills on each side, and a few guns and a small body of infantry could defend it against very superior numbers. (*N. Campbell—Hough*).

DAKA—Lat. 34°15′. Long. 71°12′. Elev. 1,404 feet.
A village in Afghānistān, situated 2 miles from the west entrance of the Khaebar Pass, and about half mile south of the Kābal river. There are two villages of this name, named respectively Kalān and Khūrd. Daka Kalān contains about 200 families, and Daka Khūrd about 80. Both villages are walled. The ground in the vicinity is covered with an efflorescence of soda for some distance from the river, and is in consequence very damp. The surrounding land is covered with stones and sand. The inhabitants are of the Alamzāe and (Marchah Khēl) Momands. Supplies, forage and grass are procurable here for a considerable force. The Ābkhāna route to Pēshawar branches off from Daka Khūrd, and it is therefore the point at which the Momands collect the road dues, for which purpose they have a small guard stationed here. The charges levied are said to be Rs. 2 to 3 for a horse, Rs. 3 for a camel, and Rs. 2 to 3 for a foot-man. Both villages are subject to Jalālābād. On the opposite side of the river is Lālpūra, the town of the chief of the Momands, and there is a ferry of boats between them.

During the Kābal campaign there was a post of matchlockmen (Jazāilchīs) under Lieutenant Mackeson at this place. (*Masson—Hough—Aleemoola—Havelock*).

DAKĪ or RĀH—Lat. Long. Elev.
A village in Afghānistān, 157 miles from Derā Ghāzī Khan, on the Sakhī Sarwar road to Kandahār, containing 600 houses of Tarīns. The water from the stream at this place is brackish. The surrounding country is very productive in gram, but the supply of water is uncertain, so that at times it must be procured from Baghao, 10 miles north-west. (*Leech—Thornton*).

DALĀN—Lat. Long. Elev.
A village in Ghilzāe country (Afghānistān), situate 6 miles from Ghojan and about 80 miles south of Ghaznī. It is inhabited by Alī Khēl Ghilzāes, and has supplies of forage. (*Leech*).

DALANA—Lat. Long. Elev.
A village in Afghānistān, situate on the route from Ghaznī to Shāl by Āb-istāda lake, and 36 miles south-west of Ghaznī. (*Thornton*).

DALHAK—Lat. Long. Elev.
A fort in Afghānistān, 48 miles Girishk, 113 miles Farah. There is a good encamping ground here; water is rather scarce from a spring; and forage and grass are scarce. (*Sanders*).

DĀMINJ— Lat. Long. Elev.
A valley in Afghānistān, to the west of the Dara Nūr, a tributary of the Kūnar river. It is inhabited by Sāfīs, and contains rather more than 150 families. They are independent, but fight with the inhabitants of the neighbouring valleys a good deal. (*Masson*).

DĀMANDAR—Lat. Long. Elev.

A halting place in the Gomal valley, about 110 miles from Kala Langar. It is watered from a spring on the watershed line between the Kūndar and Gomal streams. Broadfoot makes no mention of this place. (*Lumsden*).

DĀMANKŌH—Lat. Long. Elev.

A village in Western Afghānistān, 24 miles north of the town of Farah, and 44 miles south of Sabzvār, situate about 10 miles to the right of the road between these two towns. (*Thornton*).

DANĀĒ—Lat. Long. Elev.

A village in Chitrāl (Afghānistān), 139 miles Jalālābād, 34 miles Kāshkār, consisting of 400 houses inhabited by Kāshkārīs. Water is obtained from springs. (*Leech*).

DAND—Lat. Long. Elev.

A village and fort in Afghānistān, 238 miles Derā Ishmaīl, 52 miles Ghaznī. on the Ghwalarī road. It contains 30 houses and about 150 acres of cultivation, Camel forage is procurable. No water nearer than Dehsae or Nanae. The inhabitants are Shaki, Sūlimān Khēl, Ghilzāes. (*Broadfoot.*)

DAND—Lat. Long. Elev.

A village in Afghānistān, about 82 miles south-east of Ghaznī, on the road to Marūf. The surrounding country is cultivated and water is procurable from "Karez." (*Lumsden*).

DAND—Lat. Long. Elev.

A village 30 miles south of Ghaznī, on the road to the Ghwalari Pass, inhabited by Sulimān Khēl Ghilzaē, in a fertile and well populated district. Water from springs. (*Leech*).

DANDAN SHIKAN—Lat. Long. Elev.

A pass in Afghānistān, leading from the valley of Saighan to that of Kamard. Burnes remarks it is aptly termed the 'Tooth-breaker' from its steepness and difficulty. The road upon the north face of this pass is very difficult, and Wood declares that if he had not known the Mīr of Kūndūz had dragged a gun over it, he would have pronounced it impracticable to other ordnance than what could be transported on the back of an elephant. The Mīr had the road greatly improved before he attempted the above. The pass from the smooth shelving nature of the rock that forms it, is easily passed by camels than any other animals. (*Burnes—Wood*).

DAND-I-GOLĀE—Lat. Long. Elev. 4,036.

A halting place in Afghānistān, with a reservoir of water, on the route from the Kohjak Pass to Kandahār, from which town it is distant 70 miles south-east. The reservoir is supplied with water by means of a canal from the mountains to the north-east, so that the supply may be cut off by damming up the channel. This was done when the British army was encamped there in April 1839, and dreadful suffering thereby caused. The reservoir is 4,036 feet above the sea. There are no houses here, but some supplies are procurable from a village three miles off. Grass and forage is procurable. (*Hough—Havelock—Kennedy*).

DANEH CHEKAO,—Lat. Long. Elev.

A village in North-Eastern Afghānistān, 30 miles south of Bajāwar. (*Thornton*).

DANES—

A religious sect of Ghilzaēs who live at Khēl-ī-Akhūn, 30 miles north-east of Kandahār. (*Leech*).

DANIEN—Lat. Long. Elev.

A village in the Chitrāl valley, on the east side, one kos from the town of Chitrāl. It is a village of 100 houses. (*Mahamed Ameen.*)

DAOLATĀBĀD—Lat. Long. Elev.

A fort and village in Afghānistān, 70 miles south of Herāt on the Farah road, situated on the banks of the Farah Rūd, and belonging to the Nūrzāes whose black tents usually surround it. The plain of Daolatābād is for the most part uncultivated, except immediately near the fort, and it is intersected from east to west by the Farah road. (*Connolly—Ventura*).

DAOLAT PĀH—

A section of the Hazāra tribe who inhabit a portion of the plain of Ūrt, and valley of Sīāh Sang, to the south of Bāmiān. They are probably of the Shēkh Alī branch. Their country has a most uncongenial climate and a poor soil, and numbers of them go every year to Kābal to obtain a livelihood there by labour. (*Wood*).

DAOLATYĀR—Lat. Long. Elev.

A fort in Afghānistān on the left bank of the Sar-i-Jangal near its junction with the Harī Rūd and belonging to the Taemūnīs. (*Connolly*).

DAOLATZĀE—Lat. Long. Elev.

A village in the Chipriāl valley, Jalālābād, in Afghānistān, containing 260 houses inhabited by Momands.

DAOTĀNĪS—

A tribe of 600 families who inhabit the valley of Waneh, a march north of Zarmelumi, and sloping south from the Vazīrī range south of Kanīgoram into the Gomal. They produce rice, wheat and barley, and are a quiet tribe, as their small numbers oblige them to court both the Vazīrīs and their enemies. Being a useful means of communication between both parties, the Vazīrīs gave them Toe and Spīn, because the Lohānīs were always plundering them. Their agriculture makes them a little richer than the Karōtīs, but their habits are similar. (*Broadfoot*).

DARA—Lat. Long. Elev.

A pass leading from Zūrmat to the Jajī country. Near this is a plain inhabited by Sohāk Ghilzāes. (*Broadfoot*).

DARA-I-CHAMKANĪ—Lat. Long. Elev.

A division of the Kūram valley, Afghānistān, extending upwards from the junction of the Pēwār stream to where the valley is split up into narrow glens. (*Lumsden*).

DARA GAZ—Lat. Long. Elev.

A village in Afghānistān, on the northern declivity of the Hazāra mountains. It is situated on the Band-i-Babar river, 30 miles south of Balkh. (*Thornton*).

DARA-I-GAZ—Lat. Long. Elev.

A valley in Afghān-Tūrkistān, running south-west from the vicinity of Ākrabāt, north of Bāmiān, inhabited by Hazāras. (*Lord*).

DARA-I-GHOLALAJ—Lat. Long. Elev.

A valley in Afghānistān, which meets the Ghōrband valley of the Hindū Kūsh from the north a few miles from its head. There is a pass over the Hindū Kūsh by this valley called the Gholalaj Pass. (*Leech*).

DARA-I-HER—Lat. Long. Elev.

A narrow valley in Afghānistān which meets the Kaoshān defile, 2½ miles from Dahan-i-Kaoshān on the north. It is now uninhabited, but formerly Hājī Khīl Shanwārēs and Popalzāe Dūrānīs occupied it. (*Leech*).

DARA JAKŪNĪ—Lat. Long. Elev.
A valley near Kābal to the west of the district of Rūstam Khēl and the pass of Ispkhak. (*Wood*).

DARA NŪR—
A valley of Afghānistān, tributary to the Kūnar, on its right bank 14 miles above Jalālābād. It is inhabited by a people calling themselves Sāfīs, but speaking their own peculiar dialect and not understanding the Pūkhtū language. They are a straightforward manly race with florid complexions, light eyes and hair. They have many peculiar customs and retain many vestiges of ancient arts, for instance, they have bee-hives, unknown to the inhabitants of the plains. Their valley is most celebrated amongst their neighbours as being the native soil of 'nerkhis' (narcistus). It is affirmed there here is a variety of the flower, with black petals; their hills yielding grapes; quantities of wine and vinegar are made by the inhabitants. Bābar states that the inhabitants of this valley were in his time Kāfirs. (*Masson*).

DARA-I-NAO—Lat. Long. Elev.
A village in Afghānistān situated 14 miles from the south foot and 6 miles from the south-crest of the Gwalian Pass over the Hindū Kūsh. It has 30 tents of Gavī Hazāras. (*Leech*).

DARĀWAT—
A district of Afghānistān mentioned by Masson as belonging to the Nūrzāes, and said to lie towards the Helmand from Kandahār. I think it is west of Kalāt-i-Ghilzāe between the Helmand and the Argandāb. It is the country of Nūrzāes.

DARĀWAT—Lat. Long. Elev.
A village in Afghānistān, 55 miles north from Kandahār. (*Thornton*).

DARA-Ī-YŪSAF—Lat. Long. Elev.
A valley in Afghān-Tūrkistān, running south-west from the vicinity of Ākrabāt, north of Bāmiān, inhabited by Hazāras. (*Lord*).

DARA-Ī-ZINDĀN—Lat. Long. Elev.
A defile in Afghānistān, on the road from Bāmiān to Khūlm and between Kūram and Aaebak, and close to that latter place. The defile here becomes so narrow and contracted, and so high are the rocks that the sun is excluded from some parts of it at mid-day. There is a poisonous plant found here, which is fatal even to a mule or a horse; it grows some thing like a lily, and the flower, which is about 4 inches long, hangs over and presents a long seed nodule. Both it and the flower resemble the richest crimson velvet. It is called "Zahr būta" by the natives. (*Burnes*).

DARĀZŪ-KĀ-KŌT—Lat. 30° 3′. Long. 69° 45′. Elev.
A large village in Afghānistān, 61 miles Dera Ghāzī Khān, on the Sakhī Sarwar route to Kandahār, 62 miles from Chotīalī. It has 600 houses inhabited by Khetrans. It has a good supply of water from a stream called Han, and sheep and grain of various kinds are abundant. (*Leech*).

DARBAND—Lat. Long. Elev.
A pass in Afghānistān over a spur of the Sūfēd Koh called the Talkhgūzār mountain.

DARBAND—Lat. Long. Elev.
A defile in Afghānistān near Saeghān. It has a fort over it, but Masson, who mentions it, is extremely obscure as to further particulars. (*Masson*).

DARBAND—Lat. Long. Elev.

A fortified pass leading from the valley of Chitrāl to Gilgitt. There are no inhabitants here beyond the garrison of the fort. (*Raverty*).

DARBAND—Lat. Long. Elev.

A pass on the road from Herāt to Bālā Mūrgāb. It is said to be lofty, narrow, and easy of defence. It was formerly defended by forts at both sides of it. (*Vamberg*).

DARBAND—Lat. Long. Elev.

A village at the head of the Tagao valley, 12 miles from Farajghān, 135 miles north-east Kābāl, inhabited by half caste (Nīmcha) Kāfars, who act as brokers and bargainers in time of peace between the Kāfars and Mahamadans. (*Leech*).

DARGĀE—Lat. Long. Elev.

A village in Afghānistān on the Bōrī road from Kandahār to Ghāzī Khān, and about 48 miles west of Bōrī. There is great scarcity of water at this place, it being only procurable from one "Karez." (*Lumsden*).

DARGHŪN—

A section of the Hazārās, who inhabit the country round Kālū, south of Bāmiān. (*Moorcroft*).

DARĪ—Lat. Long. Elev.

In Afghānistān, a wide plain inhabited by Sohaks Ghilzāes at the west entrance to the Kūram Pass and the country of the Jajīs. (*Broadfoot*).

DARIA DĀRA—Lat. 33° 35′. Long. 64° 53′. Elev.

A lake in Afghānistān, situated in Ghōr, about 40 miles south of the Sīah Koh.

Ferrier who is the only European who ever visited this lake, thus describes it:—" In an oblong valley, entirely enclosed by the mountains, was a little lake of azure color and transparent clearness, which lay like a vast gem embedded in the surrounding verdure; there was no stream from this beautiful natural reservoir, and its surplus water, therefore, must be consumed by evaporation. From this chain of hills we descended by a gentle slope to the borders of the lake, round which were somewhat irregularly pitched a number of Taemūni tents, separated from each other by little patches of cultivation and gardens enclosed by stone walls breast high. The prodigious height of the grass particularly attracted my attention, for it almost concealed the cattle that were grazing there. The luxuriance of the vegetation in this valley might compare with any that I had ever seen in Europe. On the summits of the surrounding mountains were several ruins, and the inhabitants on the borders of the beautiful little lake had a legend to tell of each. The north side, by which we had arrived, was the least elevated, and pastures stretched half way up the mountain; on the west were projecting rocks of most capricious form, under which were a few copses of ash and oak; and the east was covered from the summit to the base with a forest of small trees. The southern side, quite a contrast to the others, presented a chaotic mass of naked rocks, broken up into ravines, whence gushed abundant waters and completed the circle round this oasis of the mountains. Fishermen were dragging the lake; the women, unveiled, were leading the flocks to water; and young girls sat outside the tents weaving " bareks," with the most simple machinery; health, cheerfulness, and contentment were depicted on every face." (*Ferrier*).

DARIA HAMŪN—
See Lake of Seistān.

DARMĀGĪ—Lat. 33° 12′. Long. 62° 10′. Elev.
A village in Afgānistān, situate on the river Adraskand or Harūt, ten miles south of the town of Sabzvār. (*Thornton*).

DARMANĪ.—Lat. Long. Elev.
A halting place in a dry "nala" in the hills of the Ūtmānzāe Vazīrīs, 18 miles west Shiva, visited by General Chamberlain's force in 1859. Here that officer compelled the Hasn Khēl Vazīrīs to place picquets round his camp in token of submission to his terms. (*James*).

DARŪNTA.—
A small district in Afghānistān, Jālalabad district, and lying west of the town on left bank Kābal river, opposite junction of Sūrkh Rūd. It is a gorge or valley in the Sīah Kōh or Black Mountains, where the river of Kābal makes its way eastward through that range. It contains eleven topes or mounds, similar to that in Manikyala, in the Punjab, but of smaller size.

DARWĀZ.—Lat. Long. Elev.
A country of Central Asia situated on the Oxus, north of Badakhshān. Walker puts it north of Kolāb on what authority I do not know. Wood says that Roshān, Shagnān and Darwāz are districts lying on the Oxus in the order mentioned down from Vakhān, and Burnes says Darwāz is next Hisār, having the small district of Kolāb between, and on the Oxus.

Darwāz is ruled by an independent Tājak chief. It is exceedingly mountainous, and its paths can only be traversed by foot-men. Cotton is grown on what little soil there is. Made into cloth, it forms an article of export, in return for which they receive grain and gunpowder. All its villages are situated on the banks of the Oxus. The chief keeps up some show of state and a large force, when compared with those of his weaker neighbours. The Oxus is most successfully washed for gold in this state. The natives of Darwāz are Tājaks and most of them Sūnīs. Their language is Persian. Irwin says the valleys in Darwāz are very hot. Rain is very abundant. No camels are used but asses for carriage. Moorcroft mentions the chief of Darwāz as descended from Alexander the Great, and that he possesses a genealogical record of the descent. (*Burnes—Wood—Irwin—Moorcroft*).

DARWĀZA—Lat. Long. Elev.
A pass in Afgānistān, situate on the road from Giriskh to Farah. (*Thornton*).

DARWĀZA—Lat. Long. Elev.
A halting place in Afghānistān, 49 kos south-east Kalāt-i-Ghilzāe on the road to Marūf. There is an encampment of Ghilzāes here and numerous springs. (*Lumsden*).

DARWĀZA—Lat. Long. Elev.
A defile and pass in the Kūram valley, Afghānistān, by which a road leads to the west leaving the river road to Kūram Fort at Hāzir Pīr's Zīarat. The road is, for the first or east half, a splendid one for guns, and in the second half presents no difficulties which are not removable by a working party going on in advance of the artillery. (*Edwards—Lumsden*).

DARWĀZA—Lat. Long. Elev.
A village in Afghānistān, eighteen miles from the right bank of the Helmand river, 55 miles south of Khash. (*Thornton*).

DARZĀE—
A branch of the Taemūnī Eimaks. (*Elphinstone*).

DASHT-I-FARAGH—Lat. Long. Elev.
A valley in Badakhshān, 20 kos east Jūrm on left bank Oxus. It is well cultivated and is inhabited by nomads. (*Mahamed Ameen*).

DASHT-I-FARGHAMACH—Lat. Long. Elev.
A valley, Badakhshan, 10 kos from Jūrm. It is well cultivated and inhabited by nomads. (*Mahamed Ameen*).

DASHT GHAZAK—Lat. Long. Elev.
A plain in Afghān-Tūrkistān, between Saeghān and Kamard. (*Masson*).

DASHT-I-KHĀS—Lat. Long. Elev.
A plain in Badakhshān, 22 kos from Jūrm towards Faezābād. It is well cultivated, and is inhabited by nomads. (*Mahamed Ameen*).

DEHAGAZ BAND—Lat. Long. Elev.
A village in Pēshīn valley, Afghānistān, 18 miles north-west Shālkōt, consisting of six houses of Kākar cultivators. (*Leech*).

DEHAK—Lat. Long. Elev.
A village in Afghān-Turkistan, 5 miles north from crest of the Bazārak Pass, inhabited by 60 families of Pashāes. (*Leech*).

DEH ARGŪ—Lat. Long. Elev.
A village in Afghānistān in Pūrīān valley, a tributary of the Panjshēr, 9½ miles above the junction and 6 miles below the Archagaor pass into Kāfaristān. (*Leech*).

DEHAS—Lat. Long. Elev.
A village in Afghānistān. Its position is at once picturesque and startling, appearing actually to hang up on the side of the rock, and the only way up to it being by an exceedingly difficult road cut in the solid rock. The inhabitants of this place make extremely beautiful carpets, which sell very well at Khūlm and Kābal, notwithstanding which, they are the cleverest and most daring thieves in the country. They assert that they are descended from the aborigines, and have never submitted to any conqueror; their language as well as that spoken by the Hazāras is the most ancient Persian, and their religion a species of idolatry mingled with Islamism. The Balkhāb is sometimes called the Dehas from this place. (*Ferrier*).

DEH DĀDEH—Lat. Long. Elev.
A walled town in Afghānistān, 6 miles west of Mazār, 6 miles south of Balkh. A very large body of water from the great canal of Mazār flows by it, and comes from a gorge in the hills at some distance. The orchards of Deh Dādeh are famous for pomegranates and plums. There are two kinds of the latter, one a large plum called "Kārā Alū," the damson of England. This is preserved in an intermediate state between dry and fresh so perfectly that the skin can be readily separated from the pulp. The plums are gathered with their foot stalks and tied with thread to a willow twig so that they do not touch; they are then hung up to dry. Deh Dādeh is also celebrated for its breed of greyhounds and for a description of brown or nankin cloth worn almost exclusively by the Mūlas. (*Moorcroft*).

DEHDONA—Lat. Long. Elev.
A village in Afghānistān, 3 miles south-west of Kābal on road to Sar-i-Chasmah. (*Masson*).

DEHGĀNS—

A tribe of Afghānistān, who inhabit the valley of Kūnar and some parts of the neighbourhood of Laghmān. They seem once to have been spread over most of the north-east of Afghānistān, but it is now in Kūnar alone that they still form a separate people; they are there under a chief who is sometimes called the Syad and sometimes the king of Kūnar. The country is small and not strong, nor the inhabitants warlike, yet the Syad by his own prudence and probably by the respect paid to his origin maintains a considerable degree of consequence. He pays some revenue, and furnishes 150 horses to the Amīr of Kābal. The Dehgāns speak the language which is mentioned under the name of Laghmānī in the Commentaries of Babar and the Ayīn Akbarī and other works. It seems to be composed of Sanscrit and modern Persian with some words of Pūkhtū and a very large mixture of some unknown root. The greater part of the words, however, are Sanscrit, from which we may conclude that the Dehgāns are of Indian origin, though they are distinct from the Hindkīs. Care must also be taken not to confound them with the Tājaks whom the Afghāns sometimes call Dehgān by corruption from Deh-Kan, a husbandman. MacGregor says of this race: "The Dehgāns are supposed to be converted Pagans, and this idea is greatly borne out by a number of Sanscrit words to be found in their language which is one quite peculiar to themselves. They form six divisions, *viz.*, Dūmeh, Chagūni, Kūlī, Būzūrg, Debazāe, and Malikzāe. The four last mentioned are to be found chiefly in Kūnar and the Sāfī valleys; the Dūmeh district forms the following clans :—

Shadī	khēl,	residing at	Pēsh Bolāk.
Shakr	"	"	Sharshi.
Kadam	"	"	Gandī Bāgh.
Tatar	"	"	Nangūpūn.
Matū	"	"	Mast Alī
Tūrshim	"	"	Ditto.
Kēzī	"	"	Ditto.

The Dehgans are under their own petty mullicks, but they cannot be considered an united body. (*Elphinstone—MacGregor*).

DEH-ĀFIZ—Lat. Long. Elev.

A village in Afghānistān, on the route from Bāmiān to Maemana, by Sar-i-pūl, and 50 miles south-east of the latter place. It is situate on a small feeder of the river of Andkhūī, and deeply embosomed among the Hazāra mountains. (*Thornton*).

DEH-I-HĀJĪ—

A walled village in Afghānistān, twenty miles south-east of Kandahār towards the Kohjak Pass. The houses, which are from twenty to thirty feet high, are built of sun-dried bricks, with dome-shaped roofs constructed of the same material, which is so hardened by the heat of the sun as to form a good protection against all weather. They look exactly like bee-hives. There is a good stream of water, and the surrounding country is very productive. It contains 250 huts inhabited by Nūrzāes, Ishakzāes and Popalzāes. The level beyond Deh Hājī is well watered by "Kahrez" and in spots cultivated up to a considerable point of production. It is usual

to take supplies from this place sufficient to last till the Pēshīn valley is reached, as very little is procurable after leaving it.

On the advance of the British force to Kandahār, the Sirdars came thus far to oppose it, but changing their minds, they plundered the village instead.

DEH HINDŪ.—Lat. Long. Elev.

A village of Northern Afghānistān, in the district of Laghmān, situate on the right bank of river Alingar, 50 miles north-west of Jalālābād, consisting of 20 houses of Tājaks. (*Leech*).

DEH KHŌJA.—Lat. Long. Elev.

A village in Afghānistān, a few miles south-east Kandahār. (*Masson*).

DEH-I-KIPAK.—Lat. Long. Elev.

A village in Afghānistān, 5 miles north-west of Kābal, containing 100 houses, enclosed within walls of little strength. It is on the west shore of the lake near Kābal. (*Masson*).

DEH KŪNDĪ.—

A village in Afghānistān, situate on the river Helmand, 100 miles north of Kandahār.

DEH KŪNDĪ.—

A division of the great tribe of Hazāras who inhabit a portion of the valley of the Helmand. See Hazāras.

DEH LAHŌR.—Lat. Long. Elev.

A village in Afghānistān, 32 miles north of Kandahār. (*Thornton*).

DEH MAZAN.—Lat. Long. Elev.

A village in Afghānistān, 3 miles west of Kābal, across a rivulet and near the foot of the gorge. (*Moorcroft*).

DEH MŪNDISHAHR.—Lat. Long. Elev.

A village in Afghānistān, about 12 miles south-east of Kandahār. (*Masson*).

DEH-I-NĀDAR.—Lat. Long. Elev.

A village in Afghānistān, 52 miles north of Kach Toba on Sūrkhab river, consisting of a few huts. A little forage is procurable. (*N. Campbell*).

DEH-I-NAO.—Lat. Long. Elev.

A village in Afghānistān, on the road from Kandahār to Qwetta, and 25 miles south-east of the former place. It was near this that the Ghilzāes laid in wait for a Lohānī convoy of grain proceeding to the British Army at Kandahār. It is a village of 400 or 500 houses inhabited by Momands (?) and Chinaes (?) Supplies are procurable in abundance. (*Hough—Thornton—Leech*).

DEH-I-NAO.—Lat. Long. Elev.

A village in Badakhshān, 22 kos east Jūrm in the Dasht-i-Khās, inhabited by nomads. (*Mahamed Ameen*).

DEH PŪRIĀN.—Lat. Long. Elev.

A village in Afghānistān, situated in the Pūrīan valley, a tributary of the Panjshēr river, 8 miles above the junction. It was formerly a populous place, but being on the borders of Kāfaristān, it has been depopulated. (*Leech*).

DEH-I-SABZ.—Lat. Long. Elev.

A village in Afghānistān, situate 12 miles north-east of Kābal, and on a feeder of the Panjshēr river. (*Thornton*).

DEHS E.—Lat. Long. Elev.

A village about 50 miles from Ghaznī on the Ghwalarī route, containing 100 houses inhabited by Andars. (*Broadfoot*).

DEH ŪZ.—Lat. Long. Elev.

A village in Kāfaristān, Afghānistān, on the Kūnar frontier, said to be situated on the crest of a table-land and to consist of 1,000 houses. (*Masson*).

DEH YĀHIYA.—Lat. Long. Elev.

A village, Afghānistān, at the foot of the Kotal Pāh Minār, north of the Lake of Kābal. It is called Deh-i-Ah in the map. (*Masson*).

DEH ZANGĪ—

A division of the great tribe of Hazāras who inhabit the country to the north-west of Bāmiān. They are Shīāhs, and from them are taken most of the Hazāra slaves in Tūrkistān. Deh Zangī was once an independent state until Mīr Morād Bēg of Kūndūz overran it, and compelled it to pay a yearly tribute in money or in men.

The strength of its sections is as follows:—

Ūrarūs	...	...	800 families,	100 matchlocks.	
Deh Kūndī	...	...	4,000 „	1,000	„
Sag Dehs	...	...	1,200 „	150	„
Sag Jūī	...	...	4,500 „	1,000	„
			10,500 families,	2,250 matchlocks.	

Before they were subdued by Morād Beg, no caravan ever went from Bāmiān to Ākrabāt without an escort from them. (*Elphinstone—Wood*).

DEH-ZIRGARĀN—Lat. Long. Elev.

A village in Afghānistān, in the Kōh-i-Dāman, 20 miles north-west of the town of Kābal. It is situate on an eminence near the south bank of the river of Ferzah, a small feeder of the Panjshēr river. It commands a fine view over the adjacent country, which is populous, fertile, and singularly picturesque. A deep artificial cave leads into the interior of the eminence on which the village stands, where there are spacious ruins.

DERĀ—Lat. Long. Elev.

A village in Afghānistān, 88 miles north-west of Lāsh. It is situated on the south base of a bare limestone hill surmounted by a ruinous fort, with a few gardens and corn fields. Its chief produce, though but scanty, is cotton and turnips, which last is the chief article of food of its inhabitants for many months. It contains about 250 families of Persian Shīahs, and can furnish 300 of the most hardy, active, and brave foot soldiers in the country. Nothing is manufactured here, but a little coarse calico, and the people are miserably poor and bear a bad charater. There are great numbers of wild asses in the vicinity. Assafœtida grows in considerable quantities both on the hills and in the plain.

DERISTĀN—Lat. Long. Elev.

A village in Afghānistān, 28 miles north-east of Kalāt-i-Ghilzāe, about 6 miles from the left bank of the Argandāb, and 8 miles from the right bank of the Tarnak river, under the range between those two rivers. (*Thornton*).

DESHŪ—Lat. Long. Elev.

A village in the Garmsēl in Afghānistān on the left bank of Helmand, 170 miles below Girishk. It has 400 houses inhabited by different tribes. (*Leech—Ferrier*).

DEV-HISĀR—Lat. Long. Elev.

A fortress in Afghānistān situated in a beautiful valley at the head of the Mūrgāb river. The valley occupies a space of about 140 miles in circum-

ference, and every part of its surface is cultivated in fields or gardens, with trees and water from the mountains. "The inhabitants," says Ferrier, "call themselves Mongol, but they are known only by the name of Sahārāe (inhabitants of the plain); they form a small republic, which is in some degree subservient to the Khān of Sar-i-pūl. They say that they were settled here by Jangēz Khān, and have braved the efforts of every conqueror since; and seeing how difficult of access is their country, and how dislike soon wears off, when you find that, ignorant as they are of all that in our eyes contributes to social well-being, they are not the less content, and are exempt from many tribulations which more civilised people inflict on themselves in search of happiness, productive as the plain is, this may be not untrue. The Sahārāe have a vague idea of Islamism, and sometimes swear by Alī and the prophet, but their real worship is idolatry. Like the ancient Persians they recognise a principle of good and a principle of evil, but under the modern names of Khūda and Shaitān, God and Devil. They are uncircumcised, never pray, and condemn no animal as unclean. Their habits are quite patriarchal; living far from the din of cities and ignorant of their refinements as well as their superfluities, their manners have something wild and savage that at first shocks a stranger." (*Ferrier*).

DEWALĀN—Lat. Long. Elev.

A village in West Afghānistān, on the road from Kandahār to Seistān, 100 miles west of Kandahār, and 40 miles south-west of Giriskh. It is situate 14 miles from the right bank of the Helmand, and a small branch of that river crosses the road at this spot. (*Thornton*).

DEWALAK—Lat. Long. Elev.

A ruined fort in Afghānistān, formerly of great importance, on the eastern route from Kandahār to Ghaznī, from the former of which place it is distant about 95 miles north-east. The country in the vicinity is tolerably cultivated, and is crowded with the forts of the Ghilzāes, who hold it. (*Thornton*).

DILA—Lat. Long. Elev.

A fort in Afghānistān, Ghaznī district, on the left bank of the Ghaznī river, near its confluence with the Āb-istāda lake. It is inhabited by a few families of Kūdūzāes, who own a strip of cultivation and a well of good water. (*Broadfoot*).

DILARĀM—

A village in Afghānistān, about 76 miles from Girishk towards Herāt, 145 miles west of Kandahār, situated on a small rivulet, on whose margin are some few scattered trees and an old fort in ruins. The south route from Farah to Girishk which passes through this place is called the Dilarām route in distinction to that which runs 10 to 12 miles north and nearly parallel to it. There is good elevated ground on right bank of Khash river. Water, forage, and grass abundant. (*D'Arcy—Todd*).

DIWAL KHOL—

A tributary valley of the Helmand river, Afghānistān, situated near its source and on the south. (*Masson*).

DOĀBĀ—Lat. Long. Elev.

A fort in Afghānistān situated in a small valley of the same name (a tributary of the Khūlm river), 96 miles north from Bāmiān, 70 miles south from Khūlm. There are a few stone houses, and a number of felt tents, belonging to the Ūzbak population. The inhabitants are described as

rich in cattle, having many brood mares, black cattle and sheep. It was here that Wolff was stripped, robbed and nearly murdered by the chief of the place, and that Burnes had a narrow escape of being robbed. The inhabitants according to Wood are Hazāras. They have one fort in which are 70 families and 30 matchlockmen. (*Wolff—Burnes—Moorcroft*).

DOĀBA—Lat. Long. Elev.

A village in Afghānistān, 42 miles north of Ghaznī, at the junction of and between the Shiniz and Logar streams. (*Lumsden*).

DOBANDĪ—Lat. Long. Elev.

A village in Afghānistān, 53 miles from Kābal, 82 miles from Ghaznī at west foot of the Shūtar Gardan Pass from Kūram. Supplies, forage and fuel are not procurable without great difficulty, but water is plentiful. The encamping ground is fair on a tongue of land between two streams. It is inhabited by a few families of Ghilzāes, who, like the huts they dwell, are the picture of all that is forlorn and wretched. (*Bellew—Lumsden*).

DOCHĪNA—Lat. Long. Elev.

A plain in Afghānistāin in the mountains to the south of Mamāe (a tributary of the Gomal river at its source), sloping east to the Gomal. (*Elphinstone*).

DO KŪĪ—Lat. Long. Elev.

A village in Afghanistan, situated 40 miles south of Ghāznī, and in the elevated and mountainous tract lying between that place and Lake Ab-istādar. (*Thornton*).

DO KŪĪ—Lat. Long. Elev.

A rocky isolated peak of the Takri ridge, Ghilzāe country, Afghānistān. (*Broadfoot*).

DO KŪĪ—Lat. Long. Elev.

A fort in Ghilzāe country on a road from Panah to Adīn Khēl. It is a fort of the Schnukhzae. ? (*Broadfoot*).

DORĪ—

A river of Afghanistan, which rises in the west slopes of the Kohjak Pass, in the Khojeh Amran range, and flowing north-west, falls after a course of perhaps 90 miles into the Tarnak just below where the road from Kandahār to Kalāt crosses it, 35 miles from the former. Connolly says at this point "there is much good water in the bed, which is four or five yards wide and 18 inches deep." (*Connolly*).

DORĀHĀ—Lat. Long. Elev.

A village in Afghānistān, situate in the mountainous tract east of the town of Farah, from which it is distant thirty miles east. (*Thornton*).

DORĪ—Lat. Long. Elev. 3,630 feet.

A halting place on right bank of Dorī river in Afghānistān, 113 miles from Qwetta, 32 miles from Kandahār. Water plentiful, that from the river being rather brackish; grass, forage and fuel scarce. (*Hough*).

DOROLA—Lat. Long. Elev.

A fort of 20 houses in Afghānistān, Karōtī country, on left bank of Dwa Gomal river. (*Broadfoot*).

DOSEN—Lat. Long. Elev.

A fort in the Kohistān of Kābal, Afghānistān, situated on the right bank of the Barīkāb river. It is described as having one tower so weak as to be nearly untenable. (*Pottinger.*)

DOSHAKH—Lat. Long. Elev.

See Jalālābād in Seistān, which place is sometimes called Doshakh, this being the name of a mountain in its vicinity with two peaks (Do-Shak, two horns). *(Ferrier.)*

DOSHAKH—Lat. Long. Elev.

A halting place in Afghānistān, 33 miles from Girishk, 257 miles from Herāt, 109 miles from Kandahār, on the north road to Herāt. There is good ground here for a large camp; water is plentiful from 'Karez;' grass and forage are abundant. There are one or two villages and some cultivation in the vicinity; but scanty supplies could be expected. It is surrounded with mud walls, with towers at the angles, and is situated at the east base of a low range of hills. *(Todd.)*

DOSHAKH—Lat. Long. Elev.

A halting place, 30 miles north of crest of Kaoshān Pass, over the Hindū Kūsh. It is the first place where brushwood is met with on the north side. (*Leech.*)

DOSHĪ—Lat. Long. Elev.

A small Tājak state, consisting of one of the small north valleys of the Hindū Kūsh apparently west of Khinjan. Its drainage is therefore probably either into the Khinjan river or into the Kūndūz direct. (*Lord.*)

DŌST MAHAMAD-KA-KALA—Lat. Long. Elev.

A village and fort in Afghānistān, 38 miles east of Chotīalī in the Kākar country, containing 100 houses of Zarkhan, Pathāns. Water from wells and tanks. (*Leech.*)

DRAGĀE—Lat. Long. Elev.

A small country of Afghānistān, east of Khost (inhabited by a tribe called Tunnee), regarding which I can, with Elphinstone, say—"I know not the name even." In his map he has got it down in the position of the Kāfar Kot range north of Banū, but I never heard of any name here in the least resembling the above. (*Elphinstone.*)

DRANG—Lat. Long. Elev.

A pass in Afghānistān, leading from the Zūrmat to the Kharwar district over the Hazārnao ridge. (*Broadfoot.*)

DRĒPLĀRA.—

A valley in Afghānistān, situated at the head of the Kūram river, between Hazārdarakht and the Shūtargardan Pass. It is said to be 6 kos long, and to contain two forts with 120 houses and 400 fighting men. If there is a valley of this name, it seems strange that Lumsden does not mention it, as he went from Hazārdarakht over the Shūtargardan Pass. (*Agha Abbas*).

DRĒSHŪ—Lat. Long. Elev.

A village three miles north from crest of the Shwa Pass over the Hindū Kūsh, which leads from Bazārak to Khinjān. (*Leech*).

DRŪSH—Lat. Long. Elev.

The chief place of Chitrāl and the residence of Shāh Katōr, the ruler of that country. It is situated in the centre of a valley on rising ground on the left bank of the Kūnar river, over which there is here a large and well-built wooden bridge. It contains about 2,000 houses and from 9 to 10,000 inhabitants; all the chief men of the country have dwellings here. Persons engaged in trade to any extent, together with artisans and mechanics, also dwell almost exclusively at Drūsh. (*Raverty*).

DUHTAK.—

A tribe of Sīāhpōsh Kāfars who formerly held the districts about Koh Karinj, (which forms the angle between the river Kao and the Najil or Alishang, just before they unite at Tirgārī). Some few of this tribe have become converts to Mahamadanism, and now dwell in the Inkar valley along with a small portion of the Damah tribe. The larger number of the Duhtak tribe at present inhabits the country towards Chaghan serae and on the borders of Chitrāl. (*Raverty*).

DŪKHTAR JŪĪ—Lat. Long. Elev.

A valley of Afghānistān tributary to the Ghorband valley on the north, and one mile west of the entrance to the Chār Daria Pass. (*Leech*).

DŪRAIM—Lat. Long. Elev.

A valley of Badakshān, tributary to the Kokcha, east of the Junasdara and west of the plain of Argū. It is scarcely a bowshot across, but is watered by a beautiful stream of the purest water, and bordered wherever there is soil by soft velvet turf. In this valley hogs are very numerous. (*Wood*).

DŪRĀNĪ—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 6 miles, Kuram fort, containing about 200 houses. It is the residence of the deputy governor of the province. From this there is a direct road to Mīrānzāe through the Zaemūkht country. (*Lumsden*).

DŪRĀNĪS.—

A tribe of Afghānistān who inhabit the country north and south of the road between Herāt and Kandahār. The length of this country may be loosely said to be 400 miles, and its general breadth is from 80 miles in north-west to 150 miles in the south-east.

It is bounded on the north by the Paropamisan mountains, inhabited by the Eimaks and Hazāras; on the west it has a sandy desert of various breadth, beyond which are the Persian dominions; on the south-west it has Seīstān and a desert which separates it from Bilōchistān; its southern boundary is formed by Shōrawak, and the hills of Khojeh Amrān, which separate it from the Tarīns and Kakars; and on the east it has no natural boundary, but joins to the land of the Ghilzāes.

The population is, by no means, evenly spread, nor is the face of the country through all its extent the same. The part which lies west of longitude 63° east (a slip not exceeding 70 or 80 miles in breadth), is situated between the sandy desert already described and the Paropamisan mountains, and partakes of the nature of both of these tracts. In general it consists of arid and uncultivated plains, crossed by ranges of hills running westward from the Paropamisan mountains into Persian Khōrasān, but though its general appearance be waste and barren, most parts of it supply water and forage to the pastoral hordes that frequent it; and it is not destitute of many well watered and pleasant valleys and some fertile plains surrounded by mountains. In those tracts are many villages, but the only town in this part of the country is Farah on the river of that name.

The southern part of the tract is by no means so mountainous as the northern, and it seems not improbable that it may once have been a fertile region and may have been encroached on by the desert like the contiguous country of Seistān. This opinion is supported no less by the magnificent ruins which are still to be seen than by the recorded accounts of the fertility and extent of Seistān, to which the tract in question is said to have belonged.

From longitude 63° east, a tract of very considerable extent stretches eastward for upwards of 200 miles to the meridian of Kandahār. Its general breadth is near 100 miles. Its boundaries are ill defined, for on the north the hills sometimes run into the plain, and the southern parts of the inhabited country are not easily distinguished from the desert on which they border. The whole extent approaches to the nature of a desert. The southern parts are sandy, and the northern consist of hard earth, mixed sometimes with rocks and even with low hills, but all is equally unproductive; scarce a tree is to be found in the whole region, but the plains are covered with low bushes, of which the principal are those called "jouz" and "tirkheh" by the Afghāns, and two lower bushes from which kali is produced. Yet this discouraging abode is by no means destitute of inhabitants. The banks of the Farah Rūd, the Khash Rūd and other streams are well cultivated and produce wheat, barley, pulse and abundance of excellent melons. Even at a distance from the streams, some patches of cultivation are watered by means of 'karez', and scarce any part of the country, especially of the north, is so bad as not to afford herbage and water in the cool season to numerous camps of Dūrānīs, who drive their flocks in summer into Sīāhband, the country of the Taemūnīs. There are villages among the cultivated lands, but none of them are large, and certainly the mass of the inhabitants are scattered over the face of the country in tents. Some parts of this country also appear to have lost great deal of their fertility.

The south-eastern part of it contains the brooks of Dorī and Kadanī, which within the last century were considerable streams throughout the year, but which are now dry except in spring.

The banks of the Helmand must be entirely excepted from all the above observations. That river, even after it has left the hills, continues to be accompanied on each side by a strip of fertile and cultivated land, the sourthern part of which forms the singular country of Garmsēl.

To the north of the desert tract last described is a hilly region dependent on the Paropamisan range. It differs greatly from the countries we have hitherto been considering, being formed of ranges of hills including fertile plains. The hills are covered with woods of the "Shnee" tree, the wild almond, wild fig, wild pomegranate, the oriental plane and the walnut tree. The plains are rich, are well watered by "Karez" and springs, and produce abundance of wheat, barley and rice, together with madder and the artificial grasses. The wild trees of the plains are tamarisk and mulberry, and a few willows and poplars, but the numerous orchards are composed of all the fruit trees of Europe.

Many pastoral camps are also found in this tract, probably in the hilly parts of it, and though it contains many good villages, yet a great proportion, even of the agricultural inhabitants, live in black tents. The climate is always temperate, but in winter the northern parts suffer from cold. Zamīndāwar, the most westerly part of this division of the country, deserves particular mention on account of its fertility. It is joined on the north-west by Sīahband, a mountainous region abounding in cool and grassy valleys, which, though it belongs to the Taemūnī Eamks, requires to be mentioned here as affording a summer retreat to so large a proportion of Dūrānī shepherds.

The country round Kandahār is level, naturally of tolerable fertility, irrigated both by water-courses from the rivers and by "Karez," and most industriously cultivated. It, in consequence, abounds with grain, and its gardens contain good vegetables and excellent fruit, besides melons, cucumbers, &c., which are cultivated in the fields as is usual in Khōrasān. Madder, assafœtida (lucerne and clover) are also abundant. The tobacco of Kandahār has a great reputation. The country near the hills is probably the most fertile, and that round the town best cultivated; the country to the west is sandy at no great distance from the city, and that to the south becomes dry and unproductive within a march of Kandahār; that to the east is fertile and much better cultivated than the rest of the valley of the Tarnak.

The principal feature of the south-east of the Dūrānī country, which alone remains to be described, is the chain of Khojeh Amrān. This, though not a range of the first rank, is high enough to bear snow for three months and to be cold all the year. It is chiefly inhabited by shepherds who belong to the Atchakzāe clan of Dūrānīs. Its summits and sides abound in "shoree" trees and a sort of gigantic cypress, called by the Afghans "abushteh." Judging by the wildness of the inhabitants and their predatory habits, one would suppose these hills very difficult of access, but, though steep on the south-east side, they slope gradually down to the country on their north-west and are cultivated in different places from near the summit to the foot. The Dūrānī country in the direction of this range, begins to the north-east of Shōrawak, where it is sandy and unproductive. Further north and east, it has well watered spots among barren hills. Of this nature is Rabāt, a tract covered with tamarisk, supporting many flocks and yielding some grain. Still further to the north-east the sand ceases, and is succeeded by a rugged and stony country, in which are some streams and some plains of tolerable fertility. The most remarkable of these is Margha, where is a castle of the Nūrzāes, and which is watered by the stream of Kādanī; most of this tract is well adapted to pasture. On the southern side of the range of Khojeh Amrān, opposite to Margha, lies Tōba, an extensive country, the west of which belongs to the Atchakzāes, while the eastern part, which extends almost to Zhōbe, belongs to the Kākars. To the north of Margha lies Arghesān, so called from the river which waters it. It is a valley of tolerable fertility between high hills. It is full of tamarisks, is partially cultivated and contains a considerable number of castles belonging to Bārakzāe Khāns, but by far the greater part of the inhabitants are pastoral. It ends to the east in a range of hills which separate it from a high plain, still inhabited by Dūrānīs, and watered by the upper course of the Arghesān, and by the Sālch Yesūn from which stream the country derives its name. It is well suited to pasture but little cultivated. The wild animals of the Dūrānī country are wolves, hyenas, jackals, foxes, hares, and many kinds of deer and antelope. In the hills there are bears and leopards, and in the Garmsēl are many wild boars and wild asses. The wild birds are eagles, hawks and some other large birds of prey. Swans (in spring), wild geese and wild ducks, storks and cranes, owls, crows, magpies, cupks, soosses, quails, &c., &c. The tame animals are camels, buffaloes (but not numerous, and chiefly to be found on the Helmand and near Kandahār), horses, mules and asses, black cattle, sheep and goats, dogs and cats. The tame birds are

fowls, pigeons and rarely ducks and geese. Such is the country of the Dūranīs, a tribe which still rules the whole of the Afghān nation.

The Dūrānīs were formerly called the Abdālīs till Ahmad Shāh in consequence of a dream of the famous saint at Chamkanī, changed it to Durānī, and took himself the title of Shāh Dūr Dūrān. Little or nothing is known of their early history; some accounts describe the mountains of Toba as their most ancient abode; more numerous traditions represent them as having descended into the plains of Khōrasān from the mountains of Ghōr which belong to the Parapamisan group, but leave it uncertain whether that tract was their original seat, and by what causes their emigration was occasioned.

The tribe is divided into two great branches, Zīrak and Panjpao, but those divisions are now of no use whatever, except to distinguish the descent of the different clans. That of Zīrak is reckoned by far the most honorable. From these branches spring nine clans, of which four belong to Zīrak and five to Panjpao, *viz.* :—

Zīrak.	*Panjpao.*
Popalzāe.	Nūrzāe.
Alīkīozāe.	Alīzāe.
Bārākzāe.	Ishākzāe.
Atchakzāe.	Khūgīnī.
	Makū.

Though the lands allotted to the Dūranī clans are separated and defined as above described, the clans by no means live unmixed with each other, like different tribes; on the contrary, men of one clan frequently acquire land by purchase or by grants in the midst of another; and some countries, as the Garmsez and the country round Kandahār, are inhabited by almost all the clans in nearly equal proportions.

The whole population of the Dūranī country may safely be estimated at 600,000 souls. The Dūrānīs themselves must be reckoned considerably more than half. It is universally asserted that Nādar Shāh numbered the tribe when he was fixing their lands and the proportion of men they were to furnish, and found them to consist of sixty thousand families; but supposing such a census to have been made, it must have fallen much under the real number, as many persons, of the shepherds especially, must have been overlooked. The Dūranīs have certainly been in a flourishing situation since that time, and their circumstances have been very favorable to the increase of their population, so that the number of 100,000 families must now be considered as within bounds.

The government of the Dūranīs differs widely from that of the other tribes, though it is evident that it has originally been framed on the same model.

The difference seems chiefly to be occasioned by the more immediate connection of the Dūrānīs with the king, and by the military tenure on which they hold their lands. He is their military commander, and that more effectually than is the case in the other tribes. With these last, the military service which they owe to the crown is an innovation, introduced after they had occupied their lands, which they had conquered or brought under cultivation without aid from any external power, and without any acknowledgment of dependence on any superior; but the lands of the Dūrānīs were actually given to them on condition of military service, and the

principal foundation of their right to the possession is a grant of the king. The whole of their own country had been conquered by Nādar Shāh, and part of it was restored, with a large portion of that of the Ghilzaes, on the express condition that they should furnish a horseman for every plough, and the performance of this engagement was always exacted, before the fall of the Sadozāe dynasty.

The officers of the horse thus raised were the civil magistrates of the country allotted to maintain them, and this system was reconciled to that of the Ūlūs government, by making the military divisions correspond to those of the tribe, and by maintaining all the relations of the hereditary chiefs; thus the head of a clan commanded the troops which it furnished, and the subordinate officers were the Maliks and Mūshirs of Khēls and sub-divisions under him, each commanding the contingent of his own portion of the Ūlūs.

Each of the great clans of the Dūrānīs is governed by a Sirdār chosen out of the head family. The sub-divisions are under Khāns appointed out of their head families, and the Māliks and Mūshirs of the still smaller divisions are, in most cases, elected from the proper families by the people. When different sub-divisions live in one village, they have separate quarters, and each lives under its own Malik or Mūshir; but none of the dissensions between sections, which rage among the Yūsafzāes, are ever known here, and all live in harmony like people of one family.

The powers of the various chiefs among the Dūrānīs, though very efficient as far as they go, are simple, and the occasion for exercising them is limited, compared to those of tribes more independent of the king. There are no wars with other tribes, nor disputes between clans of the same tribe in which the chiefs can show their importance by directing the operations of their people; nor have their clans any of those subjects for consultation and debate in which the chiefs of independent tribes display their policy and their influence. When disputes cannot be made up by the mediation of the elders, they are brought before the 'Jirga' by the Malik; and its decrees are, if necessary, supported by the Sirdār. Maliks of other sections, and even of other villages, sometimes assist at these 'jirgas.'

Though the spirit of revenge for blood is no less felt here than elsewhere, yet retaliation is much repressed by the strength of the government. The Dūrānīs, however, never put a man to death for killing another in expiation of a murder previously committed. As long as the murders on both sides are equal, they think natural justice satisfied, though they banish the second murderer to preserve the quiet of their own society. If the offended party complains to the chief, or if he hears of a murder committed, he first endeavours to bring about a compromise by offering the "Khūn Behan," or price of blood; but if the injured party is inexorable, the Kāzī tries the case, and if the criminal is convicted, gives him up to be executed by the relations of the deceased. This last mode of adjustment through the Sirdar is the most usual among towns and in civilised parts of the country. Private revenge prevails most in the camps of shepherds, who wander in the hills and deserts remote from all seats of authority and of justice; but even there disputes seldom go beyond regular encounters with sticks and stones; and throughout all the Dūrānnīs blood is scarcely ever shed in domestic quarrels. It is looked on as flagitious to draw on a countryman, and a tradition even exists of an

oath imposed on the people of the tribe by the Sadozāes of ancient days, which bound them for ever to abstain from the use of swords in disputes among themselves.

Civil disputes are either settled by the elders of the village and the friends of the parties, by the arbitration of Mūlas, or by the decision of the nearest Kāzī. When the Sirdar or other chief is absent from the tribe, his duties are performed by a naib or deputy of his own appointing, generally a brother or a son, but always a near relation.

The Dūrānīs are partly pastoral and partly agricultural; this, of course, makes a difference in the habits and manner of life of different parts of the tribe.

It is a common form of the Dūrānī villages to have four streets leading into a square in the centre. There is sometimes a pond and always some trees in this space; and it is here that the young men assemble in the evenings to pursue their sports, while the old men look on and talk over the exploits of their youth, or their present cares and occupations.

The houses are constructed of brick, burnt or unburnt, and cemented with mud, mixed with chopped straw. The roofs are sometimes terraces laid on beams, but far more frequently are composed of three or four low domes of brick joining to one another. An opening is left in the centre of one of the domes, and over it is a chimney made of tiles to keep out the rain. This sort of roof is recommended by its requiring no wood for rafters, a great consideration in a country where timber is so scarce.

Most dwelling-houses have but one room, about twenty feet long and twelve broad. There are two or three out-houses adjoining to the dwelling-house, built exactly in the same manner and designed for the sheep and cattle, for the hay, straw, grain, firewood, and implements of husbandry. Most houses have a little court-yard in front of the door, where the family often sit when the weather is hot. The room is spread with felts for sitting on. The villages are generally surrounded with orchards, containing all the fruit trees of Europe, and round them are scattered a few mulberry trees, poplars, planes, or other trees, of which the commonest are one called "Marandye," and another tree, with broad leaves, called "Purra."

The shops in the Dūrānī villages are generally very few, and are never kept by Afghāns. For instance, in the village of Baledī, near Kandahār, which consists of about two hundred houses, there are three shops, where grain, sugar, and other eatables are sold; one fruit shop, and one shop where knives, scissors, combs, looking-glasses, and such articles are to be had. There is a carpenter almost in every village, as well as a blacksmith, and sometimes a weaver or two; the nearer to the city, the fewer are the artisans. Cloths are made by the women, who sometimes also weave blankets. There is at least one mosque in every Dūrānī village, and often more; the Mūla who reads prayers in it receives a portion of grain from every man in the village, besides what he earns by teaching children to read.

In most villages, and generally in the square (where there is one), is a public apartment, where all the men of the village assemble to converse and amuse themselves.

The chief occupation of all the villagers is agriculture. They sow their great harvest (which is of wheat, barley, and some other grains) in November, and reap it early in June; another harvest, chiefly of pulse, is then sown,

and is reaped in the end of September. Melons, cucumbers, &c., are also sown in June, and artificial grasses in spring; all is irrigated.

Their stock is chiefly bullocks for agriculture, of which every family has three or four pairs; most men have sheep, which supply them with mutton, milk, and wool; they have also some cows for milk. The sheep are driven to the hills or wastes in the morning, and return at night. Some, who are more given up to pasturage, go out in summer with their flocks to the hills, where they live in tents; in winter they find abundance of herbage in the plains. The beasts of burden most used are asses, but camels are always used for long journeys, and many are kept to be hired out to merchants. Horses and mules are also bred, particularly in the country of the Iskhākzāes.

The better sort of Dūrānīs have their lands cultivated by "Buzgurs," by hired labourers, or by slaves. They act themselves as superintendents, often putting their hand to any work where they are wanted, like middling farmers in England. The poorer Dūrānīs are often 'Buzgurs,' but seldom labourers, that employment falling chiefly to the Tājaks, or to the Afghān Hamsāyahs.

A large portion of the husbandmen live in tents, which are either of black blanket, or of thick black felt supported by twigs twisted together and bent over so as to form an arch. The agricultural families, who live in tents, do not move beyond their own lands, and that only for the benefit of a clean spot, or to be near the part of the grounds where the cultivation of the season is chiefly carried on.

Almost every village surrounds, or joins to, the castle of a Khān. These castles are encompassed by a wall of no strength, and generally intended more for privacy than defence. They, however, have sometimes round towers at the corners; and when inhabited by great lords, they sometimes mount swivels on the walls, and have a small garrison, besides the relations and immediate retinue of the Khān, who, in general, are their only inhabitants. They are built in a square, the inside of which is lined with buildings; on one side is the great hall and other apartments of the Khān, on the others are lodgings for his relations, his servants, and dependents, store-houses for his property, and stabling for his horses. The open space in the centre is usually a mere bare court-yard, but, in some instances, it contains a little garden. The principal gardens are always on the outside of the castle, and the flocks and herds of horses and camels, which belong to the Khān, are kept at distant pastures, and attended by servants who live in tents.

At one of the gates of every castle is a Mehmān-Khāna, or house of guests, where travellers are entertained, and where the people of the village often come to talk with the strangers and hear the news.

The Khān's apartments are furnished according to the fashion of the country; and though, as may be expected, the poorer Khāns live in great simplicity, yet the richer have rooms painted with various patterns, and spread with fine carpets and felts.

The Khāns themselves appear to be sober, decent, moderate men, who, though very plain, have still horses and servants, and are superior to the common Dūrānīs in dress and manners. They are generally an industrious and respectable set of men, attached to agriculture, and anxious to improve their lands, treating their inferiors with mildness and goodwill, and regarded by them with respect and esteem.

The pastoral part of the Dūrānī population is chiefly to be found in the hilly tract between Herat and Seistān, and in the waste plains of the south. The people to the south-east of Kandahār are also much employed in pasturage. There are other shepherds in many of the agricultural parts of the country, as there are husbandmen in those most devoted to pasture.

The moving tribes north of Kandahār remain in the plains in winter and retire to the hills in summer; those south of Kandahār find a refuge from the heat in the hills of Toba; but the greatest emigrants are the tribes beyond the Helmand, who almost universally retire to Sīāhband and Banyaghuz, in the Paropamisan mountains, before the middle of spring. After that period scarce an inhabitant is to be met with in the plains. This emigration lasts for three or four months.

All the shepherds, with the exception of those on the Upper Helmand, live in "kizhdees" or black tents.

The "kizhdees" of the common people are from 20 to 25 feet long, 10 or 12 feet broad, and 8 or 9 feet high. They are supported by a row of poles, generally three in number, and are pitched like common tents, in such a manner that the lowest part of the cloth which forms the roof is four or five feet from ground. The space is closed by a curtain, which hangs down from the edge of the roof, and is tied to tent-pins driven into the ground for the purpose. They are composed of coarse black blanket, sometimes single and sometimes double, which affords excellent shelter from the weather; the threads of the blanket swell as soon as they are wetted, so that its texture, naturally close, soon becomes impervious to rain.

The tents of Khāns and of people in good circumstances are of a superior description to this, being large enough to contain a numerous assembly, and so high as easily to admit a camel. Many of the Dūranīs line their tents with felt, which makes a much more comfortable residence in winter, and the floors of all are spread with carpets or felts. The tents of the common people are divided by a curtain into an appartment for the men, and another for the women; and the poorest Dūranīs have, at least, one other tent for their sheep. Besides these, the poor erect temporary huts of basket-work, plastered with mud for their sheep; and some of the Hamsāyahs themselves inhabit similar dwellings. A common "kizhdees" costs about two tomauns, or four pounds sterling.

The camps consist of from 10 to 50 tents; one hundred is a number very unusually large. They pitch in one or two lines, according to their number and the nature of the ground. The Malik's tent is in the middle of the line. To the west of every camp is a space marked out with stones, which serves for a mosque, and at some distance there is often a tent for guests. A large camp is called a Khēl, and a small one Kīrī.

The above is their order of encampment in winter when they pitch their camps around the castles of their chiefs. At that season they drive their flocks to a distance to pasture, and eke out their green forage with hay, straw, vine leaves, and other dry fodder. In the cold parts of the country they often trust almost entirely to this sort of food, and to such plants as the sheep can browse on among the snow. The greater part of the shepherds of those tracts, however, descend into the plains in winter, or retire into sheltered valleys, and feed their flocks on the sunny sides of the hills.

In spring, when grass is plenty in all places, and the season for lambing renders it inconvenient to drive the flocks far from home, the shepherds break up their camps and disperse over the country, pitching by twos and threes, wherever they meet with an agreeable spot. Many such spots are found in the beginning of spring, even in the worst parts of the Dūrānī country, and the neighbourhood of the high hill especially affords many delightful retreats in sequestered valleys, or in green meadows on the borders of running streams.

The delight with which the Dūrānīs dwell on the description of the happy days spent in these situations, and the regrets which are excited by the remembrance of them when in distant countries, can only be believed by those who have seen them; while the enthusiasm with which they speak of the varieties of scenery through which they pass and of the beauties and pleasures of spring, is such as one can scarce hear, from so unpolished a people, without surprise.

Though these camps are so small and situated in such retired situations, we must not suppose that their inhabitants live in solitude. Many other camps are within reach, and the people belonging to them often meet to hunt by chance or by appointment. Sheep-shearing feasts and ordinary entertainments also bring men of different camps together, and they are besides often amused by the arrival of an itinerant tradesman, a wandering ballad-singer, or a traveller who avails himself of their own hospitality.

This sort of life is perhaps seen in more perfection in the summer of Toba which belongs to the Atchakzaes. That extensive district is diversified and well wooded. The grass is excellent and abundant, and is mixed with a profusion of flowers, and the climate is so mild as scarcely to render shelter necessary either by night and day. This agreeable country is covered in summer with camps of Dūrānīs and Tarīns, who all live on the most friendly terms, visiting at each other's camp and making frequent hunting parties together. They often invite each other to dinner at their camps, where the strangers repair in their best clothes, and are received with more ceremony and attention than is usual in the more familiar intercourse of immediate neighbours. On these occasions companies of twelve or fifteen assemble to dine in the open air, pass the evening, with part of the night, in games, dancing and songs, and separate without any of the debauchery and consequent brawls which so often disturb the merriment of the common people in other countries. Their fare at that period is luxurious to their taste, lamb is in season, and croot, curds, cream, cheese, butter, and everything that is produced from milk are in abundance. Thus they pass the summer. At last winter approaches, snow begins to fall on the tops of the hills, and the shepherds disperse to their distant countries, to Arghesān, to Pēshīn, to Rabāt, and to the borders of the desert.

To return to the composition of Dūrānī camps, each camp is composed of men of one family, but there are in each a number of Hamsāyahs, chiefly Kākars and Ghilzāes. They have sometimes Tāujaks, and more frequently Eīmaks, among them, who work as smiths, carpenters, and "buzgurs." The existence of these last in the camps may seem surprising, but all the moving hordes of Dūrānīs cultivate a little ground, and they leave the charge of it to their "buzgurs" while they are absent from their own country. They even carry on a little husbandry at their summer

stations, but it does not seem to go much beyond raising melons and a very small quantity of grain.

They all give a share of the increase of their flocks to the person in whose lands they encamp while out of their own country, for the greatest part of their flocks consist in sheep. They also keep goats, the numbers of which are great or small in proportion to the sheep, as the country is more or less hilly. In some parts one-third of the flock is composed of goats; in others they only keep a few goats to lead the sheep in grazing. Those near the desert and those in easy circumstances have camels on which they carry their tents and baggage; they sell the males and retain the females for breeding. The poor use bullocks and asses. Almost every man has a horse, and a great number of them keep greyhounds. The men have very little employment. One man or two at most are enough to take care of all the the sheep of a camp, and even this is often done by a shepherd hired from among the Hamsāyahs. Their little cultivation is carried on by "buzgurs," who are generally Hamsāyahs also. Their busiest time is in spring; the flocks are then sent out to feed at night, and require twice the usual number of shepherds; it is then also that they have their lambs to take care of and their sheep to shear, but these labors are of no long duration. They shear the sheep again in the end of autumn. During their marches, which never exceed five or six miles, they have their cattle to load and drive and their tents to pitch; but all in-door work is done by the women, who also make their clothes and often weave their carpets, the blankets for their tents and showy kinds of rug, which they use for covering horses. Most of their caps, boots, &c., &c., are purchased in the towns, whither some of the shepherds repair occasionally to sell their croot and clarified butter, their felts and blankets, and their lambs and the camels.

The people about towns, most of those in vallages, and all those of the shepherds who are in easy circumstances, wear a dress nearly resembling that of Persia, which, though not very convenient, is remarkably decorous, and with the addition of a beard, gives an appearance of gravity and respectability to the lowest of the common people.

The poorer Dūrānīs, particularly among the shepherds, wear a wide shirt and mantle.

The poor only change their clothes on Fridays, and often only every other Friday, but they bathe once a week at least, and their prayers require them to wash their faces, beards, hands and arms many times in the course of every day.

The little Khāns over the country wear the Persian dress; their coats are made of silk, satin, or a mixture of silk and cotton called gurmsoot, and sometimes of brocade, and they all wear shawl girdles, and a shawl round their cap. Their cloaks also are of broad cloth, often red or of silk of different colors.

The food of the rich is nearly the same as that of the same class in Persia, fat, highly-spiced pilaws, various kinds of ragouts, and joints of meat stewed in rich sauces. Their drink is *sherbet,* which is made of various fruits and some kinds of it are very pleasant.

The food of the common people is bread, croot, clarified butter, and occasionally flesh and cheese. The shepherds and the villagers in spring also use a great deal of curds, chese, milk, cream, and butter. They also eat

vegetables and a great deal of fruit. Those in camps only get melons, but the settled inhabitants have all our best English fruits.

The shepherds eat much more butcher's meat than the husbandmen; even these have it occasionally, and no entertainment is ever given without flesh. Mutton is the kind most generally eaten. They eat it fresh in summer, but in winter they have a sort of smoke-dried flesh, which they call laund or "lundye." They almost universally boil their meat and make a very palatable soup, which is eaten with bread at the beginning of their dinner. When they vary from this standing dish, they stew their meat with onions or make it into pilaw. Some of the shepherds have a way of baking mutton like that used in the South Sea Islands. They cut the meat into pieces, and enclose it in the skin of the sheep, which they put into a hole in the earth and surround with red-hot stones. Meat thus dressed is said to be juicy and well tasted.

The appearance of the Dūrānīs is prepossessing; they are stout men, with good complexions and fine beards, of which they always encourage the growth, though the young men clip them into shape; they shave a stripe down the middle of the head, and most men crop the remainder; some, however, wear long curls, and some of the shepherds allow their hair to grow to its full length all over their heads.

There is great variety of feature among the Dūrānīs; some have round plump faces, and some have traits in no way strongly marked, but most of them have raised features and high cheek bones. Their demeanour, though manly, is modest, and they never discover either ferocity or vulgarity.

They never go armed, except on journeys, when they carry a Persian sword, and perhaps a matchlock; shields are out of use, and bows are only kept for amusement. Those in good circumstances have plate and chain armour, carbines with firelocks, pistols and lances. They often have a long rest fixed to their matchlocks.

They have no feuds among themselves, nor with their neighbours, except in the south-west, and consequently their only opportunity of showing their prowess is in national wars, in which their reputation has always stood very high. The strongest, and by far the most efficient body in the regular army, is composed of the contingent of this tribe, and in an invasion of their country, the safety of the monarchy would depend on the voluntary courage of the Dūrānīs.

The Dūrānīs are all religious; there is not a village or a camp, however small, without a Mūla, and there probably is not a man (except among the Atchakzāes) who omits his prayers. Yet they are perfectly tolerant, even to Shīahs, except among those very Atchakzāes, who are themselves so indifferent to the forms of religion. The Mūlas in the country are quiet and inoffensive people. Few of the lower order can read, but almost all the Dūrānīs understand and speak Persian, and many can repeat passages from the most celebrated poets in that language and in their own.

Their customs relating to marriage are nearly the same as those of the other Afghans. They usually marry when the man is 18 or 20, and the girl from 14 to 16.

The employments of the women have been alluded to. They are almost as regular as the men in their prayers. Their husbands treat them kindly,

and it is not uncommon for a woman to have a great ascendency over her husband, and even to be looked up to in the family for her wisdom.

The men and women live and eat together when the family is by itself, but at their parties they are always separate. Their visitors, their sports, and all their meetings are apart.

The men often assemble in the mosque, the Hūjra, or the Mehmānkhāna, where they smoke, take snuff, and talk of their crops, their flocks, the little incidents of their society, or of the conduct of the great, and the politics of the kingdom. Hunting and shooting are also favorite amusements, and it is among the Dūrānīs and other western Afghāns that the games and sports are by far the most practised and enjoyed. They dance the "Attunn" almost every evening, and they never have a meeting without songs and tales.

The hospitality so conspicuous amongst all the Afghāns is particularly so with the Dūrānīs. Every stranger is welcome whereever he goes. The smallest and poorest camp has its arrangements for the reception of guests, and the greatest nobleman is not exempted from the necessity of providing food and lodging for all who approach his castle.

In most villages, travellers go to the mosque or Hūjra; and in common times the first person they meet entertains them. In times of scarcity, they are supplied either by a subscription from the inhabitants, or much more frequently by the person whose turn it is to entertain a guest. Bread, croot, and clarified butter, are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveller is immediately invited to it, and received with the same attention as if he were a friend and neighbour; and when he retires to rest, he is provided with covering by the person who is allotted to be his host.

The next quality of the Dūrānīs worthy of mention is their love of rapine, but of that defect they are less guilty than most other tribes.

Almost every one says that none of them plunder the roads, except the Atchakzāes and some few wretches who take advantage of troubled times to molest travellers; but some accounts of good authority contradict these statements. It is probable that the people of those parts of the country which are out of sight of the government are always addicted to robbery, and that during civil war the number of these marauders is greatly increased. It ought also to be observed that during troubled times the exercise of private revenge and all other disorders subsist with greater chance of impunity, and therefore to a greater extent than when the government is settled. In short, their virtues and vices are those of their country, and they appear to have more of the first, and fewer of the last, than any other tribe.

The Dūrānīs are distinguished from the other Afghāns by their consciousness of superiority, combined with a sense of national dignity, which gives them more spirit, courage, and elevation of character than the other tribes, at the same time that it renders their behaviour more liberal and humanized. They are extremely attached to their country, and have a sort of reverence for Kandahār, which they say contains the tombs of their ancestors. The bodies of their great men are carried thither to be buried, even from Kashmīr and Sind. They travel little and always long to return home; they never come to India as merchants of adventures, and are

seldom found settled out of their native country. They are a great deal more popular with the other tribes than one would expect among a people so jealous of superiors. The oppressions of their government and irregularities of their troops are often felt and exclaimed against; but all acknowledge their natural superiority, and even the tribes in rebellion treat Dūrānīs with respect. There is not an inhabitant of the Kābal dominions who would hesitate between the Dūrānīs and Ghilzaes, or who does not look with dread to the chance of the ascendancy of the latter tribe.

DŪRNAMĀHĪ.—Lat. Long. Elev.

A village situated above the plain of Begrām, north of Kābal, Afghānistān, high up on a range of hills. It is famous as a residence of a desperate band of robbers, who infest their vicinity in general and the plain of Begrām in particular, and as affording an asylum to the outlaws of Kābal. (*Masson.*)

DWĀ GOMAL.—

One of the main branches of the Gomal river, which rises at a hill called Dūrtsely, very near Paltū, and flows through the Karōtī country between the Kohnak and Vazīrī ranges, joining the Gomal at Ūrsak, eight miles below its source. It is of the same size as the Gomal, which here is 12 feet 6 inches wide, and runs 4 feet per second, the banks being 3 feet high and 200 yards wide. (*Broadfoot.*)

E.

EIMAKS.—

A race who inhabit the west portion of the Paropamisan mountains between Kābal and Herāt. They are bounded on the north by the Ūzbaks, east by Hazāras, south by Dūrānīs, and west by Persia and the Tūrkmans. The word Eimak is the common term among Tūrkistānīs for a division of a tribe, and the Eimaks are correctly called Chār Eimak. The original four Eimaks are the Taemūnīs, Hazāras, Taemūrīs and Zūrīs. Elphinstone estimates them at 450,000 souls. Ferrier observes—"It would be a useless endeavour to make any researches with a view of ascertaining what are the races of men known under the name of Eimak, for they are so intermingled, their origin is so uncertain, that all investigation must be renounced as a hopless task. There is, however, among them such a conformity of manners and language, such a physical resemblance, and such a decided tendency to unite against Ūzbaks and Afghāns, who endeavour to subdue them, that it is allowable to suppose they are one great nation, sub-divided into small governments or republics, which are frequently obliged to unite and act together by the force of circumstances and for their mutual interests. The Eimaks live a comparatively savage life, passing from a state of animal repose to the activity of a soldier, as the occasion requires, without suspecting it to be possible to adopt a middle course which would be more beneficial to their welfare and their health. The Ūzbaks and Afghāns are civilized people compared

with them. The Persian they speak appears to be exceedingly ancient, and there is but little Arabic mixed with it; they only recur to the latter on occasions, and they are rare, when their own language does not afford a word by which they can express any particular idea. However ignorant as they are, they are not the less happy, and wish for nothing beyond a tent, a horse, a wife, and plunder. They are very hospitable, and to each other faithful and devoted. Well organised, they would make excellent soldiers, especially cavalry; their arms are the lance and bow, and they have very few fire-arms. Their women do all the work, domestic and agricultural, and like the Hazāras take part in the combat. The Afghāns dread them as much they do the men. A girl does not marry until she has performed some feat of arms; they never cover the face even in the presence of strangers; their forms are large and robust and well developed, but their beauty is mediocre, and at forty they are frequently decrepid. Though the winters of the Paropamisus are very severe, they prefer a tent to a house, because they can more easily gratify their love of frequent change, or even comply with the necessity for it, without being obliged to leave anything behind them. Their tents, made of felt, woven of camel's wool, are thick and impervious, and when carefully closed, the cold scarcely penetrates them. They are especially favoured in the fertility of their soil. They are rather shepherds than cultivators, nevertheless they have some crops, wheat, barley, and a kind of maize which they consider a great delicacy. The fruits are as abundant as they are delicious, and all articles of first necessity are exceedingly cheap. They procure everything by barter, caring very little for either silver or gold, and copper has no currency amongst them. The Eimaks encamp in the plains during the winter and on the table-lands of the mountains in the summer and autumn. They are intrepid sportsmen, and frequently neglect the small game to pursue the wild beasts which abound in their country. Ruins are frequently met with, but no inscriptions are found that can lead to any explanation of their origin. It is remarkable the number of camels found in such a mountainous country, these animals being of no service for transport excepting in a plain, but they are here valuable to them for cloaks and tents. The mineral riches of their country are very great. Gold, silver, copper, iron, lead, sulphur, coal, rubies, and emeralds exist, but no mines have ever been worked."

Elphinstone remarks regarding the obscurity of the origin of the Eimuks:—"The people themselves afford us no aid in removing this obscurity, for they have no account of their own origin; nor does their language, which is a dialect of Persian, afford any clue by which we might discover the race from which they are sprung. Their features, however, refer them at once to be Tartar stock, and a tradition declares them to be the offspring of the Mogals. They are, indeed, frequently called by the name of Mogals to this day, and they are often confounded with the Mogals and Jagataes who still reside in the neighbourhood of Herāt. They themselves acknowledge their affinity to those tribes, as well as to the Kalmaks now settled in Kābal, and they intermarry with both of those nations. They do not, however, understand the language of the Mogals of Herāt."

Abūl Fazl alleges that they are the remains of the army of the Mogal prince Mankū Khān, the grandson of Jangez; and Bābar testifies that many of the Hazāras spoke the language of the Mogals up to his time; but he

occasions some fresh difficulties by speaking of the Tūrkmān Hazāras, and by always coupling the Togderīs with the Hazāras in the hills; while he asserts the Tūrks and Eimaks to have been inhabitants of the plains. There seems no reason to doubt that the Eimaks and Hazāras are the same people, though separated since their conversion to Mahammadanism by the different sects they have adopted, the Eimaks being rigid Sūnīs, and the Hazāras generally violent Shīāhs. They are indeed often confounded notwithstanding this marked distinction, nor will the confusion appear at all unnatural, if it be remembered that they resemble each other in their Tartar features and habits, and in the despotic character of their governments, the points in which they form the strongest contrast to the Afghāns.

The country of the Eimaks is reckoned less mountainous than that of the Hazāras, but even in it the hills present a steep and lofty face towards Herāt. The roads wind through valleys and over high ridges, and some of the forts are so inaccessible that all visitors are obliged to be drawn up with ropes by the garrison. Still the valleys are cultivated, and produce wheat, barley, and millet; and almonds, pomegranates, and barberries are found wild. The north-west of the country, which is inhabited by the Jamshīdīs, is more level and fertile; the hills are sloping and well wooded, the valleys rich and watered by the river or Mūrghāb. The south of the Taemūnī lands also contains wide and grassy valleys. The whole of the mountains are full of springs.

The chiefs inhabit strong castles, sometimes containing spacious places, where they maintain little courts of their own, and are attended by splendid retinues. They levy taxes on their tribes, and keep troops in their own pay, and mounted on their own horses. The administration of justice, with the power of life and death, and all the rights of absolute monarch, are in their hands. They carry on their government in the king's name, but they are never controlled in their management of their own tribes.

The Eimaks live almost entirely in camps, which they call Ūrd; each of these is governed by a Ketkhoda, who acts under the order of the Khan.

Their tents are almost universally of the kind called 'khirgah,' which is used by the Tartar; but the Taemūrīs, one of the Eimaks, prefer the the black tent of the Afghāns. All the Eimaks keep many sheep, and they rear a small but active and hardy breed of horses, of which many are exported to foreign countries. The few villages in their country are inhabited by Tājaks.

The appearance of the Eimaks often approaches to that of the Persians, though always distinguished by the peculiar features of the Tartar race. Their head-dress is oftener a cap of black lamb-skin than a turban.

Their food is the same with that of the Afghāns, except that they eat horse's flesh, and that the whole of them make their bread of the flour of an oily sort of nut called 'khunjick,' mixed with that of wheat.

In all respects, not mentioned, they resemble the Afghāns in their manners, but the despotic government makes them in general more quiet and orderly. In their wars, where they are released from this restraint, they show a degree of ferocity never heard of among the Afghāns. It is said that there are authentic accounts of their throwing their prisoners from precipices and shooting them to death with arrows, and on occasion of their drinking the warm blood of their enemies and rubbing it over their faces and beards.

The Eimaks have always been dependent on Herāt, though they are more immediately under the subordinate government of Sīāhband.

The greater part of them are subject to the governor of Herāt, to whom they furnish troops when required, and at whose court they either attend in person or by deputy.

The Eimaks, the Taemūrī and Hazāra, however, are now subject to Persia. This was owing to their position, which is west of Herāt, and within the limits overrun by the Persians. Their lands are excluded from the Paropamisan mountains, and consist of sandy tracts interspersed with barren hills. (*Elphinstone—Ferrier.*)

EMILAH.—Lat. Long. Elev.

A village in Afghānistān, 1 mile from Istālif. The principal part of the fighting in General MacCaskill's storm of Istālif took place at this village; most of the enemy retiring to it and making a bold stand within it. (*Stacy*).

ERAK.—

See Irak.

ERAKNAH.—Lat. Long. Elev.

A village in Kūram valley in Afghānistān, situated on left bank of Pēwar at its junction with the Kūram; below this village is Kūram Khas. (*Lumsden*).

ESŌT.—

A village in Afghānistān, 40 miles south of Lake Āb-istāda, 110 miles south of Ghāznī. There are 7 tents here. Water and 'boosa' are abundant here, and some green grass is procurable along the banks of the streams. (*N. Campbell*).

ESŌT.—

A tribe of Afghānistān who inhabit the country between the Ūostrānas and Kasrānīs, in the Derājāt frontier of the Panjāb. They are a small tribe, and nothing is known of them.

ESŌT KĀKARS.—

A tribe mentioned by Elphinstone, but not by Lumsden. I think, however, it will be found there is a tribe of this name resident near the British frontier.

EYZALAT KHĀN—.Lat. Long. Elev.

A village in Afghānistān, situated 2 miles from left bank of Tarnak river, 60 miles north of Kandahār, near the Ghaznī road. (*Thornton*).

F.

FĀEZĀBĀD.—Lat. Long. Elev.

A village in western Afghanistan, situate on the river Harī Rūd, thirty-two miles east of the town of Herāt. (*Thornton*).

FAEZĀBĀD.—Lat. Long. Elev.

Formerly the capital of Badakhshān. Depopulated and destroyed by Morād Beg of Kūndūz, now scarcely a vestige is left save the withered

trees which once adorned its gardens. Its fort, the dilapidated walls of which are still standing, occupied a rock on the left bank of the river, commanding the entrance of the upper valley, which is here 400 yards wide. Behind the site of the town the mountains rise in successive ridges to a height of at least 2,000 feet. Before it flows the Kōkcha in a rocky trench-like bed, sufficiently deep to preclude all fear of inundation; looking up the mountain valley, the ruined and uncultivated gardens are seen to fringe the streams for a distance of two miles above the town; while in an opposite direction the Kōkcha winds through a grassy plain, which, sweeping out from the base of Khoja Mahamad, is encircled by swelling hills alike filled for agricultural or pastoral purposes. The town could not have been substantially built, or its ruins would be more prominent. Although but a few years have elapsed since its walls were levelled, its site can only be recognized by the appearances described. Morād Beg must have had evil councillors when he destroyed Faezābād, and forcibly removed its inhabitants to Kūndūz, a place only fit to be the residence of acquatic birds. He lost both in men and revenue by the measure. (*Wood*).

FAKHRĀBĀD.—Lat. Long. Elev.

A village in Ghor, Afghānistān, a few miles north-east of Teivereh, situated in the most fertile and picturesque part of the province. It is inhabited by Mongols. Near it are the ruins of an ancient fortress built by the Amīr Fakhrūdīn, a former king of Ghōr, and of more extensive ruins, and it is said that many gold and silver coins have been from time to time found in them.

FAOLĀDĪ.—Lat. Long. Elev.

A section of the Hazāras (see) who inhabit the valley of Faoladī (see), Elphinstone calls them Poladeh, but I fancy there is no doubt that they are the same inhabitants of the above valley.

FAOLĀDĪ.—Lat. Long. Elev.

A valley in Afghanistan situated south of Bāmīān. Its stream rises in several branches from the foot of the dark rocky clefts which contain the perpetual snows on the north side of Koh-i-Baba. These all join very nearly at the same spot, whence the stream runs on to join the Bāmīān river, the valley below this being of considerable breadth. Above the junction of its branches there are but few forts, and these are perched above the valley's terre-plain, usually on some level ledge in the hill side, or in a sheltered nook of the mountains; but the spaces between the forks formed by three of these dells are occupied by table-lands raised above the bottom below 150 feet and of triangular shapes; upon these there are upwards of 20 forts grouped in different places, but never at any great distance. During the Afghān campaign, a misunderstanding having arisen between the Hazāras who inhabit this valley and Dr. Lord, the Political Agent at Bāmīān, which they would not permit him to settle amicably, a force of four companies, two guns and 60 horse moved out of Bāmīān on the 14th March 1840 under command of Captain Garbett, of the Artillery, to enforce the acknowledgment of our authority. Two forts were taken, the resistance at the second being very determined, some 10 Hazāras being burnt in a tower rather than surrender. Our loss was 1 killed and 17 wounded, of whom 4 or 5 died. We had 200 engaged, and the enemy, who had about the same, lost 46 killed and wounded.

FARAH.—Lat. Long. Elev.

A town in Afghanistān, 164 miles south of Herāt, on the Kandahār road, 160 Girishk. The modern town of Farah is a parallelogram lying north and south; its diameter is about one mile. It is surrounded by an enormous embankment of earth mixed with chopped straw. A covered way entirely surrounds it on the outside. This embankment is from 35 to 40 feet in height; on the top are many towers connected by curtains, and the ramparts have become so hard that a pick will not take effect upon it. A wide and deep ditch which can be flooded at pleasure defends the approaches to the embankment. The citadel occupies the north angle of the place, and the town has but two gates, that of Herat in the centre of the north face, and that of Kandahār exactly opposite on the south side. Farah is a military position of extreme importance, as it commands the Herāt and Kandahār road and the north entrance to Seistān. The water in the fort is bad. But it is said that water is always obtainable by digging three or four feet. Pelly thus describes his sensations at entering this place:—"On entering the fort, one has before him the realization of Wordsworth's four naked walls that 'stare on one another.' At first you literally imagine the place to be desolate. But as you ride through the wide ruin, you see smoke ascending here and there from huts amid the inequalities of the ground. Any place more dreary or desolate I never saw." There are not now more than 60 houses in the interior of the place, which would easily contain 4,500; they are all partially concealed by the ruins, and the scattered jets of smoke rising from them are the only indications of the presence of animated beings in this desolate scene. The bazaars that cross the town from one gate to the other may be traced by the foundations of the shops. Large pools which dry in the summer and produce excellent saltpetre surrounded the interior of the town, and this is used in the manufacture of gunpowder. The climate of Farah bears the worst reputation, and fevers are said to be frightfully prevalent, the days being usually very hot and the nights cold. (*Christie—Ferrier—Pelly*).

FARAH-RŪD—

A river of Afghānistān which rises among the mountains in the unexplored country of the Tāemūnīs, north-east Tūt-i-Gasarmān. Its course is generally south, and passing Farah and Lāsh, it falls in 200 miles from its source into the Lake of Seistān at its north-west angle. It has been traced as far as Daolatābād on the route from Kandahār to Herāt in Lat. 32° 36' Long. 62° 27.' Here it was found in the middle of July 35 yards wide from 2-3 feet deep, with an uneven bed and a current of a mile and a half an hour, the water being remarkably fine and clear. At Daolatābād, when Connolly forded it in October, and it was at its lowest, it was a quick clear stream, 50 yards across, flowing through the valley in a broad bed of soft pebbles. In spring it is here a wide and deep river with always sufficient water in it for much cultivation. E. Connolly says that it is nearly dry for the greater part of the year, the water however being confined on many places by bunds or natural hollows, and it is always to be found by digging a feet into its bed.

In the summer it is crossed on "masaks" and rafts of wood and reeds. The banks of this river are covered with forests of tamarisk and mimosa. Ferrier says the river is deep and full, except in the heat of the summer, when an immense quantity of water is withdrawn from its bed to supply the irrigation, and this lays it nearly dry on the greater part of its course.

In the deeper parts the long pools remain stagnant, and the water creates fever in those who use it, nevertheless the flocks, goats and sheep drink it without repugnance.

At the point where it is crossed by the north road from Kandahār to Herāt, 150 miles Girishk, 128 Herāt, it is fordable, its bed is very irregular, with alternate rapids and deep pools, 400 yards broad, with a channel in the dry season of 50 yards and 2½ feet depth. During the floods caravans are sometimes detained for weeks.

At Farah its bed is 400 yards broad, with a stream in the dry season of 150 yards and 2 feet deep water, clear and rapid. (*Elphinstone—Macartney—E. and A. Connolly—Sanders—Ferrier*).

FARAJ KHAN—Lat. Long. Elev.

A village in Afghanistan at head of the Tagao valley, 123 miles north-east Kābal. It is the mart of Kāfaristān, and consists of 400 houses of Hazāras, situated in the plain; water abundant from streams. Intercourse between the Kafars and Mūsalman is carried on by the Nīmchās of Darband. The Kafars bring slaves for sale, the annual number sold being from 60 to 150, and their price varying from 4 to 200 rupees. (*Leech*).

FARAKHĀBĀD—Lat. Long. Elev.

A village in Afghānistān, north-west of Balkh, on the road to the ferry of Hāj Salih over the Amī Daria. There are some very extensive ruins in its vicinity. (*Moorcroft*).

FARAKHSHA—

One of the four valleys of Nijao in Afghānistān, inhabited by Tājas and Pashaes. (*Leech*).

FATEHĀBĀD—Lat. Long. Elev. 3,098.

A village in Afghānistān, 17 miles west Jalālābād, on right bank of a branch of the Sūrkh Rūd. It is famous for the excellence of its water-melons and the abundance of its snakes. There is a fine view of the Sūfēd Koh from this village. There are two roads thence to Gandamak. The Ghilzāes raid on both. At this place the six last survivors of the Kābal massacre were killed. (*Irwin—Hough—Havelock*).

FATEHGARH—

See Jamrūd.

FATEHPŪR—Lat. Long. Elev. 7,246.

A village in Afghānistān, between Kandahār and Ghaznī, south-west Ghaznī. The country is open, well watered, and fertile, but intersected by numerous watercourses. (*Thornton*).

FATMAH KANDAR—Lat. Long. Elev.

A large village in Afghānistān, on the road from Thī to Kāhan, situated in a hilly and broken country, but with good deal of cultivation round it, and deriving its water from springs. (*H. B. Lumsden*).

FATŪLA KALA—Lat. 31° 7'. Long. 66° 4'. Elev. 3,918.

A mud fort in Afghānistān, situated in a broad bare valley four miles beyond a narrow line of hills called Gantī, which run nearly parallel with the range of Khojeh Amrān, inhabited by Nūrzāes; it is on the route from the Kohjak Pass to Kandahār, from which town it is distant 50 miles south-east. It is dependent for water upon a canal, which is brought from some hills lying about 50 miles to the north, so that the supply can be easily intercepted. From this cause the British army was subjected to severe suffering when encamped here in April 1839. (*Connolly—Thornton*).

FĀZINDĀZ—Lat. Long. Elev.

A place in the Paghmān mountains, Afghānistān, at source of the Helmand river. (*Wood*).

FEHMGŪZAR—Lat. Long. Elev.

A village in Afghānistān, 70 miles south-west of Maemana, situated on a tributary of the Mūrgāb, on the road to Herat. (*Vambery*).

FERĀE KHOLM—Lat. Long. Elev.

In Afghān-Tūrkistān, a district situated apparently in the vicinity of Gardan Diwār and enclosed between the river Helmand on the east and south-east and the Koh-i-baba range on the west and north-west. Though situate amidst rugged hills, it is fertile, populous, and well cultivated. It contains numerous castles and small forts built by the Hazāras for their defence. There are no trees in it. (*Masson*).

FERENGAL—Lat. Long. Elev.

A lead mine in Afghānistān, situated at the upper part of the district of Chandē, about 30 miles from the entrance of the valley of Ghōrband. Worked at so remote a period, its existence was unknown to the neighbouring inhabitants, until re-discovered by Dr. Lord. The ore is very abundant and valuable, being a rich sulphurate of lead. Lord observes that the shaft descended 100 feet perpendicular before it reached the ore, and that "the galleries have been run, and the shafts sunk with a degree of skill that does no little credit to the engineering knowledge of the age." He further remarks that the *dialling* (as a Cornish man would call it) "showed an acquaintance with the lie of the mineral and the level at which they had arrived, that could scarcely be exceeded in the present day." So extensive were the workings that Lord employed three hours in exploring them, yet without ascertaining their full extent. The mine of Ferengal is distant 18 miles south-west from the village of Ghōrband. A pass little frequented proceeds from the mine northward over Hindū Kūsh into Kūndūz. (*Lord—Thornton*).

FERZAH—Lat. Long. Elev.

In Afghānistān, a district in the Koh-i-Daman, 30 miles north-west of Kābal, and south of Istālif. It is situate at the eastern base of the Paghmān mountains, on a small stream called the river of Ferzah, discharging itself into the Panjshēr. The scenery is very beautiful, the country highly cultivated and very productive, especiaily in fruit, which is of fine quality. The small district of Ferzah contains 12 villages and four forts. The two principal vallages inhabited by Tājaks contain about 80 houses each; the remainder vary from 30 to 70 houses. The aggregate of villages and forts embrace about 700 houses, and consequently a population of about 4,000 souls, partly Afghāns, and partly Tājaks, may be assigned to it. The Afghāns and Tājaks are generally separated in the villages. The Tājaks are under a local governor. In the north-western and highest part of the valley is a delightful garden, formerly held and enjoyed by a ruler of Kābal, but at present quite in ruins. Its great natural beauty is heightened by a small but picturesque cascade. From this spot there is a pass into the Hazāra district of Tūrkman. Deh Zirgarān is one of the chief villages in this district. (*Masson*).

FINDAKHSTĀN—Lat. Long. Elev.

A valley in the Kōhistān of Kābal, Afghānistān. It is probably near Istālif, as Leech says, that from the entrance of the Gwalian Pass a road goes south-east to Istālif and Findakhstān. (*Leech*).

FIRGAMŪ—Lat. Long. Elev.

A village in the valley of the Kōkcha in Badakhshān, on the way to the lapis-lazuli mines. The little uneven ground there is about is laid out in fields. It is the frontier village in this direction, and the inhabitants seldom wander much beyond it on account of the vicinity of the Sīahpōsh Kāfars. (*Wood*).

FIRINJ—

A small Tājak state, consisting of a glen high up in the north slopes of the Hindū Kūsh to the east of Indarāb and Khōst. (*Lord.*)

FĪRKĀE—

A tribe of Afghānistān mentioned by Outram as having joined him at Kala-i-Margha, when attacking the Ghilzāe chief Abdūl Rahmān, who was in that fort. They are said to be 1,000 strong. But Outram gives no clue as to their descent, &c. (*Outram.*)

FĪRŌZ—Lat. Long. Elev.

A village in Ghilzāe country, Afghānistān, about 12 miles south of the Lake Ābistāda. It was visited by Outram's force on their way to attack Abdūl Rahmān Ghilzāe at Kala-i-Margha. This village is the boundary between the Tarakī and Tokhī Ghilzāes. No supplies, except water and camel forage, are procurable. (*Outram—Broadfoot.*)

FĪRŌZKŌHĪS—

A section of the Hazāra division of the Eimak, who inhabit the country between Herāt and Maemana, extending up the Harī Rūd as far as Daolytar and the Mūrgāb for about 70 miles above Bālā Mūrgāb. They are bounded west by Jamshīdīs, north by Tūrkmans, east by Mongols or Sharae and Huzāras, and south by the Herāt district. (*Taylor*).

They are of Persian origin, and their forefathers fought Timūrlang bravely when that conqueror subjugated their country. After they were driven by him into the mountains south of Mazandarān, they defended themselves most desperately, but were eventually defeated and carried by him into Herāt, where their descendants exist at the present time. Although this body of men belonged to several different tribes, from their being involved in one common misfortune, they were all included in the name of Fīrōzkōhī, from the village in the neighbourhood of which they were surrounded and captured. They are thus sub-divided:—

Five thousand families are established about 35 miles north-east of Kala Nao. Each tent of this sub-division can in case of necessity furnish one soldier; total 3,000 horse and 2,000 foot.

The chief of the fortress of Derzi, 55 miles south-east Kala Nao, has command of 2,000 families, and is capable of furnishing 200 horse and 800 foot.

Two thousand families are under the chief of Kūcheh (south-east of Derzi in the midst of the mountains), who can turn out 50 horsemen and 600 foot soldiers.

Four thousand families are under the chief of Chakcharan (south-west of Derzi and south of Kala Nao), who can arm 2,000 infantry.

Two thousand and five hundred families are under the chief of Daolat Yār (a fortress a little east of the sources of the Harī Rūd), who has a force of 500 foot and 1,000 horse.

Pottinger says the Fīrōzkōhī country is elevated and intersected by very deep precipitous glens and ravines. It is bounded on the north by the Tīrband of Tūrkistān, on the south by the main range of the Koh-i-Baba which forms the northern boundary of the valley of the Harī Rūd. The

east portion of this country is called Chakcharan, and is bounded on that side by the Deh Zangī Hazāras.

"The Fīrōzkohīs", says Pottinger, "are one of the large tribes dependent on Herāt. Their number is variously estimated, but I do not think they are over-rated if we say 30,000 families. They have a head family which is divided into two branches, the Mahmūdī and the Dezay; the Mahmūdī is again divided into branches, the head of the principal was Maodūd Kūlī Khān, who left his own country and resides at Shakk in the Maemana territory. The head of the inferior branch resides at Ghaznak and Kūchak. The country of Maodūd Kūlī Khān lies close to Kala Nao, whence he was much troubled by the Sūnī Hazāras, and invited to unite with that tribe; but on the advance of the Persian army in 1837, he entered into negotiations with Asaf-ū-Daolah, and was recognised as chief. The Darzay section is the most powerful, their force being estimated at 12,000 horse and foot, but their best defence is in the strong country they occupy (Kūrdistān and Chakcharan). No supplies can be reckoned on from the Fīrōzkōhī country; the inhabitants are very poor and sow no more than is absolutely necessary for themselves: peace and good government, however, would probably render it very fruitful."

Colonel R. L. Taylor, in a list of tribes near Herāt, furnished to the British Government in 1858, has the following information regarding the Fīrozkōhīs:—"They are independent, number 20,000 families, and can muster 5,000 horse, and they reside summer and winter in Chārsūdehmak; their chief forts being Chārsūdehmak and Rabāt. Since the time of Nādar Shāh, the Fīrozkohīs have not acknowledged any state, but one section tendered their allegiance to the Herāt ruler.

"The Fīrozkohīs consider themselves connected with the Nishāpūr Fīrozkōhīs, and on the occasion of the Persian advance in 1857, they were brought to terms through the mediation of the chief of that tribe who was with the Persian forces." (*Ferrier—Pottinger—Taylor*).

FULGIRD—Lat. Long. Elev.

A cavern situated at the head of the valley of Ghōrband, Afghānistān, almost on the summit of the hill, and 2,000 feet above the valley. Lord and Wood explored it for a distance of 300 or 400 yards, but found nothing to reward them except some very large and transparent stalactites. (*Lord.*)

FUOR BAHĀR—Lat. Long. Elev.

A valley in Afghānistān, between the valleys of Shibartī and Yakobang (? Yakālang), west of Bāmiān. It has an elevation of about 8,400 feet. (*Connolly.*)

FURACH—Lat. Long. Elev.

A village in Afghānistān, 4 miles from Gūlbahar, at south entrance of the Khāwak Pass over the Hindū Kūsh. It has 300 houses inhabited by Pashae Dostam Khēls. Leech says this should more correctly be termed the entrance of the above pass. (*Leech.*)

FŪRKHĀN—Lat. Long. Elev.

A river of Afghān-Tūrkistān, which rises to the east of the Khāwak Pass over the Hindū Kūsh, and joins the Kūndūz river about or below Kūndūz. At Khānābād, the only point at which it has been crossed by Europeans, Moorcroft and Wood both found it fordable. It here runs in two channels, that on the west bank, though only 3 feet deep, was so rapid as nearly to unhorse Wood when crossing it; its width was 15 yards, but its

velocity was fully 5 miles an hour. The other or east branch was 60 yards broad and crossed by a bridge. (*Moorcroft—Wood.*)

FŪRMŪL—Lat. Long. Elev.

A small district in Afghānistān, consisting, according to Irwin, of a valley draining into the Kūram, and situated near the junction of the "Jadrān range with the range of 32½°," by which, I imagine, he means the range connecting the hills of Paghmān with the Sūfed Koh and Sūlimān ranges. He also says, it is to the east of Zūrmat and on the other side of the range. Elphinstone says, it is in the middle of the Karōtī country, and Broadfoot says, it is between the Vāzīrīs and Karōtīs. As it is not likely that Lumsden would have omitted all mention of it if it had drained into the Kūram, I will regard Broadfoot as the only authority of any value. He says—"it lies between the Kartīs and the Vazīrīs," that is, it is probably the head of the Vazīrī country north of the Karotīs, south of the Jadrāns, west of Dāwar and east of the Sūlimān range. It drains either into the Tochī or the Dwā Gomal, the first for preference. The chief village is Ūrghūn, and there is no other of any importance. The people, says Irwin, subsist by tillage, and also carry on a trade, carrying salt and iron from the east (? Dāwar and Vazīristān) to Kābal. The chief stock of the Fūrmūlīs is cows and goats, and camels, their chief carriage. Their hills abounding in pine, timber and fuel are easily procurable. Their houses are flat-roofed. They raise quantities of good apples and sell a small quantity of grain to their east neighbours, the Vazīrīs. Broadfoot however says they smelt the iron of their own hills, and that it is chiefly carried off by the Karōtīs. The chief products are wheat, barley and a little maize. (*Irwin.—Elphinstone.—Broadfoot.*)

FŪRMŪLĪS—

The inhabitants of Fūrmūl. They have only one village Ūrghūn, which has 1,000 families, so that it is probable they do not number 1,500 a the outside, though Irwin puts them at 4,000 and Elphinstone at 8,000. They are Tājaks and speak Persian, and are said to be descended from the Khalajīs, a Tartar tribe, which had long been settled in Afghānistān.

They are called Fermootees, Foormoolees and Poormoolees by different writers. (*Elphinstone.*)

G.

GADAWANA.—Lat. Long. Elev.

A village in Afghānistān, on the Mūkar road from Kandahār to British territory by the Rah-i-Marūf.

It is a small place belonging to a colony of some 1,500 Lohānīs, who are generally engaged in the salt trade. Considerable quantities of salt are excavated here and exported to Afghānistān. The water at this place is brackish in the extreme. (*Lumsden*).

GAH KIRBEH—Lat. Long. Elev.

A village in Afghānistān, situate on the road between Kandahār and the province of Seistān, 75 miles west of the town of Girishk. (*Thornton*).

GAJAN.—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 200 houses of Shinwārīs. (*MacGregor*).

GALĪ CHASM.—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, 80 miles from Maemanna, on the road to Herāt. There are two old, dilapidated, and deserted forts here, one large to the left, the other smaller to the right, but there are no inhabitants or any cultivation. Grazing for camels is procurable on the hills around, and good water from springs in abundance. (*Palmer*).

GAMBĪR—Lat. Long. Elev.

A village in Kāfaristān, Afghānistān, situated on the Kūnar frontier, on the crest of a table-land, and said to have 1,000 houses. (*Masson*).

GANDAKŪL.—Lat. Long. Elev.

A place in Badakhshān, Afghān-Tūrkistān, 5 kos from Teishkhān. It gives its name to the Kotal-i-Ganda Kūl. (*Mahamed Ameen*).

GANDAMAK.—Lat. Long. Elev.

A small sub-division of Nangnahar, Jalālābād, Afghānistān, comprising the valley of the Gandamak river. It is famous for its wheat and mulberries. (*Irwin—Moorcroft*).

GANDAMAK.—Lat. Long. Elev. 4,616.

A village in Afghānistān, 35 miles from Jalālābād, on the road to Kābal, in the Nangnahar district. It is situated in a delightful, well-watered valley, planted with spreading mulberry trees. It was once walled and contained about 50 houses and half a dozen shops kept by Hindūs, but it was much destroyed by Mahamad Akbar's troops during the Kābal insurrection of 1841. The vicinity is well-cultivated, water being plentiful, and is famous for its fine mulberries. There is a large plain here capable of encamping any number of men. There are two or three forts adjacent, one called Kala Gandamak. The inhabitants are of the Khūgīānī tribe. The climate of Gandamak is in summer cool compared with that of Jalālābād, and the people tend silk-worms. It is, however, severe in winter, and there is so marked a difference between temperature of the high table-land to the west and the lower plain of Jalālābād that it is said that, when it rains on the east side of Gandamak, it snows on the western.

The vicinity of Gandamak has been made very eventful by the numerous actions which took place between our troops and the Afghāns in the war of 1839-42.

On the march between this and Jagdalak, Sale's force was here strongly opposed by the Ghilzāes, and lost over 100 men killed and wounded. Sale then halted here for a fortnight before going to Jalālābād.

On the retreat from Kābal of the British army in 1842, Gandamak was the scene of the massacre of the last survivors of that force, *viz.*, 20 officers and 45 British soldiers. The numbers of this party were as one to a hundred, most of them already wounded, but they were resolute not to lay down their arms while a spark of life remained. The enemy mustered round them, and called on them to give up their arms. The refusal of these brave men was followed by a violent attempt to disarm them, which brought on a hand-to-hand contest. The infuriated mob then overwhelmed

the little party of Englishmen and cut them up almost to a man. (*Masson—Hough—Havelock—Garden—Thornton—Kaye.*)

GANDAMAK.—Lat. Long. Elev.

A river of Afghānistān, which rises in the north slopes of the Sūfēd Koh, and flowing north, it is joined by the streams from Mūnkhī Khēl and Kūdī Khēl, and flowing by Gandamak, it falls into the Sūrkh Rūd at Kala Allahdad Khān. It is not navigable. (*MacGregor*).

GANDOTSAN.—Lat. Long. Elev.

A small stream or rather water-course in Afghānistān, on the route from Kandahār to Herāt, and eighty-six miles south-east of the latter town. It is important in a military view, as water can be obtained in pools in the bed of the channel even when the stream ceases to flow. (*Thornton*).

GANIMARGH.—Lat. Long. Elev.

A small valley in Western Afghānistān, on the route from Kandahār to Herāt, and about half-way between those places. It is watered by a fine stream, and is surrounded by both garden and field cultivation. It is inhabited by Atchakzae. (*Thornton.*)

GAO KHĀNA.—Lat. Long. Elev.

A village in the valley of Ab-i-Vardoj, Badakhshān, on left bank of river, 77 kos from Jūrm, on the road to Yārkand. (*Mahamed Ameen*).

GARĀNĪ.—Lat. Long. Elev.

A village in Afghānistān, situate on the Farah river, twenty-four miles north-east of the town of the same name. (*Thornton*).

GARDĀB.—Lat. Long. Elev.

A halting place in Afghānistān at a small spring on the Kūndar road, between the Ghwalarī and Zhob routes. (*Broadfoot*).

GARDAN DIWĀR.—Lat. 34° 25′. Long. 68° 8′. Elev. 10,076.

A village in Afghānistān, situate between the pass of Ūna on the south-east and the Koh-i-Baba range in the north-west and on the bank Helmand, a few miles from its source. It is 57 miles from Kābal. (*Moorcroft—Outram*).

GARDEZ·—Lat. Long. Elev.

A village in Afghānistān, about — miles east Ghaznī, in the Zūrmāt valley, inhabited by Tājaks and containing 250 houses. The inhabitants act as go-betweens with the Ghilzāes and Jadrans. Thence there are roads by Logar to Kābal by Michelgah to Jalālābād, by Kolalgū to Ghaznī, and by the Mangal country and Kūram to Kohāt. (*Broadfoot*).

GARI.—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 300 houses of Mohmands. (*MacGregor.*)

GARJISTĀN.

The name given by Eldred Pottinger to the country at the head of the Mūrgāb river, Afghānistān, between Long. 64 and 65. He did not, however visit it, and only gives it from hearsay, and it is proper to remark that Ferrier, who crossed the Mūrgāb south of Sar-i-pūl and west of Long. 65, makes no mention of any district of this name. Yet Bābar mentions a district of this name lying in the hills west of Ghaznī, 'where the valleys are level and have good grazing,' answering in some measure to Ferrier's description of the country of the Sahārāe. (*Pottinger*).

GARMĀB.—Lat. Long. Elev.

A hot spring in Afghānistān, a few miles east Farah. It has no particular metallic flavour. (*Ferrier*).

GARMĀB.—Lat. Long. Elev.

A village in Afghānistān, eighteen miles east of Girishk. (*Thornton*).

GARMĀB.—Lat. Long. Elev.

A village in Afghānistān, between Girishk and Farah, by the Dīlarām road, and 28 miles east of Farah. (*Thornton*).

GARMSEL.—Lat. Long. Elev.

A narrow tract of country in Afghānistān, lying on the south bank of the Helmand river and five days' journey north-west from Nūshki on the edge of the desert. It has all the appearance of having been the dry bed of the river, and is exceedingly productive in wheat, rice, and other grains. The inhabitants of this district are notorious for their robberies, and are composed of the outcasts from society of all the neighbouring countries, who are said to be induced to settle here from the trifling labour with which they raise their crops, partly owing to the yearly supply of water they derive from the overflowing of the Helmand river, and partly to the amazing fertility of the earth, rendering vegetation remarkably quick. The breadth of this strip of culturable land is generally about ¼mile on each bank, and it nowhere exceeds two miles in breadth; beyond it the sandy desert extends. In this tract are scattered castles and fortified villages, but the greater part is covered with herbage rushes and tamirisk bushes, among which are many camps of shepherds. (*Pottinger—Elphinstone*).

GARZEWAN.—Lat. Long. Elev.

A sub-division of the Hazārajāt. Its position is not shown. It appears to be one of the numerous valleys which are used by the Hazāras for pasturage.

GASTA.—Lat. Long. Elev.

A halting place in Afghānistān, on the road from Kandahār to the Ghwalarī route. It is apparently in the bed of the Kundin stream. (*Lumsden*).

GASWAP—Lat. Long. Elev.

A village in Afghānīstān, at a piece of standing water on the route from Kandahār to Herāt, and a hundred and thirty miles north-west of the former place. It is situate on a road a little south of the main route, collateral to it and in some degree preferable, on account of the more abundant supply of water. (*Thornton*).

GATĪ—

Havelock says (writing at Melamanda)—"Hājī Khān Kākar represented that there was in the Gati hill two marches in advance a marauding tribe who might give trouble." I have found no other mention of the Gati hills, unless they are the same as Connolly's Ganti. (*Havelock*).

GATĪ—Lat. Long. Elev.

A spring of brackish water on the ascent over the Ghwālarī ridge by the Manzī route. (*Broadfoot*).

GATKĀE—Lat. Long. Elev.

A halting place, 87 miles, Derā Ismaīl, 203 miles, Ghaznī, by the Ghwālarī Pass. Water is plentiful but brackish. It is situated in a ravine, 20 feet wide. (*Broadfoot*).

GAVI—Lat. Long. Elev.

A tribe of Hazāras settled in the south slopes of the Hindū Kūsh. Leech mentions them as inhabiting the valley of Zalakan, Dara-i-nao, and Talkhyūn on the south side of the Gwalian and Gwāzgar Passes. (*Leech—Elphinstone.*)

GAZ—Lat. Long. Elev.

A river of Afghānistān which rises in the mountains of the Taemūnī and falls into the Farah Rūd.

GAZA—Lat. Long. Elev.

A village in the Koh Dāman, Kābal, Afghānistān, 15 miles north-west Kābal, advantageously situated. In its vicinity are abundant mounds or tumulī. (*Masson*).

GAZ DARA—Lat. Long. Elev.

A range of hills in Afghānistān in the Ghilzāe country. (*Broadfoot.*)

GHAĪN-I-BĀLĀ—Lat. Long. Elev.

A village in Panjshēr valley, Afghānistān, 65 miles Kābal, 58 Farajkhān, consisting of 30 houses of Pashāes; water plentiful from a stream. Ghain-i-pān near it contains 100 houses. (*Leech*).

GHAĪN-GRAIJAN—Lat. Long. Elev.

A village in Afghānistān, situated in a tributary of the Panjshēr valley, called the Pachan river, 54 miles north-east Kābal; containing 100 houses, inhabited by Pashāes. (*Leech*).

GHANIMAT HAZĀRA—Lat. Long. Elev.

A village in Afghānistān, two miles north of the Mūrgāb river. (*Thornton.*)

GHAOCH KHŌL—Lat. Long. Elev.

A village in the Hazārajāt, Afghānistān, on the left bank of the Helmand river at the river junction of the Ab-i-Dilāwar stream. There are a good many forts in the vicinity and supplies can be collected. At this place, when Masson visited it, large stores of provisions had been collected by the Hazāras for the force of Hājī Khān Kākar. (*Masson.*)

GHAR—Lat. Long. Elev.

In Afghānistān, a fort on the right bank of the Tarnak, 75 miles south-west from Ghaznī. (*Thornton*).

GHARAN—Lat. Long. Elev.

A fort in Badakhshān, on the right bank of the Oxus below Ish Kashm, and in the vicinity of the ruby mines. (*Wood*).

GHARIGI—

A road which goes from the Kūram valley to Kābal direct, turning the Lōgar route. It leaves the road to the Shūtar Gardan Pass at 8 miles north of the village of Alī Khēl in the Jājī country, and goes north over the Sūfed Koh to Kābal. (*Lumsden*).

GHARĪBĀE—Lat. Long. Elev.

A pass in Afghānistān over the main range dividing the drainage of the Helmand from that of the Indus, on the Marūf road to Derā Ishmāil Khān. Nothing is said of it beyond that it is long and bounded by low hills. (*Lumsden.*)

GHARĪBĀE—Lat. Long. Elev.

A pass in Afghānistān, on the east road from the Ābistāda Lake by Esot to Kach Toba, and over a spur of the main range over which the pass above mentioned of the same name goes. The range is described by Neil Campbell, who crossed it with the Bombay column proceeding to Qwetta, as rocky with a few trees, and requiring a good deal of labour to make it passable for guns. (*N. Campbell.*)

GHASK—

One of the four valleys of Nijrao inhabited by Pashāes. (*Leech.*)

GHĀZĪĀBĀD—Lat. Long. Elev.

One of the four villages of Chārdeh (south-east), 20 miles east Jalālābād, Afghānistān. (*Garden*).

GHĀZĪĀBĀD—Lat. Long. Elev.

A village in Afghānistān, situate on the left bank of the Alīshang river, 78 miles from Jalālābād. It has 8 houses, inhabited by Pashāes. (*Leech.*)

GHAZNĪ—Lat. 33° 34′, Long. 68° 18′, Elev. 7,726.

A town and fortress of Afghānistān, 85 miles south-west Kābal, 233 miles north-east Kandahār, 145 miles north-east Kullāt-i-Ghilzae, south-west Jalālābād direct, 264 miles west Kōhāt by Kūram, west north-west Banū by Dāwar, 283 miles north-west Derā Ismaīl Khān by Gomal road, north-west Derā Ghāzī Khān by Joba and Borī, 295 miles north north-east Qwetta, east south-east Herāt by the Hazārajāt, south south-east Bāmiān.

The town of Ghaznī may be described as an irregular square, each side averaging 400 yards, and having a total circuit of about 1,750 yards, inclusive of the citadel.

Ghaznī is situated on the left bank of the Ghaznī river, and on the level ground between the river and the termination of a spur which here runs east and west from the Gūlkoh range. The city is spread out to the south and east of the spur, but is prevented from doing so to the west by the river, which here leaves but a confined space between its left bank and the knoll, at the end of the spur on which the citadel is situated.

It is surrounded by a high wall built on the top of a mound in part natural and in part artificial. The wall is partly of stone and brick masonry laid in mud, and partly of clay built in courses in a manner common in Afghānistān. It is flanked at irregular intervals by towers, and may be divided into five parts, *viz.*, A B, B C, C D, D, E, E A (*vide plan, in the Quarter Master General's Office*). The front A B forms the north side of the town, and is nearly perpendicular to the course of the range of hills, upon a detached portion of which one of its flanks A rests, the outer wall between this point A and Kābal gateway occupies the foot of the citadel knoll, and is therefore considerably raised above the plain. The range of hills rises gradually from the knoll F opposite to the citadel to the village T, and from thence more rapidly to the point K where an old tomb exists. The wall at A facing F is situated on the scarp rock, but being at a point where the completion of the circuit of the ditch was deemed too laborious an undertaking, and being opposite to heights from which it was thought probable that attacks would be made, the angle A was retrenched by another masonry wall in rear of the outer line, and in part covered by it but not altogether so, being situated somewhat higher on the citadel knoll. The Kābal gateway consists of a quadrangular domed building, the immediate entrance to which on the northern side is flanked by two towers *a* and *b*, and the approach to it being by the towers to right and left of these. As the outer gate opens to the north and could be seen from the heights, Dōst Mahamad constructed a screen wall of brick masonry, and had it run up to a sufficient height effectually to cover the gate. The domed building *g* opens on its western side into the town, and admits of a second gate being hung up. The mound on which the outer wall is built follows the natural slope of the ground, so that the terreplein of the wall at the Kābal gate is on a higher level than that of the tower B. The ditch of the front A B is also affected by the rapidity

of the slope from A to B, which is such that the bottom of the ditch at the Kābal gate is considerably above that opposite to the tower B. In consequence of the rocky nature of the ground at A, the ditch is not there continuous, and the water brought by the small watercourse H passes through a roughly dug half-tunnel half-ditch excavation to the point where the main ditch commences. The latter obstacle may be said to average a top breadth of 45 feet and a depth varying from 14 to 18 and 20 feet. The faussebraie, a thin earthen wall pierced with loop-holes, follows the line of the scarp of the ditch, and has no flanking defences beyond a few insignificant circular projections. On the knoll F the foundations of an outwork were to be seen. The plain in front of C B is occupied by gardens and vineyards, intersected by mud walls, which afford good cover to within a short distance of the counterscarp.

The gateway in the front C D had the screen-wall unfinished at the time that the British force came before Ghaznī, but though incomplete, it was sufficiently high to answer its object, in addition to which the gateway was built up. This front has good cover before it among the gardens, vineyards, and mud walls outside the ditch.

The mound along the front D E, and that portion of E A south of the citadel knoll, is lower than in the other fronts, and the wall is in some parts weak in section and in bad repair. The gateway near the angle (E, the Kandahār or south gate) was well screened from view and also built up. A small well-placed outwork Q gives a hold of the right bank of the river, and protects the approach to the temporary bridge here thrown across the stream. The position for the outwork in question, and the screen-walls in front of the gates, are said to have been recommended by the Russian officer Vicovitch when at Ghaznī. The knoll from L to A has an exceedingly steep slope, and its summit has a command over the plain of about 200 feet. The line of wall E L is screened by the knoll in question from being taken in reverse within moderate range from the heights north of the city, and though weaker in section than the other fronts is more immediately supported by the citadel.

The city itself is composed of dirty irregular streets of houses several stories high. Round the foot of the citadel rock on the east and west sides, there is a small open space varying from 100 to 50 yards, but on the south side the houses come close up to the scarp of the rock. The streets are very irregular, but from the Kanah gate to the Kandahār, or as garden terms it, the Bazāar gate, a street runs with some pretensions to uniformity of breadth and directness of course. Another street leads north-east to the open space on the west of the citadel rock, and from the Kābal gate to the others there is communication by several narrow and irregular streets. The houses are built of mud, and have flat roofs in most cases, but in some they are domed. The number of houses is variously estimated at from 900 to 3,500.

As a city, Ghaznī will not bear any comparison with Kābal or Kandahār, and a previous visit to the bazaars of either would disappoint one in visiting the darkened narrow streets and small "charsū" of Ghaznī. However, it possesses snug houses and capital stabling sufficient for a cavalry brigade within its walls and in the citadel; particularly the squares and residences of its leading men are in many instances spacious and even princely in their style and decorations.

The population at the time of the siege by the British was estimated by Hough at 3,000, exclusive of the garrison, and by Broadfoot at 4,500; but it is probable that in times of peace the population exceeds this, though it is not likely to come up to Thornton's estimate of 10,000.

The inhabitants of Ghaznī are composed of Afghāns, about 200 families of Hazāra labourers, and perhaps 150 of Hindū shopkeepers, bankers, and traders. Bellew says they have a look of wretchedness and poverty, and are remarkable only for their ignorance and superstition. They are a very mixed community; the Hazāras here are more numerous than anywhere else in the country, and the Hindūs are a thriving race. Besides these there are Afghāns, both Dūranīs and Ghilzāes, as well as Tājaks and Kazalbāsh.

The Hindūs are required to wear tight trousers instead of loose ones, and a black cap for a turban, and to pay a small tax as infidels. For these concessions they receive protection and even consideration, and are allowed to practise their idolatries in secret; their strange dress and dirty habits are very unlike the Hindūs of India, but they are still the same quiet money-making people.

The chief trade of the place is in corn and fruits and madder, all of which are largely produced in the district. Sheep's wool and camel's haircloth are brought into the market from the adjoining Hazāra country. But the trade of Ghaznī is not nearly so great as it might be, and this is attributed by Bellew to various circumstances, of which the principal are a want of liberal encouragement on the part of the rulers of the country and the unfavourable situation of the city as well as its severe climate. There are no manufactures carried on at Ghaznī, except that of sheepskin coats (poshteens).

Water is supplied to Ghaznī from the river of Ghaznī, and the facility with which it can be turned into the ditches precludes the possibility of its being cut off.

Supplies should be procurable in Ghaznī in considerable quantity, especially wheat and barley, as it furnishes Kābal with these articles; and as there are magnificient pastures near it, grass should also be abundant.

Ghaznī is celebrated for the excellence of its apples and melons, both of which are supplied to the Kābal market in great quantities, together with apricots and corn. The madder grown in the vicinity is almost all exported to Hindūstān. Tobacco and corn are grown only for home consumption; so is the castor-oil plant on account of its oil, which is very generally used for domestic and in a measure even for culinary purposes. On the capture of Ghaznī by the army of the Indus, 500,000lbs. of wheat and barley and 79,080lbs. of flour were found in the place.

The citadel of Ghaznī is situated at the north angle of the town on the abrupt detached knoll in which the hills terminate. It is 150 feet above the plain, and commands the city completely. Its defences are a high masonry wall, loopholed and provided with a parapet, but no rampart save the natural hill. There are four towers at the angles, but these are small and insignificant. Durand is of opinion that this citadel has no other strength than that afforded by its commanding situation and formidable slopes; the area of the summit of the knoll is so confined, and the buildings so ill-adapted to withstand shells, that when the outer or town wall was carried, a garrison would be able to make but a short defence, if vertical fire were brought into play against them.

The town and citadel are both commanded by the hills to the north, but the former is in a measure sheltered by the citadel rock. There were 9 guns

of different calibre found in Ghaznī on its capture by the army of the Indus, and on the occasion of its occupation by General Nott in 1842, one 68-pounder and 7 smaller pieces, 2, 3, 6, 8 and 9 pounds of brass and iron and 7 wall pieces, with very small stores of ammunition, were all that fell into his hands.

Ghaznī was found provisioned for five months on its capture by Sir John Keane.

The supply of the water in the citadel is very bad, there being only one well inside it, which is generally dry.

The position of Ghaznī must be considered of great strategical importance, as part of a line of defence against an enemy advancing from the west, or as a position giving an invader from the east a dominance over all the country of Afghānistān. A reference to the commencement of this article will show its relative position with regard to places both in Afghānistān and British territory.

The climate of Ghaznī, for several months of the year, is very cold. Snow lies on the ground from November to February. In summer the heat is said not to equal that of Kābal or Kandahār, though it is rendered disagreeable and injurious by constant dust-storms, whilst the bare rocky heights of Balal, that arise immediately to the north of the city, radiate their heat into it and render the night-air close and oppressive.

During the summer and autumn months, fevers of the typhoid or bilious type are said to be very prevalent and fatal, whilst in winter the mortality among the million is greater than in other cities of Afghānistān, owing to the severity of the cold and the scarcity of fuel. Wood is not usually to be had for fuel, and its place is supplied by thorny shrubs that grow in the surrounding country, though every available combustible is also used by the poor.

In the winter at Ghaznī it commences to freeze every evening in October, and the ice lasts till mid-day; in November it never thaws; in December the country is covered with three feet of snow, which melts in the middle of March. The people then issue from their long confinement, and find the fields green with corn and the plain covered with flowers, which last only a few days. The climate is then genial, but even in July the heat is not oppressive; except the periodical snow, rain seldom falls. The wind during the day is generally from the south.

The view from the citadel is extensive, but by no means inviting; the plain is but indifferently furnished with villages, but there are very numerous shrines, 197 being the number given. These are for the most part surrounded by orchards, vineyards, and corn-fields. Excepting along the course of its river, to the vicinity of which the cultivation and villages are mostly confined, the plain of Ghaznī has an empty and bare aspect. The streams of "karez" cross the road at intervals of eight or ten miles on their way to the few villages that are widely scattered over the plain country.

The distant hills extend in low ranges of bare rock, and the country skirting them is a raviney waste, wandered over by a vagabond section of the Ghilzae tribe, whose immense flocks of goats, sheep, and camels share the pasture with herds of wild deer, which with wolves, foxes and hares are the wild denizens of this wilderness, in which also tortoises and several species of lizard abound. The black hair tents ("Khizdi") of these Israelites of the desert are seen dotting the country at frequent intervals, and always occupying the sheltered hollows in its

surface for protection from the keen blast of the west wind, which blows with considerable violence during the spring, and, till the sun be well risen, is very bleak and numbing in its effects, and injurious to the eyes from the force with which it drives particles of dust before it. A stunted brushwood, seldom exceeding three feet in height, and usually not so high, is scattered over the dreary waste.

Three miles to the north-east of Ghaznī are the ruins of the old city, destroyed in the middle of the twelfth century by the Prince of Ghōr. Amidst the destruction which overtook nearly all beside, the conqueror spared the tomb of the renowned Mahmūd of Ghaznī. The tomb is a rude and humble structure, consisting of an oblong chamber, 36 feet long and 18 wide, with a mud cupola. The grave stone is a marble, covered with inscriptions and highly polished, the result of being handled by numerous visitors during several centuries. The interior is hung with ostrich eggs, peacock feathers, and other trumpery. The apartment in which repose the relics of the "mighty victor," was, previously to the British invasion, closed by the gates which it is believed he triumphantly removed from the temple of Somnāth in Guzerāt. These gates are of sandal-wood, 18 feet high, each five feet broad and three inches thick, very beautifully carved in tasteful arabesques. As Mahmūd is said to have removed these gates in 1024, they must, in this view, be above eight hundred years old, yet they are still in perfect preservation. In 1842, when the British, under General Nott, dismantled Ghaznī, they carried off these gates, with the view of restoring them to their original place in the temple in Guzerat. The mace asserted to be that of "the destroyer," the name under which Mahmūd is familiarly designated in oriental history and tradition, has been usually exhibited by the priest who officiates at his tomb, and it is, as might be expected of one assigned to the use of so mighty a hero, too ponderous to be wielded by any of the present race of men.

Previously to the capture of the place by the British, it had been removed, that it might not fall into their hands. The building is environed with luxuriant gardens and orchards, watered by an aqueduct discharging an abundant supply of fine water; and this delightful suburb is hence denominated roza, or the garden.

The ruins of the old city consist of a vast extent of shapeless mounds. The only remains of its former splendour are two minarets, 400 yards apart, which are said to mark the limits of the bazaar of the ancient city. They are of brick, above a 100 feet high and 12 in diameter; and their proportions and style of architecture give them an interest for the eye equal to that afforded by their antiquity and historical associations to the imagination. One of them has a winding staircase within, and inclines considerably over its base. That building so easily demolished should have been spared in the destruction of the old city by the Prince of Ghor, may perhaps have resulted from some religious feeling with which they were associated.

Probably the earliest authentic notice which history affords of Ghaznī is of the date 976, when it was made the seat of government by Abustaken, an adventurer of Bokhāra. He was, after a short interval, succeeded by Sabaktagīn, the father of the renowned Mahmūd, the destroyer. Few pursued the career of conquest with more perseverance or success than Mahmūd, whose empire extended from the Tigris to the Ganges, and from the Indian Ocean to the Oxus. It fell to pieces on his death; and in 1151,

his capital, Ghaznī, was stormed by Allāhūdīn, Prince of Ghor, who massacred the inhabitants on the spot, with the exception of those of rank, whom he conveyed to Ghor, and there butchered them, using their blood to moisten the mortar with which he constructed fortifications.

The following remarks on the defence of Ghaznī are from Lieutenant Pigou's report:—"The defences of Ghaznī, though admirably calculated to afford protection against the implements of war in use at the time of their construction, would not be sufficient (even if in good order) to detain an army provided with a battering train for the period of three days before its walls. Both its situation and construction are vitally defective when considered with reference to a scientific system of attack. A range of hills stretches to the edge of the ditch on the northern side, whence not only a command of observation, but a command of fire may be obtained over the whole place with the exception of the citadel. The walls of the latter can be seen half way down, and were it not for the wall marked A in the plan, would be visible to the very bottom. Breaching batteries might be established on these hills within 400 yards of the enceinte, and a breach effected in less than 24 hours. These hills also afford admirable situations for enfilade and vertical fire, if it should be deemed necessary to have recourse to them, and there is ample cover for a large body of men among the hollows and ravines.

It may be said that these hills might be occupied by an out-work, thus a defect would be turned into an advantage, but this would not be the case; these hills are the terminus of an extensive range gradually increasing in height as they retire from Ghaznī, so that the possession of one isolated hill would be of no avail, unless another commanding it were occupied.

The communications between such an outpost and the place would be bad and liable to interruption. These hills too being under a very partial fire from the main wall, no outworks depending upon it for support could long withstand an attack carried on with efficient means. Were the fortress of Ghaznī in admirable repair and its *construction* as favorable as that of any European fort yet occupying the situation it does, it could not hold out a week against an efficient train of artillery.

Its *construction*, however, is miserably defective. A glance at the plan will show that it is totally without any flanking defence save the oblique and contracted one from some of the towers. The hills to the north of the town, upon which care should have been taken to concentrate a heavy fire (both flanking and direct), are liable to no fire whatever, save a section, from the citadel to the distance of two miles on the hills; but as I am not supplied with either a levelling instrument or a theodolite, I am precluded from furnishing such section from the short face of the citadal. The main wall immediately opposite to it is commanded by it, and would consequently be untenable. The wall D has no rampart; the garrison themselves seem at least to have acquired a knowledge of this defect, and have attempted to remedy it by constructing the wall A, which, in addition to acting as a traverse to the citadel wall and the space beneath it, might have been rendered capable of bringing a heavy direct fire upon the hills, but constructed as it is, it can only mount one gun, its rampart being too narrow.

There is no part of the main wall that is not visible to the foundations, the wall being only two feet thick, which could offer no resistance even to field artillery. The ditch of moderate breadth is not of uniform depth, and owing to the irregularities of the ground upon which it is built, it is

Abstract of Estimate.

		Rs. A. P.	Rs. A. P.
21,240	Cubic feet of masonry @ 5c. feet per rupee ...	4,248 0 0	
54,480	Ditto of clay work @ 20 feet per rupee ...	2,724 0 0	
	Opening wicket in Kābal gate	50 0 0	
	Bridge before ditto	50 0 0	
	Widening street	1,000 0 0	
	Partially cleaning ground round Ghaznī ...	2,000 0 0	10,072 0 0
	TOTAL	......	10,072 0 0

As it is of the utmost importance to have all available opinions on a subject which may be of vital importance to Government at a future period, I shall make no apology for lengthening this article, by the introduction also of Lieutenant Durand's able report on the defences of Ghaznī—"From the forgoing brief description," says Durand, "and by reference to the plan and sections, it is evident that Ghaznī is in its present state capable of resisting any attack which a merely native force could make; and that also with a few improvements and ordinary care on the part of its garrison, it is capable of frustrating any attempts which a regular army might hazard in order to carry the place by open assault. But against a force provided with battering guns and mortars, the duration of the siege would prove but short, for the outer wall may be everywhere seen to its base and battered down from a distance, whilst the part selected for breaching may be where the bank or mound is not a formidable obstacle, and the position of the citadel such that the effect of the plunging fire it could bring to bear would be trifling. The wet ditch, though an obstacle, might be soon filled up, and the citadel after the fall of the place would for reasons before specified hold out but a short time.

Ghaznī being the capital of the Ghilzāe country, situated on the line of communication between Kandahār and Kābal, and commanding, it may be said, access to the Gomal Pass, may be deemed, a strategetical point of some importance, and the method in which it admits of being strengthened worthy of consideration.

The defence of such a fort as Ghaznī, even when improved, would of course altogether depend upon the means which the besiegers brought with them. If an enemy from the westward were enabled to appear before the place with a powerful artillery, the resistance that could be offered would be short and the issue unfavorable to the besieged. If, however, as is most probable in consequence of the nature of the country over which he must advance, an enemy came before the place with a small number of battering guns and insignificant means, then by forcing him to open his attack at some distance from the body of the place, by subjecting him to the necessity of breaching and taking in succession different lines of work, thus consuming his means and prolonging his exposure to an unequal contest with a superior artillery, there would be a fair chance of exhausting his limited resources and of forcing him to raise the siege. In short, if ever such a

contest occur, it will be purely an affair of artillery, and works, if added, must be constructed with reference to this normal consideration.

Viewing the subject in this manner, the two following methods of strengthening Ghaznī would seem to offer advantages which are suited both to the locality of the fort and to the nature of the defence required.

The first system may be stated as consisting in the construction of a series of casemated masonry towers, say nine or ten in number, placed at distances of from 250 to 500 yards from the body of the place, and from 400 to 500 yards apart from each other, each tower to carry at least four guns of heavy calibre. These works would have to be made not only perfectly strong and secure from open assaults, but also capable of containing and giving good cover to the small garrison, chiefly composed of artillerymen, and to the full supply of stores of every kind that each tower might need in case of being the one attacked, the distance rendering it necessary to throw out of calculation any dependence on being able to maintain a communication and draw support from the body of the place. Although this system would afford many advantages, yet the following considerations are against its application, and are more in favor of the second mode to be subsequently described. The objections to the tower system are, *first*, the cost of the casemated towers or redoubts. *Secondly*, the number of guns which would be requisite, for each tower must be completely equipped, and no trust placed in being able to defer their thorough armament until the side of attack were ascertained, for the besiegers' intentions would probably be developed by a vigor of operations which would put out of question the then provision of the redoubts. *Thirdly*, a gun or guns disabled in a tower could not be replaced by others drawn from neighbouring outworks, and when in consequence of the fall of one or more redoubts the attack on the body of the place commenced, it would be exceedingly difficult, in the presence of the enemy on the alert, to withdraw guns from the redoubts with the view of their sharing in the nearer struggle about to take place. *Lastly*, the place once taken, the besiegers would find themselves provided with an efficient siege equipment for any further operations which they might contemplate.

The second method—that about to be detailed seems, therefore, better suited to the occasion, though deficient in many of the advantages presented by the former. It consists in the construction of strong lunettes, whose salient angles should be about 200 or 250 yards from the body of the place, and about 400 yards from each other. These works open to the rear, and communicating with the body of the place by means of covered way from the counterscarp to each lunette, must, however, be rendered perfectly secure from surprises by night or open assaults by day, by being furnished with good wet ditches all round them. If given 60 yards of face and 40 or 50 yards of flank, they would be sufficient size, and in number they need not exceed seven. The earthen rampart ought not to be continued across the gorges, but reliance placed in a good wet ditch, a stout palisade, and a loop-holed masonry keep at the drawbridge for protecting the gorges from assault. The fire from the place would render attacks on the rear of the works hazardous.

For the defence of Ghaznī thus strengthened, fewer guns would be necessary than in the first method; for the lunettes could easily communicate with the place, and the *complete* armament of any of them need

impossible to fill it with water all round without the construction of bunds, which would allow a passage across the ditch by an enemy. It is also to be observed that the ditch does not surround the whole of the enceinte; it is interrupted by causeways at the Kandahār and Water gates, and there is also a space of 100 feet in length unprotected by any ditch, at the bottom of the hills north of the town, where, as has already been shown, every facility for breaching exists.

The western face has no rampart whatever, its wall being only 10 feet thick at bottom. The ground in front of it is consequently exposed to no fire of artillery, except from the citadel and the space immediately beneath it; its prolongation is also directed upon the hills, so that it would be liable to a heavy enfilade fire. It should, however, be mentioned that this face could probably be protected for a time from assault by inundation, for 15 miles above Ghaznī is a large reservoir of water 2,000 feet square, and at present of an average depth of 20 feet. It was constructed by Sūltān Mahmūd for the purposes of irrigation, but might be turned into a means of defence, by breaking down the masonry wall which at present retains the water, and allowing the stream to flow down in a channel previously constructed or down the river to Ghaznī; it could not however be retained there more than three or four days.

If the enemy were once in possession of the town, the citadel could only hold out to obtain terms; owing to the total absence of flanking defence, a miner could be attached to almost any part of the wall, or a breach might be effected from behind the wall A. There is also a natural obstacle to its holding out any length of time, as it possesses no water; there is a well, but it is dry, and though this defect might be remedied, it would be at some cost.

Such then are the defects of *situation* and construction in the fortress of Ghaznī, nor is its *condition* any better. The main wall is in a ruinous state throughout, several portions have lately fallen without any cause, save decay, and many of the towers are in rather a precarious state. The rampart is too narrow to allow guns to be worked upon it, and the passage round the walls is very much interrupted by houses; there is no good magazine for powder or stores of any kind.

From the above remarks, it will be evident that to attempt to render Ghaznī capable of withstanding even a week's siege, by an army furnished with an efficient train of artillery, it would be necessary to spend a large sum of money, if it be practicable by the common methods of fortification, which, in my opinion, it is not; for as long as the hills to the north of the town exist, no walls, however lofty and thick, no ditch however deep and broad, would counterbalance the advantage gained to the enemy by the possession of those hills, still it may be proper to mention some of the improvements which would be necessary to undertake in order to put Ghaznī more on an equality with a besieging force than it is at present.

A great part of the main wall should be renewed, a wide rampart constructed all round the place, the houses marked in the plan should be pulled down, a thick rampart constructed in place of the wall A, parts of the enceinte turned so as to bring a flanking fire upon the hills 'batter d'eaux' constructed. A covered way and glacis would also be of great advantage, but to carry into effect these improvements would involve the expenditure of two or three lakhs of rupees.

Taking into consideration then the defects of Ghaznī with regard to location, position, construction, and condition, I am of opinion that the

funds which would be necessary to put Ghaznī into such a state of defence, as to enable it to check for a time the march of a powerful army (such as would be brought into the field by any European power purposing the invasion of India), had far better be applied to the improvement of the defences of Kābal, or the construction of a fort and entrenched camp in the vicinity of the passes.

Although it would not therefore be advisable to expend any large sums of money on the defences of Ghaznī, yet there are some local improvements which might be carried into effect at no great cost, which would add somewhat to its powers of defence. These improvements are the blocking up of the Kandahār gate, which has no ditch before it, and can be seen from a distance; it is situated near the Water gate, so that no great inconvenience would result to the inhabitants by the measure. A small wicket might be opened at the Kābal gate, which would be a convenience in time of peace, and in case of a siege would enable the garrison to make sorties upon the hills immediately above it (an operation they could not carry into effect at present). A narrow bridge might be thrown over the ditch in front of the gate, strong enough to bear a horseman, and yet so slight that its destruction might be ensured in five minutes by a barrel of powder. The Water gate is defended by an outwork and by the river; its traverses however require repairs. The wall marked A, part of which has fallen, should be re-built so as to mount three guns. The bastion near the Kābal gate which has lately fallen down, should also be re-built. Ramps are much wanted to get the guns up into the towers. One or two of the principal streets require widening in three or four places to allow of the passage of guns through them. A bund or two is required in the ditch; it would be of great advantage to construct a rampart all round the enceinte wall, but the cost of this would be very great. The ground round Ghaznī should also be cleared as much as possible of gardens, huts, &c., which are valuable to an attack by a *coup de main*."

The following estimate of minor repairs for the fortress of Ghaznī was also made by Lieutenant Pigou :—

	No.	L.	H.	B.	C. F.
Masonry work—					
Bastion of Kābal gate	1	24	30	4	2,880
Returning wall at A	1	70	20	4	5,600
Ditto in rear at A	1	70	16	2	2,240
Repair of traverses	1	100	10	6	6,000
Heightening traverse at Kandahār gate	1	50	6	6	1,800
Shutting up Kandahār gate	1	12	12	5	720
Various small repairs	...	...	...	...	2,000
Total cubic feet	...	...	...	...	21,240
Clay work—					
Rampart at A	1	70	16	9	10,080
Pace for two guns at ditto	2	15	16	10	4,800
Forming three ramps	3	50	12	10	18,000
Constructing bunds	3	30	12	20	21,600
Total cubic feet		...	...	...	54,480

the streets, and a good deal of desultory fighting took place in consequence, by which some loss was sustained. The citadel was occupied as soon as daylight showed that it had been abandoned by the enemy, and the whole of the works were in our possession before 5 A. M.

"We lost 17 men—6 Europeans and 11 Natives killed, 18 officers and 117 European and 30 Natives wounded, total 182. Of the Afghāns more than 514 were killed in the town (that number of bodies having been buried), and about 100 outside by the cavalry; 1,600 prisoners were taken, but there was no means of estimating the number of their wounded. After the capture of this place, a garrison of a detachment of artillery, one regiment of infantry (16th Bengal Native Infantry) and 200 cavalry of the Shāhs force, was left in it.

"This was afterwards changed, and at the time of the outbreak in 1841, the 27th Bengal Native Infantry was in garrison; but no repairs had been made in the citadel, nor had any steps been taken to lay in provisions. On the 20th November the enemy appeared, and on the 16th December, aided by the townspeople, they got into the city, forcing the garrison to retire to the citadel. The garrison now began to suffer considerable hardships. They were all told off into three watches. The thermometer sank to 14° below zero, two pounds of wood was all that could be allowed for cooking or warmth, and the garrison was put on half rations. 'The sepoys,' says an officer of the garrison, 'became useless, and if the enemy had had pluck to make a rush, they could have carried the works any day after Christmas Day.' The garrison held out till the 6th March, when having no longer the snow to rely on for a supply of water, and their provisions being exhausted, they evacuated the citadel. They were then quartered in the town, but on the 7th December they were treacherously attacked by the enemy, and the houses carried and all who were found murdered. On the 10th all the survivors were collected in two houses into which the enemy fired round shot. On that night they surrendered themselves to Shamsh-ū-dīn Khān; the officers were most brutally treated, the sepoys were sold into slavery or murdered, but when General Nott advanced and occupied Ghaznī, 327 of the sepoys were recovered."

On the occasion of General Nott's advance, the enemy evacuated Ghaznī without fighting, except in a skirmish the day before the town was to have been attacked; but as General Nott proposed to have attacked the city at a different point to that used by Sir J. Keane, it will be useful and interesting if I extract from the report of Major Sanders, the Engineer in charge of the proposed attack:—"The guards," he says, "required for the protection and general duties of the camp absorbed so many men that but few were available for the duties of a siege. The General therefore determined not to invest the place in form, and directed the engineer to concentrate the resources at his disposal at one spot, where protection might be most conveniently afforded to the siege operations.

"With advertence to these instructions, the engineer proposed to establish a battery on the ridge of the hill north of the town in advance of the village of Balal, and distant about 350 yards from the nearest point of the walls. From this battery it was expected that the four 18-pounder guns would lay open the thin flank wall connecting the citadel on the west with the town wall in a few hours. The defences of the citadel could be swept from the same point by the light artillery, and the lines of

loop-holed wall, which would bear on the advance of the storming party, were all viewed in enfilade from the site selected for the battery. The advance of the party to the assault would have been greatly facilitated by the existence of a thick dam of earth across the ditch immediately opposite the point marked out for the breach.

"It was further proposed that the principal assault should be supported by two other attacks, one an attempt to blow in the Water gate (both the others having been strongly built up, and the causeways in front of them cut through), another to escalade a weak point near the Kābal gate, which would have been greatly aided by the fire of the artillery from the hill.

"This project met the General's approval, and at dusk on the evening of the 5th September a working party composed of the Sappers and of 160 men from the regiments occupying the hill, commenced work on the battery. By 4 A. M. on the 6th September, cover for the party had been secured across the ridge of the hill, and so much progress made in the execution of the work, as to lead to reasonable expectations that the four 18-pounder guns and two 24-pounder howitzers would be established in position, and ready to open their fire during the day.

"Early on the evening of the 5th, a brisk matchlock fire was kept up from the citadel on the hill, but this gradually slackened, and at 10 P. M. had entirely ceased. The enemy's infantry had been observed at dusk, crossing the river near the Water gate, with the intention, it was supposed, of attacking the working party during the night; but towards the morning of the 6th, there was ground for believing the fort was evacuated. At daylight this was ascertained to be the case by Lieutenant North, of the Engineers, who took possession at that hour of the Water gate without opposition."

General Nott then gave orders for the destruction of the citadel—a measure which Major Sanders reports having effected in the following words:—

"I have the honor to report that the engineer department attached to your force has been employed during the 7th and 8th instant on the work of demolition, and to state the progress effected.

"Fourteen mines have been sprung in the walls of the citadel, all with good effect. The upper fort has been completely destroyed, the second line of works extensively breached in two places, and the outer and lower walls have their rivetments blown down and greatly injured in three places.

"In several spots remote from the mines, the walls, though they have not fallen, are so seriously shaken by the explosions, that, unless immediate and energetic measures are adopted, on the departure of your force for their repair and security, they must crumble down during the ensuing winter.

"The gateways of the town and citadel, and the roofs of the principal buildings, have been fired and are still burning."

After the departure of General Nott's force, the next English officers who visited Ghaznī were the two Lumsdens; but as they were not permitted to approach the place, it is not known how far the destruction of the citadel by Major Sanders has been repaired. (*Durand,—Pigou,—Lord,—Keane,—Nott,—Thomson,—Sanders,—Garden—Becher—Leech—Broadfoot—Forster—Bellew—Kaye—Stocqueler—Kennedy—Havelock—Outram—Hough—Thornton*).

GHAZNĪ—

A province of Afghānistān, comprising the districts of Nānī Oba, Kārābāgh, Mūkūr, Wardāk, Nāwar, Shilghar and Logar.

not take place until the side of attack was ascertained. A stronger garrison would, however, be requisite, as the lunettes besides artillerymen would need a proportion of infantry, whereas in the redoubts, musketry might, during the attack upon them, be dispensed with, a few wall-pieces and well-served rifles sufficing in addition to the detail of artillerymen. The cost of seven outworks, such as marked in the accompanying plan, would be less than that of nine or ten casemated redoubts, for the lunettes might be constructed without other masonry than that of the small keep at the gorges. They would derive considerable support from the body of the place and from the citadel, and the armament of the fort would not be on so expensive a scale.

The ditch now surrounding the town ought to be widened and deepened, and the earth excavated employed in forming the glacis to a covered way, which would connect the communications from their gorges of the outworks, and facilitate the circulation of guns, troops, &c. The mound should be everywhere scarped, as much as consistent with the safety of the wall; this would in many parts cause a breach in the wall to be neither easy nor practicable, without as much battering, perhaps more, were expended on the mound, as had been on the wall. Wherever possible, the wall should be adapted to carry guns on its terreplein, if only field-pieces. The citadel should, where it can be done, have its walls pierced, and some vaulted cover obtained about the embrasures thus cut through; in this manner the citadel would become a position for heavy artillery, the fire from which in consequence of its command would always prove formidable to lodgments made in or near any of the lunettes, for the furthest of these outworks would not be above 400 yards distant from the height, and some of the nearer ones would be about half that distance.

The facility with which a command of water may be obtained is such, that besides filling the ditches, advantage might be taken of the supply to cause additional difficulties; for though a besieger would easily drain the flooded ground over which his approaches must be made, still this operation consumes time, increases labor, and the trenches made in well saturated soil subject him to many serious inconveniences.

The village T above the knoll F is a point of importance, and should be held as long as possible; but as the village admits of being given in a short time considerable strength, nothing more need be specified than to include it as a post to be maintained."

At the time of the British invasion of Afghānistān, Sir John Keane, moved by the reports he had heard as to the weakness of the defences of Ghaznī, left behind all his siege guns at Kandahār. On arrival at Ghaznī, it was closely reconnoitred by the Quarter Master General and Field Engineer, and found to be very much stronger than they had been led to expect, the obstacles to either mining or escalading were said to be insurmountable; and as there was no siege artillery with the force, the only resource left was to attempt a *coup-de-main* by blowing in the Kābal gate. Here the road to the gate was clear, the bridge over the ditch unbroken; there were good positions for artillery within 300 yards of the walls on both sides of the road, and it was the only gateway not built up. It was accordingly determined to make the attempt.

"It was arranged that an explosion party, consisting of three officers of Engineeers, Captain Peat, Lieutenants Durand and McLeod, 3 Serjeants,

and 18 men of the Sappers in working dresses, carrying 300 lbs. of powder in 12 sand-bags, with a hose 72 feet long, should be ready to move down to the gateway at day-break.

"At midnight the first battery left camp, followed by the other four at intervals of half an hour. Those to the right of the road were conducted to their positions by Lieutenant Sturt; those to the left by Lieutenant Anderson. The ground for the guns was prepared by the Sappers and Pioneers, taking advantage of the irregularities of the ground to the right and of some old garden walls to the left.

"The artillery was all in position and ready by 3 A. M. of the 23rd, and shortly after, at the first dawn, the party under Captain Peat moved down to the gateway, accompanied by six men of Her Majesty's 13th Light Infantry without their belts, and supported by a detachment of the same regiment, which extended to the right and left of the road, when they arrived at the ditch, taking advantage of what cover they could find, and endeavouring to keep down the fire from the ramparts, which became heavy on the approach of the party, though it had been remarkably slack during the previous operations. Blue lights were shown which rendered surrounding objects distinctly visible, but luckily they were burned on the top of the parapet instead of being thrown into the passage below.

"The explosion party marched steadily on, headed by Lieutenant Durand; the powder was placed, the hose laid, the train fired, and the carrying party had retired to tolerable cover in less than two minutes. The artillery opened when the blue lights appeared, and the musketry from the covering party at the same time. So quickly was the operation performed, and so little was the enemy aware of the nature of it, that not a man of the party was hurt.

"As soon as the explosion took place, Captain Peat, although hurt by the concussion, his anxiety preventing him from keeping sufficiently under cover, ran up to the gate, accompanied by a small party of Her Majesty's 13th Light Infantry, and ascertained that it was completely destroyed. There was some delay in getting a bugler to sound the advance, the signal agreed on for the assaulting column to push on, and this was the only mistake in the operation.

"The assaulting column, consisting of four European regiments (Her Majesty's 2nd Regiment, Bengal European Regiment, Her Majesty's 13th Light Infantry, and Her Majesty's 17th Regiment), commanded by Brigadier Sale, the advance under Lieutenant Colonel Dennie, accompanied by Lieutenant Sturt, Engineers, moved steadily through the gateway, through a passage inside the gateway in a domed building, which opening on one side rendered everything very obscure, and rendered it difficult to find the outlet into the town. They met with little opposition; but a party of the enemy seeking a break in the column, owing to the difficulty in scrambling over the rubbish in the gateway, made a rush, sword in hand, and cut down a good many men, wounding the Brigadier and several other officers. These swordsmen were repulsed, and there was no more regular opposition; the surprise and alarm of the governor and sirdars being so great, when they saw the column occupying the open space inside the gate and firing upon them, that they fled, accompanied by their men, even the garrison of the citadel following their example. Parties of the Afghāns took refuge in the houses, firing on the column as it made its way through

The chief subsistence of the inhabitants of this district is from tillage. At the same time the pasturage is important, and being more mentioned in the neighbouring districts, the inquirer at first is led to suppose that it is the chief object. On the whole, sheep are certainly the chief stock, but in some well cultivated parts cows are kept to a greater value. There are no buffaloes. The chief carriage is by camels. The quantity of "khureef" raised is very inconsiderable, and by far the greatest product is wheat, which is exported to Kābal; after wheat is barley, which in general is sown in the spring in the coldest situations, for example, Kharwar. The wheat also, and indeed every thing cultivated, is spring sown. The quantity of irrigated lands exceeds the 'lulm,' which itself has often the advantage of 'khwurs;' the irrigated lands have water from streams and 'karez,' never from wells. The quantity of 'palez' is not very great, and there is but little fruit except in the environs of Ghaznī. The natives drink from springs, rills, and kharez. Near Ghāznī is a dam still in good preservation, made by order of Shāh Mahmūd Ghaznavī, it is filled partly by rain, partly by springs and rills, and its water is used in irrigation. For fuel the natives use shrubs, the dung of cows or that of sheep, according to circumstances. Timber is exceedingly scarce, and hence the houses are generally of the vaulted kind. A part of the population is in summer under tents, and in winter they flit to warmer climates. Fodder is moderately abundant. There are considerable spaces without cultivation, and the population on a given surface is much inferior to that in the valley of Kābal.—(*Masson—Irwin*).

GHAZNĪ RIVER—Lat. Long. Elev.

A river of Afghānistān, formed in a little valley 12 miles from Ghaznī from three rivulets which formerly met and flowed through different channels fertilizing a few fields and then being lost. Mahmūd of Ghaznī dammed up all but one outlet, and thus caused the present river. It issues from here a stream in the dry season, 20 feet wide, 2 feet deep, and with a velocity of 5 feet per second. In spring it is much larger. The Band-i-Sūltān by which this is effected is a wall of masonry closing a rocky valley. The dam when complete must have been 300 yards long, its height varying from 20 to 30 feet, and its thickness from 6 to 7. In autumn, when the ploughing is over and the water no longer required, the outlet is shut, and a lake fills the valley 600 yards wide with a greatest depth of about 30 feet. In spring when cultivation begins, the orifice is opened and the stream rushes out in several cascades giving the whole water of the year in the season it is required. From the city of Ghanī the river passes between Shilgarh and Nanī sending off many irrigation cuts, till the water, after ten or twelve miles, becomes much less, and its bank too steep. It next runs west of Panah and Khojeh Hilal between Dokūvī and Ābband; in this desolate tract it is strongly impregnated with salt, and falls into the Āb-i-stāda lake, where a curious circumstance occurs. The fish brought by the stream from the upper parts on entering the saltpart, sicken and die, so that they may be taken by the hand in all stages of sickness. (*Broadfoot*).

GHAZNĪ YAK—Lat. Long. Elev.

A village in Afghānistān, a few miles south of Khūlm. (*Moorcroft.*)

GHILZĀES—

A tribe of Afghans, who may, roughly speaking, be said to inhabit the country bounded by Kalāt-i-Ghilzāe and Potī on the south, the Gūlkoh

range on the west, the Sūlimān on the east, and the Kābal river on the north. In many places they overflow these boundaries, as to the east they come down into the tributaries of the Gomal, and on the north, they, in many places, cross the Kābal river and extend to the east, along its course at least, as far as Jālālābād. This country is about 300 miles long, and 100 miles broad in its south portion, and 35 miles in the north.

To enable me to state the boundaries more in detail, I will have recourse to the study of the various routes in their country. All travellers agree in putting the southern boundary of the Ghilzāes on the Kandahār road at a stone bridge at Asia Hazāra, 12 miles south of Kalāt-i-Ghilzāe. We know also that Marūf belongs to the Bārakzāes, though it is very close to the Ghilzāe frontier. On the route from Qwetta to Ghaznī, Potī is the last village mentioned as inhabited by Bārakzāe Dūrānīs. Beyond this, there appears to be no villages for some miles. A line therefore drawn from Asia Hāzāra to just north of Marūf, and thence to the ridge north of Potī, and then up that ridge to 30 miles west of Gharaibī Pass, will give as the south boundary. On the route from Kandahār to Derā Ishmāil Khān, the first Ghilzāe village or encampment met with is not mentioned; but the last is a place called Sturanisa, about 30 miles west from the Gharaibī Pass; and on the route by Marūf from Kalāt-i-Ghilzāe to Derā Ishmāil, the last Ghilzāe encampment is Chasmūnī, about 20 miles from the Gharaibī Pass. On the route from Ghaznī by Lārī to Derā, the last village named, as inhabited by Ghilzāe, is Larmargha, and the first by Lohānīs is Gadawāna, between the two is a pass which must be over the main range, and therefore it may be said that the Ghilzāes extend as far as its crest.

Thus, from the point 30 miles west of the Gharaibī Pass, the Ghilzāe boundary line draws near the crest of the Sūlimān range, till at the point where the Ghaznī road goes over to Lārī it comes up to it. From this it crosses and runs down north-east to the Gomal, including all the Karōtī country about the sources of that river. Thence it goes back to the crest of the ridge, so as to leave room for the Fūrmūlī tribe, and continues along the crest, skirting the Jadran and Mangal country, except in one place, *viz.*, Dara, a pass leading from Zūrmat to the Jājī country, where it encroaches rather on the Mangals.

On the Kūram route, Jajī Thāna marks the boundary between the Ghilzāes and Jajīs, and thus the boundary again oversteps the main range.

From this the wave which has come down to the Jajī Thāna recedes to the crest of the Sūfēd Koh, whence the stream of Ghilzāe encroachment turns east, keeping for the most part pretty high up on the north slopes of the Sūfēd Koh as far as Jalālābād, whence one body of the Ahmadzāe section crosses the Kābal river, and stretches into the Kūnar valley for a short distance; while another body crosses the Kābal river between the junction of the Alingar and Tagao river.

Near Jagdalak the limits of the Ghilzāes come down to near the Kābal river, indeed almost to its banks, and follow the south bank of that river to its source in the mountains of Paghmān, whence to the parallel of Asia Hazāra, it follows the crest of the range called the Gūlkoh, and thence it descends to the stone bridge on the Kandahār road from whence we started. I do not mean to say that the whole of this space is inhabited exclusively by Ghilzāes, for numerous other tribes, as Wardaks,

Bārakzāes, Hazāras, Tājaks, &c., occasionally occupy lands within it; yet in these limits Ghilzāe influence and power reigns supreme, except, of course within Kābal itself.

The Ghilzaēs, whose limits have thus been described, are descended from one Shāh Hūsēn, a Persian, who having formed an illicit connection with the daughter of an Afghān prince, was made to marry her for reputation's sake. In support of this tradition the name Ghalzae is given, *viz.*, Ghal, a thief, Zae, son, meaning the fruit of a clandestine amour. However this may be, it appears certain that at first the two great tribes of the Ghilzāes were divided into Tūran and Ibrahīm or Būrān. These greatly increasing in numbers were again sub-divided, till at the present day the divisions of the Tūrān are, according to Lumsden, 1st, *Ohtak*, sub-divided, 1 Sakzāe, 2 Tūnzae, 3 Satkhēl, 4 Shagri; but according to Leech they are divided as follows, each section being liable to furnish to the king the number of horsemen given after their names, *viz.*, Malīzāe (24); Khadzāe (9); Tadzak (12); Baratzāe (16); Ramzāe (70); Ūmarzāe (12); Tūnzāe (34); Tahre (7); Satkhel (16); Yusafkhēl (16); Marūfzāe (11); Ūtmānkhēl (12); Isākzāe (70); Akazāe (16); Baezae (25); Babazae (6); Saghazdae (32); Alīzāe (6); Polād (3).

The Isākzae he again sub-divides into Katezāe, Kadīnzāe, Kandalzāe, Hadezae, Ūmarzāe, Mandīn Khēl.

Lumsden gives no division of the section he calls Hotakī, and as no one else but him gives the division Ohtak, I imagine that Ohtak and Hotakī sections are one and the same, and in this belief, I am confirmed by comparing some of Lumsden's divisions of the Ohtaks, *viz.*, Sakzāe, Tūnzāe, Satkhēl with Leech's of the Hotakīs, in which the same divisions appear, *viz.*, Isakzae or Sakzāe, Tūnzāe and Satkhel.

The Sakzāe branch of the Ohtak is considered the chief clan of the Ghilzāes, it having furnished their king in the days of their supremacy.

Lumsden says the Ohtaks occupy all the country of Kalāt-i-Ghilzāe, and south until they meet the Kākars and Tarīns. Broadfoot also agrees with him, saying they dwell north from Marūf, as does Leech, who says they are found in Margha, which is in the extreme south of the Ghilzāe country. Masson, however, and Elphinstone place them north of the Tokhīs.

Leech goes more into detail as to the location of the Ohtaks, than our other authorities, saying, "they are generally speaking found in Margha and in the Syorye (shady side), Pītao (sunny side) of the Baregarh and Sūrkh Koh hills; more particularly speaking, the Isākzāes are found in Margha and Atagarh; the Mālīzāes in Girdezangal and Gha Bolān; the Barātzāes in Roghanāe; the Akazāes in Kharnae and Domandia; the Tūnzāes in Syorye; the Ūmārzāes in Mandah; the Sagharīs in Mandah; the Ramīzāes in Ataghar; and the Baezāes at Sorah and Kingar.

The 2nd great division of the Tūran clan is the Tokhīs.

They are thus sub-divided by Lumsden. 1, Shāh Alam Khēl; 2, Shāh-ū-dīn Khēl; 3, Kalū Khēl; 4, Mīranzāe; 5, Jalālzāe; 6, Bakarzāe; 7, Pīr Khēl; 8, Likakī; 9, Amū Khan.

Leech, however, gives the divisions of the Tokhīs thus—1, Kishyanīs (50); 2, Bata Khel (30); 3, Jalālzāe (180); 4, Pīrozāe (144); 5, Baso Khēl (33); 6, Ayūbzāe (23); 7, Mīranzāe (104); 8, Nūr Khēl (81); 9, Mahamadzāe (330); 10, Ākazāe 31. The numbers in brackets represent

the horsemen furnished by the sections. The Jalālazāe section he again sub-divides into Fīrōz Khēl, Baīram Khēl, Dāwat Khēl, Najo Khēl, Nano Khēl, Sīzāe, Bahlol Khel.

The Pīrozāe, probably the same as Lumsden's Pīr Khēl, he sub-divides,—Syad Khēl, Ashozāe, Irākī, Sūrezāe.

The Mīranzāe, a section also given by Lumsden, are sub-divided by Leech into Nūradīn, Akazāe, Uhwazāe, Sen Khēl, Mogalzae; and the Mahamadzāe into Pīrak Khēl, Kalū Khēl, Isezāe, Fakīrzāe, Bābrī, Būrhān Khēl, Patozāe, Mūsazāe, Karmū Khēl, Bahlolzāe, Nātozāe, Pīrwalī Khēl, Shāh Hasn Khēl, Ūmar Khēl, Sīkāk, Hasn Khēl, Adamzāe, Hotakzāe, Arābezāe, Mūsa Khēl, Sāezāe, Bāzikzāe, Khān Khel.

Masson mentions a section of the Tokhīs called Abū-bākār Khēl, possibly the same as Lumsden's Bakarzāe.

The Tokhīs, according to Leech, are to be found in the valleys of the Argandāb, the Tarnak, the Nāwar, the Khakad.

The Tokhis inhabit, according to Lumsden, the banks of the Tarnak and the district of Nāwār Margha and Arghesān. Elphinstone says they live in the valley of the Tarnak and the skirts of Gūlkoh, and Masson in the valley of the Tarnak. As I understand it, therefore, the Ohtaks inhabit the south-east portion of the Ghilzāe country next to the Dūrānīs and Kākars, but do not possess any land in the Tarnak valley; while the Tokhīs are found from the southern boundary of the Ghilzāes on the Kandahār road along the banks of the Tarnak to its source, and west up to the Gūlkoh range, while to the east they go to the north of the Ohtaks and between them and the Ābistāda lake, on the plain of Nāwar.

Elphinstone gives the numbers of the Ohtaks at 5,000 or 6,000 families, and of the Tokhīs at 12,000. Broadfoot agrees in this estimate. Leech says the Ohtaks furnished 500 horsemen and the Tokhīs 1,000 to the king in former days. Masson says the latter are more numerous than the former, and, lastly, Lumsden estimates them together at 60,000 souls.

The Ibrahim or Būrān division appear to be divided as follows:—1, Zabar Khēl; 2, Sūlimān Khēl; 3, Alī Khēl; 4, Andars; 5, Tarakis. Besides these, Lumsden has the Ūmar Khel, Adamzae, Chalozāe, Chinzāe, sections which are not mentioned by any one else. The Khojaks are mentioned by Outram, Broadfoot and Lumsden.

1. *Zabar Khēl*, given by Lumsden, are not mentioned by any other authority.

2. *Sūlimān Khēl* are sub-divided by Elphinstone into Kaisar Khēl, Samalzāe (Shāh Momalzāe of Lumsden), Stanīzae, Ahmadzāe, Babikar Khēl.

Of these the Babikar Khel are sub-divided by Lumsden into Shērpāe and Sak (probably the Shērpāe of Elphinstone and the Sohak of him and all others). These again are divided into Ūria Khēl, Ūt Khēl, Ūtmān Khēl, Karōtī, Mīr Alī Khēl, Edū Khēl, and Ūmar Khēl; these generally occupy the lands about Gandamak, Tezīn and Jalālābād, and are chiefly engaged in pastoral pursuits, with the exception of the Ūtkhēl and a few fellow spirits from among the others, who are notorious throughout Afghānistān as a pack of plundering villains, adepts at cattle-lifting and burglary, and the terror of the inhabitants of Kābal. Many of the most daring robberies committed in the former days of Pēshawar were

known to have been the handiwork of these miscreants. The Kaisar Khēl are given by Elphinstone as a division of the Sūlimān Khēl, who inhabit the south-east of Ghaznī, sharing Zūrmat with the Alı Khēl, and moving in the winter to Wauneh. Lumsden merely mentions them as a section of the Ibrahim division, and says they move about the districts of Ghaznī, Daba and Maidān. They number about 5,000 families. The same may be said of the Samalzāe, or Ishmāilzāe as Elphinstone terms them, or Shāhmomalzāe according to Lumsden. They are found according to Leech at Shibar, Halatagh, Setz and Mandan.

The Kalandar Khēl is a branch of this section.

The Stānīzāe are given by Elphinstone as a division of the Sūlimān Khel, and though Broadfoot does not say so, he implies that he so considers them. Lumsden does not state that they are connected with this division, nor does he say anything to the contrary. They have 21 sub-divisions, and inhabit Logar and Maidān north of the Wardaks. They are famed as good farmers, and are the most expert excavators of "karez" in the country. Their numbers are not given, though Elphinstone states them to be more numerous than the Ahmadzāes.

The Ahmadzaes hold the Shūtar Gardan Kotal, between Kūram and Kābal, and they inhabit during summer the mountains of Sūrkhēl and Sūfēdkōh, while in winter they are found in Kūram and Tezīn.

The Kaisar Khēl and Samalzāe are given at 5,000 each, it is therefore probable that the Stānīzāe or Sūltānzāe number 15,000, and the Ahmadzāe, 12,000 families.

The Babikar Khēl of Lumsden are, I imagine, the same as the Babakarzāes of Leech. The latter says they are found at Swadzae, Jangīr. Sir-i-Asp, Shah Mardān and Nāwar. (I cannot trace, any of these places, except Sir-i-Asp.)

Elphinstone says the Shērpāe are not a clan, but an association formed out of all the clan, and number 6,000 men.

The Sohaks are not mentioned at all by Lumsden, though they are by Elphinstone, Broadfoot, and Gerard. They occupy one-third of Kharwar and two-thirds of Paghmān, and also according to Broadfoot a part of Dara. They number 5,000 or 6,000 families.

The Alīkhēl inhabit the north-east portion of Zūrmat, according to Elphinstone and Broadfoot, though Lumsden places them about Mūkūr. They are agricultural in their habits, and number perhaps 5,000 families.

Elphinstone is uncertain where to place the Karotīs, but Lumsden includes them in the Ahmadzāes. They inhabit the country about the head of the Gomal river, and number about 6,000 families. For a separate account of this tribe, see Kārōtīs.

The divisions of the Andars are not mentioned by any one. They occupy the side district of Shilgarh and Zūrmat, and are also found in Dehsae and parts of Panah. They number 12,000 families according to Elphinstone and Broadfoot. Lumsden says they are a powerful division, and Leech gives the number of their horsemen at 600. They are both agricultural and pastoral in their habits.

The Tarakīs are sub-divided by Leech into Bābādīnkhēl, 120; Sakkhēls, (120) Fīrōzkhēl, (60); Isoīlkhēl, (60) Garbazkhēl, (120) Nākhels, (120). (They furnish the number of horsemen given in brackets.)

It is difficult to reconcile the localities said to be occupied by this tribe, Elphinstone says they have Mūkūr and the country south of it as far as the southern boundaries of the Ghilzāes, Masson says they also border on the frontiers of Kandahār, and are east of the Tokīs, and also in Mūkūr and Kārābāgh; Broadfoot says, they stretch from Gīlān and Lalīzae to Kārābagh; and Lumsden says they lie west of Ghaznī, between the Ābistāda lake and the Mountains of Nūr. I imagine they are scattered, some are to be found in the district of Nawur, south of lake Ābistāda (*Broadfoot—N. Campbell*), others in the north of Mūkūr and south of Kārābāgh (*Gerard*), and others north of Ābistāda, between Zizgāe and Dīla (*Broadfoot*). The Tarakīs are pastoral and are known as the most respectable and well disposed of their race. They move in the winter into the Dūranī country, and some of them into the Derājāt. They are subject to the rulers of Ghaznī, and are said to pay Rs. 1,00,000 in taxes to them. Elphinstone estimates them at 12,000 families, and Broadfoot agrees with him. Lumsden says nothing of their numbers, and Masson says they are less numerous than the Tokī, a statement in which Leech impliedly agrees, stating that the number of horse required from them is only 600.

The Ūmar Khēl occupy Maidān and the country drained by the Sūrkhrūd.

The Adramzāe, says Lumsden, are all shepherds, and herd their flocks in Gūmerān, Sūfed Sang and the lower portions of the Logar valley.

MacGregor, writing of the Ghilzāes who dwell in the province of Jalālābad, says they are of the Adramzāe, Manūzāe and Ūtkhēl branches. They seek their livelihood by theft, plunder, and burglary. The Manūzāe are to be found in a hilly tract of country at a place called Taran in the Kama district. The Adramzae at Mīr-i-obi near Mazīna in the Shinwārī country, and the Ūtkhēl in Darūnta, Lahak, Kotakī, and Sangīn.

The Chalūzāe, mentioned by Lumsden only, hold the Sajawan hills between Logar and Ghaznī.

The Chinzae are one of Lumsden's divisions, but they are not mentioned by any one else. They occupy Bīnī Badām with grazing grounds in Maidān, and on the east slopes of the Paghmān hills.

Elphinstone does not mention the Khōjaks, though Broadfoot and Lumsden do, placing them among the Sūlimān Khel. No one mentions their exact locality, but Outram attacked one of their forts in the Koh-i-jadran, 20 miles east of Kolalgū; so it is not improbable that they inhabit the west slopes of those mountains and east portion of Zūrmat. I know nothing of their numbers.

Masson recommends a further division of the Ghilzāes into Eastern and Western, the former comprising the Sūlimān Khēl and the latter the others, *viz.*, Alīkhel, Andars, Tarakīs, Ohtaks, Tokhīs, and Hotakīs.

The total strength of the Ghilzāes is estimated by various authorities as follows:—

Elphinstone	...	...	99,000	families.
Masson	...	...	35 to 50,000	fighting men.
Broadfoot	...	...	100,000	families.
Lumsden	...	...	200,000	souls.

From these, it is quite impossible to choose with any certainty; I am however disposed to regard Broadfoot as our best authority on

this subject. He travelled more amongst them than any one else who has given us the benefit of his experience, and he is a very accurate and careful writer.

Lumsden is of opinion that 30,000 good fighting men is the total defensive strength of the Ghilzāes; but as they never can be united owing to the endless feuds amongst them, he thinks more than 3,000 or 4,000 could not be got together for offensive operations out of their own country.

This, however, must be taken *cum grano*, for though it might be impossible to collect more than 3,000 or 4,000 Ghilzāes to obey one chief for his own ends, there can be little doubt the prospect of plunder would place the whole fighting strength of the clan at the disposal of any one who could satisfy them of his power to furnish them with such delights.

Besides the above regular clansmen, there are several mixed families of Ghilzāes settled in the division of Herāt, Sabzawar, and Farah, who are supposed to be descendents of those families who were transported from Kandahār by Nādar Shāh to make room for his Persian followers. These are roughly calculated at 18,000 houses.

Elphinstone says there are some Ghilzāes still settled in Persia at Khūbęs and Nūrmānshahr, probably the descendants of some of the Ghilzāe conquerors of Persia.

Masson remarks that the Ghilzāes, although considered and calling themselves Afghāns, and moreover employing the Pūkhtū or Afghān dialect, are undoubtedly a mixed race. The name is evidently a modification or corruption of that of Khalji or Khilagi, that of a great Tūrkī tribe mentioned by Sharafūdīn in his history of Taemūr, who describes a portion of it as being at that time settled about Savah and Kūm, in Persia, and where they are still to be found. It is probable that the Otak and Thokī families particularly are of Tūrkī descent, as may be the Tarakī and Andarī, and that they were located in this part of the country is evident from the testimony of Ferishta, who describing the progress of the Mahamadan arms calls them Ghilji and Khiliji, and notes that in conjunction with the tribes of Ghōr and of Kābal, they united, A. H. 143, with the Afghāns of Bangash and Pēshawar to repel the attacks of the Hindū princes of Lahōr.

The testimony of Ferishta, while clearly distinguishing the Ghilzāe tribes from the Afghāns, also establishes the fact of their early conversion to Islam; still there is a tradition that they were at some time Christians of the Armenian and Georgian churches. It is asserted that they relapsed or became converts to Mahamadanism from not having been permitted by their pastors to drink buttermilk on fast days, a whimsical cause, truly, for secession from a faith; yet not so whimsical but that, if the story be correct, it might have influenced a whimsical people. This tradition is known to the Armenians of Kābal, and they instance, as corroborating it, the practice observed by the Ghilzāes of embroidering the front parts of the gowns or robes of their females and children with figures of the cross; and the custom of their housewives, who previous to forming their dough into cakes cross their arms over their breasts, and make the sign of the cross on their foreheads after their own manner.

The Ghilzāes were originally a pastoral race, and many sections of the tribe still retain their nomadic habits, for as surely as the spring and autumn come round, they will be found packing up their worldly goods and chattels

and moving off to more congenial climes. On these occasions the sheep are sent on a month before, and followed at intervals by the cattle and camels, the women, children, and heavy baggage being carried on the latter. The grazing grounds of these tribes both in the hills and plains are apportioned off, and are as well known even in the wildest country as the gardens and fields of more civilized races; and as a Ghilzāe is always buried close to the encampment in which he may happen to die, it becomes a point of honor among these tribes never to give up an inch of ground which the clan has once occupied, as it may be the last resting place of some of their ancestors, and it is easy to imagine that this feeling alone leads to frequent and bloody feuds.

The Ghilzāes neither dwell in cities, nor practise any handicraft or trades, procuring their living by agriculture or pasturage. Their country without the heat and rains of India requires more for a harvest than scratching the soil and scattering the seed. Necessity has forced them to make irrigation canals from the rivers and "karez" from every springs. They are rewarded for their toil by good crops and neat farms. Unlike the Tājaks, they cultivate no fruit, but occasional melons. But the wheat for their own food, and barley, lucerne and clove for the cattle are of excellent quality and grown only for home consumption. Madder is much produced to barter for cloth to the trading tribes.

The fields belong to the head of the family, who with 7 or 8 houses of relations inhabits a little fort above his cultivation. The fort is an enclosure 40 or 50 yards square, the mud wall is 3 feet thick below, and at top at each angle is round towers with loopholes. The houses are generally 9 feet high and about 12 feet square, the walls of mud, and the roofs of bushwood hurdle covered with clay; to the south the roofs are made of little arches of unburnt brick. The doors are very small, as wood to make them is scarce. The houses being generally built round the fort, the roofs serve as a rampart from whence a loophole fire can be brought to bear. The space in the centre serves for cattle, and the towers for storehouses of forage and grain; these forts are intended to keep off enemies without cannon or scaling ladders, and they answer the purpose simply and well.

A large proportion of the Sūlimān Khēl and some others are pastoral; they live in rude tents, made of two rough poles supported by hair ropes, on which they hang coarse blankets of their own making.

Each family possesses its own flock and a few camels, the tent already described, 2 or 3 iron cooking pots and wooden bowls, with a few sacks of flour. When several families move and live in concert, they form a "khēl." While the men watch the flocks with arms by their sides, the women make 'cooroot' and cheese for winter; buttermilk and bread for the daily consumption. On the march they help to load the camels and pack the tents; they are decently dressed in a brown petticoat and veil, but seldom cover their face unless impudently stared at. Their features are regular, but somewhat masculine, and their figures tall and good. They marry late and keep their looks a long time. The father of a young man, who wants a wife, proposes for his son to the bride's father, previously feeling his way carefully, as a refusal may cause a feud; then ensues a long scene of bargaining, at last ended by an agreement, that the bridegroom shall give a feast and certain presents of clothes, sheep and cattle; this is not a bargain for the girl, but to satisfy the

neighbours that her friends will not give her to a beggar. The expense of a marriage is about Rs. 100 in the poor classes, hence men are often 35 or 40 and generally 28 or 30 before they can afford the money. The obstinacy of the custom prevents the price being lowered, though many fathers would be happy to give their daughters for nothing were they not ashamed. The desire to get married makes the Afghān sometimes trade and oftener plunder. When all is arranged, he is admittted to see her once or twice (alone and at night) before the ceremony; if the young couple forget themselves, it is not enquired after by her friends, but the mother rates the girl soundly and calls her a "badzāt;" but should the male relations actually hear of it, a bloody feud is the result. The fear of death makes them chaste in general. This curious custom is not intended to prevent people marrying who did not like each other, as the bargain is fixed before the lover is admitted, but seems a childish experiment in the strength of virtue under temptation. The Afghāns once married are very happy, the women are rarely beaten and often consulted; they are fond of their husbands, kind to their children and excellent housewives. Their married life is the most amiable part of the Afghan character.

On the approach of danger, the men hastily gather their flocks, take post on the hills and behind stones, and fight well for their wives and children. The women bring them ammunition, food, and water, and frequently fight by their sides.

The pastoral Ghilzāes are all robbers; when stimulated by idleness or hunger, they sally out on foot and carry off the cattle of some weak tribes, or look out for a traveller on a road. There is no calculating on half barbarians, sometimes they spill his blood like water, at others they only rob him; if he is well dressed, they exchange his fine clothes for their filthy rags, and send him away in the dress of a beggar; this is thought nothing of. Occasionally they give him a blanket when they find him naked. Unless stimulated by despair or to defend their families, the pastoral Ghilzāes seldom show much courage, but fight at long shots and against weaker parties. If they return laden with spoil, their wives receive them with new affection, and the children are decked with the plunder. In the Sūlimān range, Broadfoot saw several ruffians with their children and their horses decked out with necklaces of the new Company's rupees, which, as well as the "gootkee" of Bokhāra, are admired for the image; there was no mistaking how they had got them.

The Ghilzāes generally are wealthy in flocks, but have no manufactures, except coarse carpets and felts sacking, and other rough articles for domestic use prepared from wool and camel hair.

They seldom cultivate themselves, but procure flour by bartering their surplus wool and ghee; they have no weight or measures. One shepherd settles with another, how many of his handsfull equal a Kābal "seer," or how many of some peculiar wooden bowl.

If questioned as to the internal government of his tribe, a Ghilzāe would perhaps state that each family should obey its own natural head; all the families of a khēl should obey a Malik, and all be obedient to a Khān who leads the Ūlūsī troops, and is answerable for the revenue, but should not act on important business without the sanction of a "Jīrga" or convocation of the elders of a tribe, but this is not actually the case.

Each of the tribes is now divided into numerous 'khēls', and each 'khēl' into a few families. The natural head of each family is implicitly obeyed. The oldest by descent of these heads of families is usually, not always, the 'malik' of the 'khēl', with a power but little obeyed. It is understood that the head of the senior "khēl" is chief of the tribe, and the king often grants him the title of Khan. He dare not collect any income from his tribe, living on the produce of his own lands, and appropriating by fraud part of the duties on infidels and merchandise, and on the obedient tribes part of the royal taxes. Among the eastern tribes (who are always in rebellion or rather independence), he uses his influence to head plundering expeditions and procure a good share in the spoil. His seniority in birth makes the Afghāns pay him the respect of an elder brother, but nothing more. If his character is disliked, he has not even that; the lowest of his tribe eat, drink, and smoke with him. In urgent danger the Khān is often set aside, and a "chelwashtī" or leader is chosen, and while the danger lasts is pretty well obeyed.

The Ghilzāes had kings when they were conquering Persia, and were not taxed for their support. They say they had them before; if so, they were merely nominal ones. The Ghilzāes then appear to be a nation of families, or a little federation of men connected by blood, submitting to their natural heads, and having the patriarchal institutions nearly complete. The only bond of union among these societies is their common language and descent from one stock; they are in a transitory state from pastoral to agricultural life, and low in the scale of civilisation. They have not yet assembled in cities, they practise no trades, and the ties binding them to the soil are still slight. If the year is a dry one, disgusted with scanty crops, they in great numbers quit their fields and return to pasturage; even a settled Afghān puts his whole idea of wealth in flocks and herds.

The Ghilzāes do pay some attention to the code of customs known as the Pashtūn Walī, the grand precepts of which are hospitality to strangers, obedience to parents and elders, and revenge for the injuries of kindred. No allusion is made to paying taxes and following kings. Their injunctions clearly point back to a nomade state of society, where a man depended on his immediate relations, not to laws, for protection, and when to refuse hospitality was equivalent to murder. These precepts are most closely followed by the more barbarous tribes.

On a visit of importance, a sheep is killed, made into "kabobs" on a ramrod, and served on cakes of leavened bread. The guest and his followers sit on the best carpets, and eat according to their station out of dishes, pewter or wooden bowls. The host stands behind pressing them respectfully to eat. After washing the hands and smoking the 'chillum,' a horse or camel is brought for the guest's acceptance. The horses of the stranger are all amply fed. In this manner, says Broadfoot, I have been entertained several times; the common people confine their attentions to a hearty welcome and a profusion of their own coarse food.

The revenging wrongs is the worst part of Pashtūn Walī, and encourages feuds more than it punishes aggressions. Two men quarrel in a field, and one strikes or wounds the other, the relations take it up. They meet on some occasion, fight and kill a man; from that moment the quarrel is deadly; if of different tribes and the quarrel important, the whole tribes go to feud. Semi-barbarians constantly quarrelling have always feuds on their

hands. At Pannāh there are two forts of relations who are at loggerheads. The distance between them is only 200 yards, and on that space no one ventures. They go out at opposite gates and walk straight from their own fort in a line protected by its walls from the fire of the other, till getting out of musket shot they turn round to their fields. Once in Zūrmat Broadfoot saw a fort shut by rolling a stone against the door instead of with the usual heavy chain; on enquiry as to the cause of such carelessness, the Malik, a fine old man with a plump, good-humoured face, stretched his arm out towards the line of distant forts and said—"I have not an enemy." It was a pleasing exception to the rule; feuds are a system of petty warfare carried on by long shots, stealing cattle, and burning crops. Samson burning his neighbour's corn acted just like an Afghan. When the harvest is nearly ripe, neither party dare sleep. When the enemies are distant, the feud often lasts for generations; but when they are neighbours, it becomes an intolerable nuisance. Pashtūn Walī devises a remedy. This is to let both parties fight till the same number are killed on each side, then their neighbours step in and effect a reconciliation called "nanawat." The party who first draws blood is looked on as the aggressor, whatever may have been his provocation; he pays the expense of a feast, and gives some sheep and cloth as an atonement to the others. But in case this beau-ideal of equal justice cannot be procured by one party having more killed than others, the price of the reconciliation is much higher; but it never exceeds a feast and a few virgins. These girls are not given as concubines (which the country Afghans seldom or never have), but are married and well treated. The expense of marriage being so heavy to get so many of their young men well married without expense is a great object and a real money compensation. The other party do not like it however, as to give Afghān virgins without getting presents is thought a want of spirit.

A fertile source of dispute is the right to water. In Katawaz is a spot called Khūnī Karez or the bloody spring. It has been claimed and stoutly contested by two tribes. One party would occupy it and bring crops nearly to perfection. Then a constant skirmishing began, on one side to destroy the grain, on the other to preserve it; but the first is more easily done than the latter, and the cultivation was always laid waste. In these combats the water was often stained with blood, hence its name. It now has not a trace of cultivation. The respect for their elders is a trait in the Afghān character; and the reason for this is, the young people are as ignorant as beasts, they know nothing but their genealogies and the confession of faith. Without any means of education but their individual experience, they for many years plough the earth and then commit the crimes and excesses. By degrees their wild independent life makes them rely on their own judgment, and gives them an acquaintance with human nature, at least in its Afghān form. As they get old, they are constantly employed about reconciling feuds or arranging marriages, in which they have to reason with some, flatter others, and browbeat a third; their fine climate and temperate habits preserve their faculties for a long time. They are much superior to the young or middle-aged men, and respected accordingly. Pashtūn Walī, though a code good enough for wandering shepherds,—for when land and water were abundant for all, it tended to foster the best virtues of barbarians, and probably produced a simple, hospitable,

spirited race, has not kept pace with increase of population, its present influence on the Afghān character being bad. These feuds cannot be carried on without falsehood, treachery, and meanness, and their skulking guerilla warfare is not favorable to courage. The hospitality daily tends to a mere worthless form. All this is very observable in the Ghilzāe country. Zūrmat and Katawaz pay no taxes. They give a few camels occasionally, but no taxes like the Andars. Sometimes they kill the people who come for the camels. The whole produce of their land is turned to their own support, and it is notorious that in the intervals of cultivation, they scour the neighbouring country, living for nothing, bringing back horses, camels, bullocks, and clothes to increase their stock; their very implements of husbandry were a tribute in some cases from the Karōtīs. The soil is fertile and water plenty. According to the most approved Pashtūn-Walī, every man defended himself and defied his neighbours. A country exempted from the taxes which impede the increase of capital, and getting so much new stock for nothing, might be expected to be flourishing. But instead are found forts in ruins, 'karez' drying up, land ceasing to be cultivated, and tribes returning to pasturage. Every man distrusts his neighbour, or is at open feud with him. It is the custom of the country to throw a heap of stones over a murdered traveller. In the ravine leading from Shilgarh to Zūrmat, the frequency of these heaps is sickening. In many cases they are to be found at the closed end of the ravines, showing how the poor travellers have run as far as possible and then been hewed down. Such are Zūrmat and Katawaz. The Andars and Tarakis have not so fine a country.

The old system of taxation among the Ghilzaes is a very bad one. The Khān directs the 'khels' to bring their quota, and presently lots of rotten sheep and toothless camels arrive at his gate. These are bought on the king's account at high prices, and sold at what they fetched. Blankets, grain, and a little money make up the remainder. There is always a deficiency in the amount, and the Khān usually takes half of what he received, and gives the king the rest with an apology: sometimes the king allows him to take a certain share.

The Ghilzāe people of Katawaz, with all their discord, have united more than once. Some years ago, says Broadfoot, a son of Dōst Mahamad, Afzal Khān, tried to reduce Zūrmat; his troops penetrated by Kolalgū along the western line of forts of the Andars. Some he destroyed, others he passed; but at Nūshknel, he was met by nearly all Katawaz, and was defeated. Again when our army approached Ghaznī, the Sūlimān Khēl, allured by reports of our wealth and effeminacy, and excited by Dōst Mahamad speaking of the nang-du-pashtoneh (Afghan honor), and the Mūlas promising heaven to those killed by infidels, came in a tumultuous rush from all quarters; but the head of the throng being promptly charged, the whole dispersed. Again, when the force with Captain Outram arrived at Misl Khēl, many of the tribes burned their grain and forage to prevent us entering Katawaz, and he had to go round by Panāh and Ashlan.

The following instance of a foray of the Ghilzaes is extracted from Broadfoot's journal, and will give an idea of how these raids are conducted:—

"Mehtūr-Mūsa is the son of Yahia Khān, and head of the Sūltān Khēl, of Sūlimān Khēl. He is a shrewd, plausible man, and has acquired more

influence than any other man of the tribe, and as he has an Ūlūs of his own, he is a formidable enemy. In want of some live-stock a few years ago, he despatched his family drummer to every 'khēl' in Katawaz to announce that on the third day he would head a 'chapao.' The rendezvous was Būrlak; several thousands assembled with every sort of weapon from a rifle to a club, and some horse, some foot, poured in a disorderly torrent over the pass of Sargo and fell upon the lands of the Vazīrīs, surprising their flocks and camels in great numbers. The Vazīrīs occupied the gorges and crests of their mountains and saw their country ravaged. But at night signal fires were lighted on the hills, and the whole tribe came, tolerably armed and eager for vengeance.

The Sūlimān Khēl had attained their object; some carried their plunder home, and I believe part, under Mehtr-Msa, passed into Dāman to collect a little more. The Vazīrīs formed a bold resolution. They crossed the hills by paths known only to themselves, and pounced on Katawaz while their enemies were absent, guided to the flocks and herds by one of the Sūlimān Khēl, and then returned home richer than before. The Sūlimān Khēl were greatly vexed at being so out-witted, and had no resource but negotiations, as entrapping the Vazīrīs twice was hopeless. After much swearing on Korans and giving to each other some unfortunate Syads as pledges of their faith, all the cattle were restored on both sides, except those *boná fide* eaten, or over-driven on the march. The Sūlimān Khēl made up for lost time by plundering a weaker tribe, and the Vazīrīs by attacking the Lohānīs. These anecdotes are characteristic."

In general forays are on a smaller scale, sometimes they are mere thefts. They seldom plunder near their own houses, and have an understanding with other predatory tribes by which the cattle taken are passed along by secret paths. When Afghāns are robbed and cannot help themselves by force, they negotiate. Ten or fifteen rupees will generally redeem a camel worth Rs. 40 or 50.

The Ghilzāes are a remarkably fine race of men, being unsurpassed by any other Afghān tribe in commanding stature and strength. They are brave and warlike, but have a sternness of disposition amounting to ferocity in the generality of them, and their brutal manners are unfortunately encouraged by the hostility existing between them and their neighbours, while they are not discountenanced by their chiefs.

Some of the inferior Ghilzāes are so violent in their intercourse with strangers that they can scarcely be considered in the light of human beings. Yet it must be conceded that they do not excurse on marauding expeditions, and seem to think themselves justified in doing as they please in their own country.

"The Ghilzāes of the west," says Elphinstone, "as far nearly as to the meridian of Ghaznī, bear a close resemblance to the Dūrānīs. This resemblance diminishes as we go eastward. The Ohtaks and Tokhīs in dress, manners and customs, and in every thing which is not connected with their mode of government, exactly resemble the neighbouring Dūranīs.

"The Tarakīs, though more similar to the Dūranīs than to any other tribe, mix something of the manners of the East Ghilzae, and this most in the south part of the Tarakī country. The Andars resemble the east clans in everything except their government. The internal government of the Ghilzāes is entirely different from that of the Dūranīs. The chiefs

of the former have now lost the authority which they possessed under their own royal government. There is great reason to doubt whether that authority ever was so extensive as that which has been introduced among the Dūrānīs on the Persian model. It is more probable that the power even of the king of the Ghilzāes was small in his own country, and that the tumultuary consent of his people to support his measures abroad was dictated more by a sense of the interest and glory of the tribe than by any deference to the king's commands. Some appearances, however, warrant a supposition that his power was sufficient to check murders and other great disorders. Whatever the power of the king may have been formerly, it is now at an end, and that of the aristocracy has fallen with it; and though it has left sentiments of respect in the minds of the common people, yet that respect is so entirely unmixed with fear that it has no effect whatever in controlling their actions. No Khān of a tribe, or Malik of a village, ever interferes as a magistrate to settle a dispute, or at least a serious one; they keep their own families and immediate dependents in order, but leave the rest of the people to accommodate their differences as they can. This may be presumed not to have been always the case, because it has not yet generally produced the compulsory trial by a Jirga which subsists among the Bardūrānīs so long habituated to strife; neither has it exasperated the tempers nor embittered the enmities of the Ghilzāes, as it has of the people just mentioned. The degree in which this want of government is felt is not the same throughout the tribe. Among the people round Kābal and Ghaznī, the power of the king's governor supplies the place of internal regulation. In many tribes more distant from cities than the neighbourhood, one of the king's kazīs induces one party to have recourse to the Mahamadan law (Shirra), an appeal which no Mahamadan can decline. With the Ohtaks the Tokīs and generally with the Ghilzāes on the great roads, the authority which the chiefs derive from the Dūrānī government, and perhaps the respect still paid to their former rank, enables them to prevent general commotion, though they cannot suppress quarrels between individuals; but among the Southern Sūlimān Khēl these disorders rise to feuds between the sub-divisions of a clan, and even to contests of such extent as to deserve the name of civil wars; yet even in the most unsettled tribes, the decision of an assembly of Mūlas is sufficient to decide disputes about property, and one great source of quarrels is thus removed. Among the East Ghilzāes, and especially among the Sūlimān Khēl, the power of a chief is not considerable enough to form a tie to keep the clan together, and they are broken into little societies which are quite independent in all internal transactions (like the Yūsafzāes). Their connexion with the king, however, makes a difference between their situation and that of the Yūsafzāes, and in consequence each chief has power over the whole of his clan in all matters connected with the furnishing of troops to the king, or the payment of the royal revenue. This limited authority preserves some connexion between the different sub-divisions under one Khān.

"Notwithstanding their domestic quarrels and feuds with other tribes, they are by no means a violent or irritable people. They generally live in tolerable harmony, and have their meetings and amusements like the Dūrānīs, undisturbed by the constant alarm, and almost as constant frays of the Yūsafzāes. They are very hospitable, and have a regular officer whose duty it is to receive and provide for guests at the expense of the village.

Instead of the Persian 'cubba' of the Dūrānīs, or the original 'camees' of the Afghāns (which is here only worn by old men), the generality wear the Indian dress of white cotton, which is worn by the inhabitants of Dāman, to whom these Ghilzāes bear some resemblance in their appearance and manners. Their dress is also distinguished from that of the tribes further west by the use of white turbans. They also wear a cap like that of the Dūrānīs, but much higher.

"Their arms are the same as those of the Dūrānīs, with the addition of a shield of buffalo's hide, or, when it can be procured, of the skin of rhinoceros.

"Most men have a stripe shaved in the middle of their heads like the Dūrānīs; but those who set up for professed champions let all their hair grow: it is customary with each of those, when he is just about to close with the enemy, to drop his cap, and rather to give up his life than retreat beyond the spot where it has fallen."

It is unnecessary to attempt to trace the history of Ghilzāes further back than their great strike for liberty in 1707. Mīr Wais, son of a descendant of Malakhe, a powerful Ghilzāe, who was at that time a leading man in Kandahār, was seized by the Persian governor and sent to Ispahān on pretext of conspiracy, but he turned his visit to so good account that he was reinstated. On his return he raised a rebellion, and having defeated and killed the Persian leader, made himself governor of Kandahār. The Persians sent three armies against him, but he defeated them all, and in 1715 he died after having ruled Kandahār for eight years.

He was succeeded by his son Mīr Mahmūd, who at first temporised with the Persians, but at last in 1720 undertook the invasion of Persia. He first moved on Kirmān with 12,000 men, 5,000 of whom perished amid the intervening deserts, the town soon surrendered, and the Afghāns gave themselves up to plunder and every imaginable excess for four months, when they were attacked and put to flight by the Persian general, Lūtf Alī Khān, and Mīr Mahmūd escaped with a few followers.

Taught by this bitter experience, Mīr Mahmūd raised another army 28,000 strong, in 1722, and commenced the campaign by rapidly crossing Seistān to Bam, which having stored with provisions, he advanced once more on Kirmān. The town surrendered, but the citadel held out, and the garrison declaring their intention of never capitulating, he was induced by a bribe of 18,000 tomams to raise the siege. He then marched on Yezd, and having failed signally in gaining it by assault, he left it also in his rear and marched on Ispahān regardless of communications. He arrived within ten miles of that place with 23,000 men worn out with fatigue and hunger with scarcely any ammunition and in rags. After great delay caused by indecision in their councils, the Persians marched out to attack the Afghāns, but being badly commanded, their assault was unsuccessful and ended in their complete defeat. Mīr Mahmūd then advanced and laid siege to Ispahān, the Shāh strove by a large bribe to buy him off, but this of course only exposed his fear and weakness, and Mahmūd pressed the blockade the more, and cut up every Persian attempting to escape or bring provisions into the city. At last after enduring the siege for eight months, Shāh Hūsēn entered Mahmūd's camp and abdicated the throne in his favor, and delivered up the city to him. Mahmūd then ordered a massacre of the troops who had defended the city.

Up to this point the conduct of Mahmūd had at least been distinguished for courage, energy, and intelligence, but now his nature quite changed, he became morose, suspicious, and cruel. He laid siege to Kasvīn, and having taken it gave it up for three days' indiscriminate slaughter,—an act which so roused the inhabitants that they rose, massacred in their town nearly half the Afghāns, and drove the remainder from the city. Mahmūd then massacred all the chief nobles and leading men he could secure, believing that terror alone would keep the Persians from revolt. Meanwhile his Afghān troops were fast becoming reduced in numbers, and he was forced to recruit his army with Kūrds and other Sūnī tribes. In 1724 he reduced Irāk and Fārs, and took Shīrāz after a siege of eight months. But becoming more and more insanely cruel, more and more insatiate for blood, he was at last put to death by his chiefs, and Mīr Ashraf, his relation, raised to the throne.

This prince found enough to do; the Russians had taken Ghīlān, the Turks were advancing from the west, and Thamasp, the son of Shāh Hūsēn, was at large with an army. He first marched against and defeated the Turks near Būrūjard, and having induced them to acknowledge him, he next advanced against Thamasp, defeated him too, and took Kasvīn and Ispahān. But this was the last of his successes, a greater than he had now arisen in the person of Nādar Kūlī Khān, who, once a robber chief, had now been appointed to the command of Thamasp's army. Mīr Ashraf advanced to meet him, but the tide had turned, and at the battle which ensued near Damghān, he was totally defeated, and leaving 12,000 of his soldiers dead on the field, he fled to Ispahān. Here he raised another army and again advanced to meet Nādar, and entrenched himself 24 miles north of Ispahān; but with no better success than before, for Nādar turned and stormed his entrenchments and 4,000 more Afghāns were left dead. Mīr Ashraf then fled to Shīrāz, and again having recruited his forces he advanced to meet Nādar, but with no better success, for he was again defeated and again driven to Shīrāz, and his soldiers being now sick of stemming the tide that would not be turned made terms with Nādar. Mīr Ashraf hearing this fled with 200 devoted horsemen, but the pursuit was so close that on arriving in Seistān he had only two servants left, so that the Bilōch chief of that country found little difficulty in murdering him. Thus ended the Ghilzāe dynasty of Persia, a dynasty which, though it lasted but seven years, cost Persia a third of its population.

After this Nādar having taken Herāt and Farah advanced in 1737 on Kandahār with 100,000 men. This city was governed by Mīr Hūsēn, Ghilzāe, brother of Mīr Mahmūd, and garrisoned by many of his tribe, who were still embued with the gallantry which had enabled them to achieve such conquests in Persia, and they held out for 18 months, and at last only gave in on favorable terms to Nādar. After this a party of 4,000 Ghilzāe horse accompanied Nādar in all his compaigns. After Nādar's death, arose the Dūranī dynasty, the Ghilzāes probably bereft of all their best and bravest by the wars of the last 30 years made no show against this assumption of what they to this day consider their rights, and are very little heard of in Afghān history till the final struggle between Mahmūd and Zamān, grandson of Ahmad Shāh. This, occurring in the heart of the Tūrān Ghilzāe country, appears to have encouraged them to revolt and re-establish a Ghilzāe dynasty. Abdūl Rahīm Khān, Ohtak, was

declared king, and Shahābūdīn Tokī was appointed his vazīr, but the troops of the Dūranīs at once advanced from Kābal and Kandahār, and totally defeated the Ghilzāes on every occasion, and at last the rebellion was put down.

From the date of this attempt nothing more is recorded of the Ghilzāe history, till we come to their connection with the events of the British occupation of Afghanistan. The Ghilzāes did not perhaps actually fire the first shot against us in that campaign, but they certainly undertook the first serious attack on our troops, when they advanced to attack the Shāh's camp near Ghaznī, the day before the assault of that fort, *viz.*, 22nd July 1839. They were however beaten off with a loss of 30 or 40 killed and wounded and 50 prisoners. After the entry of the British into Kābal, the Ghilzāes not having made their submission to Shāh Shūjāh, Captain Outram was sent to reduce them to order, his instructions being "to disperse, and, if possible, to arrest, the refractory Ghilzāe chiefs, Mehtar Mūsa Khān, Abdūl Rahmān Khān, Gūl Mahamad Khān, and the Mama, and to establish the newly appointed Ghilzāe governors, Mīr Alam Khān, Zamān Khān, and Khalīl Khan; and lastly to reduce the forts of Nasīr-ūd-Daolah, should they still be held by his adherents." The cold-blooded murder of Colonel Herring having been also reported, he was further directed to punish the perpetrators of that atrocity.

The detachment placed under his orders for this purpose was composed of a wing of the Shāh's 1st cavalry, a Goorkah battalion, and a battery of 9-pounders from Kābal, which were to be reinforced from Kandahār by a regiment of the Shāh's infantry, half of the Shāh's 2nd regiment of cavalry, and a brigade of horse artillery. One thousand Afghān cavalry were also to have accompanied him from hence; but in consideration of the difficulty that would be experienced in foraging so large a force, as well as in restraining them from plunder, the number was reduced, at his own request, to five hundred, the whole under the command of Mahamad Ūsmān Khān, a nobleman of great consideration and uncle to the king.

Starting on the 6th September 1839, he reached Kala Alī Jah on the 12th. On the 17th he entered the Zūrmat valley, where many of the leading men gave in their submission. On the 18th he was joined by a wing of infantry. On the 20th he conducted a smart affair against the Khojak Ghilzāe, killing 16 and taken 112 prisoners, with a loss of a few killed and wounded. On the 25th he went to Shōrkach; 26th to Chalak; 27th to Mūsa Khēl, where Mehtar Mūsa, the leader of the attack at Ghaznī, surrendered; 29th to Malinda; 30th to Panah; 1st October to Ūkorī; 2nd to Ūshlan; 4th to Dīla and Mansūr; 5th to Fīrōz; 6th to Kala-i-Margha, the fort of the principal Ghilzāe chief, son of Abdūl Rahmān Ohtak, who headed the rebellion against the Dūrānīs; on the 17th Kala-i-Margha was taken and destroyed, and on the 18th he joined General Willshire's camp.

I have been thus particular in giving the dates and marches in order to show that Outram with two half regiments of infantry, one and half regiment of cavalry, a battery of artillery and 500 irregular horse, marched all through the Ghilzāe country from one end to the other, and was only once opposed, though the country was studded with forts in every direction.

During the ensuing winter the Ghılzāes remained quiet, but on the return of spring, they immediately began raising their tribes and harassing the communication between Kandahār and Kābal. General Nott sent Captain Anderson, of the Horse Artillery, with 4 guns, 500 cavalry, and one regiment of infantry to clear the road.

Anderson met the Ghilzāes at Tāzī, and after a fight in which the enemy behaved with great gallantry, charging down on to the bayonets of our infantry, they were defeated leaving 200 men killed.

Sir William Macnaghten now proposed to pay Rs. 30,000 per annum to the Ghilzāes for keeping this road open, but this plan was not more successful than the more forcible argument of the bayonets, the Ghilzāes still went on plundering.

Again in the spring of 1841, the Ghilzāes became restless, and a force of two regiments of infantry, some cavalry and guns moved out to Kalāt-i-Ghilzāe under Captain Macan. They were sent immediately on their arrival to attack a small Ghilzāe fort in the vicinity; this they effected with small loss, the chief of the Ghilzāes being killed with some of his men. This tended to irritate the Ghilzāes, and it was therefore determined to place the fort of Kalāt-i-Ghilzāe in a state of repair. The Ghilzāes then surrounded the fort, and attempted to harass the working parties. Colonel Wymer was now sent out to reinforce the post with 400 bayonets, 2 guns and some cavalry. On his way he was attacked by 5,000 Ghilzāes, who came on in the most gallant and determined manner, sword in hand, on to the very bayonets of Wymer's men. Again and again they came on, and again and again were beaten back by the fire of Hawkins' guns and of the 38th Infantry. For two hours they continued the fight, but at last they gave way. They left many dead on the ground, and all night long the moving lights announced that many more, both of killed and wounded, were carried off to their camp.

The Eastern Ghilzāes now rose, and Colonel Chambers was sent from Kābal with a force to punish them; but before he got up to them, a charge of the 5th Cavalry had scattered them in disastrous flight.

A force was sent in September 1841 into Zūrmat to reduce that country once more to obedience. All the forts were found evacuated and were destroyed.

At this time came the resolution of the Indian Government to curtail the expenditure in Afghānistān, and consequently the allowances given to the Ghilzāes were amongst others withdrawn. They at once rose, occupied the passes towards Jalālābād, plundered a 'kafila,' and entirely cut off communication with Pēshawar. Sale's brigade, returning to India, was commissioned to stifle the insurrection en-route. On the 9th October 1841, Colonel Monteith's force was attacked by them at Būtkhāk, and 25 men were killed and wounded. On the 12th they occupied the Khūrd Kābal defile, but after a smart fight the pass was cleared. On the 14th the Ghilzāes made a night attack on the camp in the Khūrd Kābal valley, which aided by treachery was in a measure successful.

Sale then made a move forward, and was again attacked with great persistency and considerable gallantry in the defiles of Jagdalak, losing more than 100 men killed and wounded.

After this they skirmished more or less with Sale till his entrance into Jalālābād, and it is probable that a great portion of the force which afterwards besieged him were Ghilzāes, though I do not see it so stated anywhere.

But the grand opportunity of the Ghilzāes was to come. On the 6th January 1842, the British authorities at Kābal took the fatal step of retreating, during an Afghān winter, with a disorganized army, and in the face of a treacherous foe. From Būtkhāk, till the last man of that force was killed or taken prisoner, the Ghilzāes surrounded them, attacking, plundering, massacring all that came to hand; 3,000 souls went down before their merciless hands in the Khūrd Kābal; at Tezīn the number was raised to 12,000; at Gandamak 20 muskets were all that could be mustered, and in a few hours more, these too were gone. The Ghilzāes indeed drank their fill of British blood.

Again, on the occasion of General Pollock's advance at Jagdalak, on 8th September 1842, the Ghilzāes appeared crowning the heights. "Large bodies of Ghilzāes," says Kaye, "were clustering on the heights. The practice of our guns was excellent, but the Ghilzāe warriors stood their ground. The shells from our howitzers burst amongst them; but still they held their posts, still they poured in a hot fire from their jezails. The flower of the Ghilzāe tribes were there under many of their most renowned chiefs, and they looked down upon the scene of their recent sanguinary triumphs. But they had now other men to deal with. The loud clear cry of the British infantry struck a panic into their souls, and they turned and fled." Nevertheless, they again appeared to attack and molest McCaskill's advance to join Pollock. Again, on the 13th September at Tezīn, they joined Akbar Khan, fighting with great gallantry and perseverance, but again in vain, being in the presence of better men.

Now I must turn to the Southern Ghilzāes, who in the south displayed the same determined hostility as did their northern brethren.

Captain Woodburn, proceeding just before the outbreak at Kābal from Ghāznī to Kābal with a detachment of 130 men, was set upon by a party of Ghilzāes, and all but six were killed.

The Ghilzāes attacked Ghaznī on the 20th November 1841, but confined themselves to keeping up a blockade, shooting every one who appeared. At last in March 1842 the garrison surrendered. Many of the sepoys were massacred by the Ghilzāes in attempting an escape by themselves.

Kalāt-i-Ghilzāe was also besieged by the Ghilzāes. They arrived on 9th December 1841, but did not attempt anything serious till April, when they began to collect in great numbers, and by May had completely surrounded the place. At last hearing that General Nott had sent a force to relieve Kalāt-i-Ghilzāe under Colonel Wymer, the Ghilzāes determined to anticipate the relief by making a desperate assault. Accordingly they prepared a number of scaling ladders, and in the early morning of 21st May they advanced in two heavy columns. Ascending the mound where the slope was easiest, they placed their scaling ladders and gallantly mounted to the assault. Thrice they came boldly on, planting one of their standards within a yard of the muzzle of one of the guns, and thrice they were driven back with discharges of grape and a hot fire of musketry. They also attempted to get in at the embrasures and over the parapets in the most determined manner. They fired little, but came on swords in hand with their matchlocks slung. The assault lasted from 20 minutes to half an hour. Every one was astonished at the boldness and determination of the attack. They left 104 dead bodies at the foot of the defence, and within a few days after the assault, it was found that the number of killed and

wounded men, who died within a few days after the action, considerably exceeded 400. Their numbers were computed at 6,000 men.

Undismayed by this defeat, they again joined Shamsh-ūdīn Khān at Ghaznī to oppose Nott's advance, and this force is described by Nott as having behaved in most bold and gallant manner.

Again they joined Shamsh-udīn in opposing General Nott at Bīneī Badām.

Again the Ghilzāes assembled on the retirement of Pollock's force, and attacked it at Tezīn, Hāft Kotal, and Jagdalak.

Thus, it may be said, with perfect truth, that in this campaign the Ghilzāes were the first to attack us and the last to oppose us. They were engaged in every fight of any consequence during the whole campaign, and in all they showed a most determined gallantry and a most untiring hostility to us.

The Ghilzāes all execrate the Dūranīs, whom they regard as usurpers, and they pay no obedience to the governments of Kābal or Kandahār. They boast that their ancestors never acknowledged the authority of Ahmad Shāh, and ask why should they respect that of traitors and Ahmad Shāh's slaves.

During the Persian invasion of Herāt, many of the Tūrān chiefs were found to be in correspendence with the enemy, for the purpose of overthrowing Barakzāe supremacy. In the beginning of 1849, the Northern Ghilzāes revolted. It appears that Mahamad Akbar Khān had taken the oath of brotherhood with Mahamad Shāh Khān, Ghilzāe, which act under the Mahamadan law places them on the footing of brothers. Accordingly when Mahamad Akbar died, Mahamad Shah not only claimed to inherit his property, but demanded possession of his widows and the post of vazīr. These pretensions Mahamad Shāh was prepared to enforce by arms, and the Ghilzāes responded in large numbers to his appeal. Dōst Mahamad sent an army to reduce him, but it proved insufficient for the purpose. At length in April 1849, he raised an army of 25,000 veteran Abdālīs, who had been brought up in hatred of the Ghilzāes, and soon compelled Mahamad Shāh to surrender at discretion, and to give up certain treasures he had seized. Gholam Haedar Khān, the heir apparent, was then placed in charge ef the Ghilzāes.

The Ghilzāes again rebelled under Mahamad Shah, but Gholam Haedar being sent against them, they were once more reduced to obedience. (*Elphinstone—Masson—Leech—Lumsden—Hough—Broadfoot, &c.*)

GHIRŪMAINĪ—Lat. Long. Elev.

A valley in Afghānistān on the south of the Helmand river, Hazārajat three marches east Ghaznī. It contains numerous small forts situated on various parts of the rivulet which waters the valley. On its west is the division of Jirgae, north-west Būrjehgae, and Deh Zangī, west north-west. (*Masson*).

GIRDI.

A village in Afghānistān on right bank, Kābal river, about 2½ miles north Hazārnao, situated in a small plain east of the Khūrd Khaebar. (*Masson.*)

GHŌJAN—Lat. Long. Elev. 7,068.

A halting place, Afghānistān, 64 miles Kalāt-ī-Ghilzae, 80 miles Ghaznī, on a fine open plain with a high hill on the right. Supplies procurable in considerable quantites in the neighbourhood; water, grass, and camel forage abundant: fuel scarce. A good deal of cultivation.

There are many forts and villages near. On the summit of one of the conical hills near this place are a couple of stone pillars, called Khāk Khāna, on the site of a pyramid of Ghilzāe skulls, which was made by order of Nādar Shāh after his defeat of that tribe. The Ghilzāes in this division are Tokhīs. (*Hough—Outram—Garden—Leech—Campbell—Bellew—Kennedy.*)

GHONDAN—Lat. Long. Elev.

A mountain in Afghānistān, giving name to a district and a pass on the route from Shal to Ghaznī, and about 120 miles south of this last place. The country here is very rugged, and the road presents difficulties which render it nearly impassable for wheel carriages. There is a good supply of water brought to the foot of the mountain by a small canal. (*Kennedy—Campbell—Thornton—Outram.*)

GHŌR—

A mountainous district west of Kābal in Afghānistān, inhabited by Hazāra and Nūkdareh tribes. (*Bābar.*)

GHŌR—

A district in Western Afghānistān, professedly dependant on Herāt, from which city it is distant 120 miles south-east. The capital of this district is Zerni. It is independent, the chief of Herāt being unable to levy any taxes on the chieftains and people who inhabit forts scattered over the surrounding country, or lie encamped in the neighbourhood of those strongholds. Ghōr is inhabited by the tribe of Taemūnīs who turned out the Zūrīs. Though now so insignificant, Ghōr was at one time the capital of sovereigns whose power extended over Khōrasān, Afghānistān, Sind, and Lahōr. In the year 1010, it was subdued by the celebrated Mahmūd of Ghaznī, but 41 years afterwards the Prince of Ghōr revolted, and taking Ghaznī carried the principal inhabitants to Ghōr, where he caused their throats to be cut, and used their blood in the preparation of mortar for repairing the fortifications. In 1186 Mahmūd Sūltān of Ghōr made himself master of Lahōr. He left no successor, and his dominions were seized by his slaves. The Ghōrian sovereignty then disappears from history, and the relics of its dominion were finally swept away by the Tartar hordes of Jangēz Khān and his successors. Elphinstone supposes Ghōr to have been one of the earliest seats of the Afghān race, and to have been in the ninth century subject to an Arabian sovereign. The Ghōride dynasty lasted 64 years from 1150. There were five sovereigns, *viz.*, Alah-ūdīn Jahān, 6 years, Saif-ūdīn Mahamad, 7, Ghiāz-udīn Abūl Fateh, Shahāb-udīn Abūl Mozafar, 4, Mahamad 7.

In 1845 Ghōr was brought under subjection by Yār Mahamad of Herāt, who transported many of the Taemūnīs to Herat, and appointed Aktar Khān, Alīzāe, to be governor.

In 1861, a quarrel occurred between Abdūl Ghafūr, the Taemūnī chief, and the governor of Farah, and the latter made a sudden attack on the former. In retaliation for this Sūltān Ahmad, at that time ruler of Herāt, seized on Farah, and thus furnished Dōst Mahamad with an excuse for the capture of Herāt which he soon used. (*Thornton—Ferrier.*)

GHŌRAT—

Vide Ghōr. (*Chesney.*)

GHŌRBAND—

A river of Afghānistān which rises in the east slope of the ridge from the Koh-i-Baba range, which joins it with the Paghmān mountains, and flowing east through the valley joins the Panjshēr river at Alī Būrj on the north-east end of the Begram plain, lat. 34° 59′ 46″. The only information about it is by Leech, who says that at its exit at Tūtam Dara, it was in October 1837 very difficult to ford. Near Tūtam Dara several canals are taken from it; two miles from the entrance of the valley is the ford of Sakī Khān, and two half further that of Mūla Khān. The river receives insignificant feeders from the slopes of the Hindū Kūsh. Of this nature are the streams of Dūkhtar Jūī, Dara-i-her, and Ashawa. Lord describes the river as of respectable breadth and not always fordable, and generally running under the ledge of slate cliffs on the north. (*Wood—Leech.*)

GHŌRBAND—

A valley of Afghānistān watered by the Ghōrband river, and lying between the Hindū Kūsh and the Paghmān mountains. Its length from the foot of the pass into Irāk to Tūtam Dara is 80 miles. Its breadth varies greatly, as opposite the pass of Gholalaj its breadth is about 1,300 yards, opposite Dūkhtar Jūī, four miles lower 100, at the Yakh Dara road; three miles lower, it is also about 100 yards wide, the hills on the south coming down very steeply. At the entrance to the Gwazgar Pass, and the village of Ghorbund three miles down of it, is the same nature. At the entrance of the Gwaziān Pass, four miles, the mountains on the right come down steeply, while those on the left slope very gradually for 1,000 yards. At Kakshal, seven miles, the level space at the bottom of the valley is about 500 yards, and at Syad Mūla Khān, seven miles, on this increases to 900 yards. At Sokhtar Chinā one half miles the valley is also open, but not 180 level, the hills however being 600 yards apart. At Sakhī Khān half mile further the breadth of the level 300 yards, but at Tawakal, three and half miles, it suddenly closes in, and thence to Tūtam Dara, becomes shut in by the mountains and is no more than a defile. It is thus evident how little level there is in this valley. The hills round are bare and tame, but some of them yield pine. The houses of the inhabitants are flat-roofed, but in summer many of them live in black tents. There is very excellent pasturage on the surrounding hills, but still the chief subsistence of the people is from agriculture. There are very numerous orchards, and the chief fruits are apricots, almonds, and grapes. Raisins are brought from Ghōrband into Hindūstān. The chief cultivation is on the banks of the stream. The chief product is wheat, and after it rice notwithstanding the coldness of the climate; after rice is barley, which is chiefly spring sown. Wheat, sheep, ghee, and 'doomba' fat are exported to Kābal, and provisions are very cheap. The people, who are not very numerous, live much at their ease and the climate is healthy

The grass in summer is very abundant, and some 'rishka' is also cultivated for the wants of winter. The chief live stock is sheep, but cows are also in considerable proportion. Some horses of a small size are bred. The chief carriage is on ponies; for fuel shrubs and branches of trees are burnt.

The valley is enclosed between cliffs of slate and quartz occasionally interrupted by basaltic rocks, amygdaloid volcanic ashes, sulphate of lime, and other indications of igneous action. It abounds in minerals, and at Feringal a mine of very rich lead ore has been worked to a great extent and with

remarkable skill. Iron ore occurs so abundantly in the hills, that Lord did not think it necessary to particularize its localities. Lapislazuli is believed to exist near Fulgird, and zinc, sulphur, sal-ammoniac, ochre, and nitre are found as is salt.

From this valley there are numerous passes leading over the Hindū Kūsh, *viz.*, Saralang, Kaoshān, Gwāliān, Gwāzgar Chārdar, Gholālaj, Feringal; and there are also roads to Bāmiān and the valleys of Irāk and Shēkh Alī to the west; to the south there are roads to Shakar Dara, Istālif, and Chārkār. From the east there are three entrances to this valley, one crossing over the range to Sakhī Khān, another by Opiān to Tawakal, and the third by the defile of the river's exit. Masson says there are many and important remains of olden times in this valley, among them the fortress of Nīlāb which was completely destroyed by Dōst Mahamad. There is also a celebrated Hindū shrine called Gharūk Tibbī. (*Leech—Irwin—Lord—Masson—Thornton*).

GHŌRĪ—

Moorcroft crossed a river he calls the Ghorī, three miles west of Kūndūz. One of its heads is the water of Doāba, and it falls into the Oxus a day's journey north of Akserāc at Kala Zāl. This is evidently the Kūndūz river.

GHŌRĪ—Lat. Long. Elev.

A village in Afghān-Tūrkīstān on the right bank of the Kūndūz river.

It is a large place, and in Morād Beg's time, there was a powder manufactory in it. Travellers going south over the Hindū Kūsh generally take provisions from this place. In the sub-division of Ghōrī, there are 2,000 houses. There two market days in the week here. It is inhabited by the Munas section of Kataghan Ūzbaks. (*Lord.*)

GHŌRIĀN—Lat. Long. Elev.

A town in Afghānistān, 35 miles south-west Herāt. It is situated on an extensive and level plain, which is extensively cultivated and covered with gardens, and abounds with water, grain, and forage. A fort was built here by the Persians in the war with the Afghāns in 1856 on the site of the old citadel. It is a fort within the walls of the old citadel, whose battlements are in part still standing without the ditch; the crest of the old walls forming a sort of "fausee braie," and beyond it the old ditch forming a second or outer ditch. The sides of the present fort contain four curtans, each of some 34 paces in length, and each with two corner and three intermediate demi-circular bastions.

The width of each bastion at its base from the exterior of the flanking walls is about 11 paces. Looking north from the fort walls are the ruins of the old fort immediately below. East lies the present town embowered in trees, and containing some 500 households. South at no great distance are hills which lead, as do those on the north-east, up towards Herāt itself. Three or four marked eminences stand out in the plain and point the line to the city. Colonel Pelly thinks that well-served artillery would speedily shell any garrison out of the present fortress of Ghōrian, and that resolute troops might carry it by a *coup-de-main*. Ghōrian formed the eastern divison (Vilayat) of Herāt. On the advance of Persian arms to Herāt in 1837, this place was given up by treachery, and in 1844 the citadel was demolished by Yār Mahamad to court the favour of the Persian monarch; but in 1856 the Persians built a new fort on the site of the old one. (*Christie—Connolly—Clerk—Pelly.*)

GHŌR-I-TAIWARA—Lat. Long. Elev.

A district of the Taemūnī country, Afghanistan. It is reckoned the most fertile of all the countries inhabited by this tribe. (*Leech*).

GHŪLGHŪLEH—Lat. Long. Elev.

A ruined city in the valley of Bāmiān, Afghānistān, regarding which Masson makes the following remarks:—

"The evidences of Ghūlghūleh are many and considerable, proving that it must have been an extensive city. The most remarkable are the remains of the citadel on an isolated eminence in the centre of the valley, its base washed by the river of Bāmīān. They are picturesque in appearance, although bare and desolate, as well from the form and disposition of the walls and towers, as from the aspect of the eminence on which they stand, whose earthy sides are furrowed by the channels silently worn in them by rains. Many of the apartments have their walls pretty entire, with their niches well preserved; they are of course filled, more or less, with rubbish and debris.

"Some few are distinguished by slight architectural decorations as to their plaster mouldings, but all of them must have been confined and inconvenient dwellings, being necessarily, as to the extent, affected by the scanty area comprised within the limits of the fortress. Excavations have been sometimes made by the inhabitants of the vicinity, and arrow-heads, with masses of mutilated and effaced manuscripts, are said to have been found. The latter are plausibly supposed to have been archives, and are written, it is asserted, in Persian characters. Chance also frequently elicits coins, but so far as I could learn, they are invariably cufic, which, if true, would fix a period for the origin of the place. On the eastern front the walls of the outer line of defence are in tolerable repair, and are carried much nearer the base of the eminence than on the other sides. They are tastefully constructed, and have loop-holes as if for matchlocks, though they may have been intended for the discharge of arrows; still we are not certain whether the ruins extant are those of the stronghold destroyed by Jangez Khān, or of some more recent edifice, which, adverting to native traditions, may have succeeded it. The walls of the citadel, and of all the enclosed buildings, have been formed of unburnt bricks.

"The traveller surveying from the height of Ghūlghūleh, the vast and mysterious idols and the multitude of caves around him, will scarcely fail to be absorbed in deep reflection and wonder, while their contemplation will call forth various and interesting associations in his mind. The desolate spot itself has a peculiar solemnity, not merely from its lonely and startling evidences of past grandeur, and because nature appears to have invested it with a character of mystery and awe. The very winds, as they whistle through its devoted pinnacles and towers, impart tones so shrill and lugubrious as to impress with emotions of surprise the most indifferent being. So surprising is their effect that often while strolling near it, the mournful melody irresistibly rivetting my attention would compel me involuntarily to direct my sight to the eminence and its ruined fanes, and frequently would I sit for a long time together expecting the occasional repetition of the similar cadence. The natives may be excused, who consider these mournful and unearthly sounds as the music of departed souls and of invisible agents; and we may suspect that their prevalence has gained for the locality the appellation of Ghūlghūleh, slightly expressive of the peculiarity."

Ghūlghūleh, we know from authentic history, was destroyed by Jangez Khān in 1220 A. D., and afforded some time a refuge to Jelīladān, the expelled Shāh of Khwārazm. About two hundred yards from it on the north-east are other buildings referable to the same era. It would appear to have remained in an uninhabitable state until about 30 years since, when a governor of Bāmīān, Mīrza Mahmad Alī, affecting a kind of semi-independence, covered in the exposed dwellings, built the serai, and sank the well. In it he endured a twelve months' siege by Killich Alī Beg of Balkh, who ultimately decamped without effecting the reduction of the fortress. (*Masson.*)

GHŪZAMARDĪ—Lat. Long. Elev.

A village in Afghānistān, situate on the road from Ghaznī to Derā Ismaēl Khān, about two miles from the right bank of the Gomal river. (*Thornton.*)

GHWALARĪ—Lat. Long. Elev.

A route leading from Afghānistān to the Derājāt. As Broadfoot's account of this route is the only one in existence, except a few meagre, unreliable accounts by natives, I cannot do better than transcribe his account in this article only omitting portions that have been treated elsewhere. I would first say that I think this route should be termed Gomāl rather than Ghwalarī, which last is the name of a pass at the east end of the defile; however, as the route is best known by the former name, I will continue to call it so also. I commence the account at the point where the Kohnāk or Sūlimān range is surmounted.

"From the Kotal-i-Sarwandī commences a descent continuing without interruption to the Indus. I estimate the height of the Kotal-i-Sarwandī at 7,500 feet, by referring it to that of Mūkūr as determined by Lieutenant Durand and Doctor Griffiths. From the top of the pass the road descends at a slope of about three degrees, the hills covered with bushes, and a little rivulet accompanying us to Sūrgūrae, 9 miles. Here the space is wide enough to encamp in. The road requires a few hours' labour. Fuel, water and camel forage abundant.

"Twelve miles to near Ūtmān, the first six miles are down the pass, now a pebbly reach 400 yards wide and very straight. The rocks bounding it gradually sink to the Kala-i-Babakar inhabited by Karotīs, being the only place of supply for caravans within several marches. There is always a quantity of chopped straw here for sale. A tower of refuge has been built on a rock commanding the fort to which the inhabitants fly on any danger. The main stream of the Gomal rises here. Near the fort is a place called 'Kwaro Kach;' 'Kats' or 'Kach,' in Pukhtū means a place, and especially a wider space in a narrow pass, where the rocks are 1,000 yards apart, and where caravans frequently halt. We bivouacked in a spot of similar character.

The road presents no difficulty; water and camel forage plenty.

Sirmagha, 13 miles. The valley at first was formed as before of the level winding channel cut by the Gomal through high cliffs. After a few miles the bases of the Vazīrī and Maranū ranges approach each other, and confine the river into a narrower space and higher rocks; the curves are also much more frequent. At 8 miles the Dwa Gomal makes its appearance from a ravine similar to that just described. Ūtmān is a winding of the valley to a space large enough for a camp. From this point a reedy grass in frequent patches would give a supply of bad forage for

horses. In the ravines at some distance is a supply of a better grass called "washa;" water and camel forage of course abundant.

Ahmadsī Kach, 11½ miles. At one mile we passed Sirmagha, a halting place 500 yards wide and a few feet above the river. At 2½ miles the salt rivulet of Āb-i-talkh enters the stream; from thence the channel is narrow, and winds to every point of the compass in bends at every 300 yards; yet I never saw it less than 30 yards wide. At seven miles is Mamatsile (Mama's tomb), a great white rock in the centre of the pass, where it again widens and grows straighter. The little stream winds so frequently, that it is crossed sometimes seven times in a mile. This is so annoying to the men on foot, that they often climb the hills the whole march rather than be constantly pulling off their shoes. The shingle here is composed of larger stones, some of them a foot in diameter. But there is no serious obstacle to guns.

Stighae, 10½ miles. For the first five miles the Gomal wound so much that the horsemen and idlers went across the hills, rejoining it three miles lower down; the camels of course continued by the river. The crossing was very frequent. The breadth of water here is 20 feet, and the depth one foot; at 7½ miles we left the river, and proceeded up a level ravine 40 yards wide, and bounded by low rocks or hillocks often passable for cavalry. Our camp was in a dry plain 300 yards wide. Water was brought from the spring nearly a mile distant up a ravine on the north.

The Pioneers would have some work in clearing away the stones of the Gomal, but there is no real difficulty for guns. The 'washa' grass was now abundant.

Betsul, 14½ miles. The first mile and a half was over the same easy ravine to the Kotal of Stighāe. This is a low ridge crossed by three paths all equally good. The ascent is about 150 yards of a broad level road not at all steep. From this an easy ravine leads gently down to Tonda Chīna ("Warm Spring"), a fine spring 8 miles from the halt. At the sixth mile is a smaller spring with scarcely water for a regiment. At 11 miles the road runs along the side of a hill, and crosses it in a place called Gatkāe, where there are some troublesome large stones. From this we descend the bed of a rivulet, which drains part of the Vazīrī country, and must be large in the rains, as it has cut a wide bed 30 feet deep into hard slate. The ravine is crossed by camel tracks, but I saw none fit for guns. Afterwards a stony plain continued to Betsul, which is a collection of graves of Lohanīs who had died in the pass. Alam Khān Miānī had procured from Kābal some fine marble slabs for the tomb of a favourite son. The rest are heaps of stones, water, grass; and forage are abundant. This march is one of the most difficult, and a road could not be made under a day's hard work, the last three miles about Gatkāe being so difficult. If necessary this obstacle could be avoided by keeping down the bed of the Gomal (hill of treasures).

Khazāna Ghūnd, 11½ miles. At first we crossed the desolate plain of Sumblabar Raghle, (we reached the black plain), the boundary as it is called of Khōrasān and India. At 4½ miles we turned the hill of Stighae, and entered the channel of the river by a descent (not difficult) of about 80 feet. The bottom is stony as usual. A wretched hut gives the name of Khaerodangar to this place. At eight miles Jānīkach; this place is named from a great Vazīrī robber, who at last fell into the hands of the Lohānī merchants, and was here hewn to pieces. At Jānīkach there are three acres of cultivation,

and the entrance to the stream of Zawrewun said to come from near Pūrmūl. At 10 miles is the insulated rock with a flat top called Khazāna Ghūnd, which the Lohānīs believe to be full of the treasures of Nādar Shāh. The channel of the river was wider and very stony this march. Grass and forage as before.

Gūlkach, 14 miles. The camels followed the whole way the stony bed of the river. At four miles is an encamping ground called Trapa Ūna; from thence I mounted on the high bank by a steep rocky passage, and entered a small plain under the hill of Ūrsak; this is a steep craggy ridge about 800 feet high. Advancing further we entered the wide stony plain of Zurmelunu, and saw the Takht-i-Sūlimān towering in a mist above the inferior mountains, its base extending to the south past Vihowa, and the north beyond Ghwalarī. At the tenth mile we descended into the valley of the river, here a valley of three miles in width, and being covered with reedy grass and low shrubs, it looks at a distance like a field of corn, and is so pleasing to the eye that it has been called the 'place of flowers.' The march as usual is stony, water and forage and grass abundant, 9½ miles near Kanzūrwalī. After six miles of easy plain is Khat-i-Khirga Ūna—a large mound of clay which splits only in vertical or horizontal directions, and takes something of an architectural look. A very lively fancy might see at a distance Egyptian temples and fine colonnades, but no European imagination could conceive it anything but clay on a nearer approach. Nevertheless, the Afghāns maintain stoutly that there was once an ancient flourishing city. But a man committed incest with his sister, and the deity turned the whole city upside down to punish the guilty pair. From thence the same easy plain continues to the halt. There was no water at the place, but every man and beast drank before leaving the ground. A supply was carried in skins, and the horses were ridden in the evening to be watered at the river. There was no necessity for this. The road by the Gomal is even easier than before, but it is a march longer, and the Afghāns were tired of the bed of the river.

Tora Daba, 'Black stone.' The hills of Zarmelunu send out a spur to the east which reaches the Gomal; we crossed this in the Kotal of Kanzūrwalī. The first mile is an easy ascent, the next half mile is steeper, and the path either at the bottom of the ravine, or along the south slope of rocks; the rock has a hard splintery slate in vertical strata. There was then a longer descent but of the same character. Guns could not go by this road without a day's hard labour from the Pioneers; but of nearly 1,000 camels which passed with me, I did not see one throw his load. After passing a plain nearly a mile broad, we again entered the valley of the river. This ran in wide straight reaches of easy shingle. At eight miles is an insulated rock with two trees and beautiful reed grass. This place is "Kotkae," and a little to the north are Spīn and Tao of the Daotānīs and Wana, about two marches distant. This march has abundance of water, grass, and camel forage.

Gatkāe, 12½ miles. After two miles are a number of graves of merchants slaughtered by the Vazīrīs, and called by the Lohānīs the "martyrs," to throw odium on their enemies. After this the hills on each side branch off, leaving an undulating plain in which the Gomal is met by the Zhōb. At 11 miles is a small date tree standing on a spot called Postakach, where large caravans usually halt that they may drink the Zhōb water before crossing Ghwalarī. From this we enter the pass, an easy ravine leading by a few windings

to Gatkāe; it is sometimes only 25 yards wide with a level bottom, the sides being high perpendicular cliffs of pudding stone. The rain has cut these into deep vertical clefts, which has a somewhat architectural appearance. When the conglomerate ends, clay slate begins, and Gatkāe is a place where the ravine is only 20 feet wide with a fine level bottom, but nearly blocked up by two rocks about eight feet cube, which have fallen from above. At present it is only passable by one camel at a time. Water is procured here in plenty, but it is brackish.

Mishkināe, 12 miles. The road for 150 yards gradually ascending in sharp bends is only 10 feet wide, and shows by its level bottom that it had been cut by water. A few loose boulders were scattered about. The slate was disposed in parallel strata. The right hand side of the ravine being the surface of a natural layer was smooth and hard, while the other side being the ends cut through by water had crumbled into spot clay. For a few hundred yards this ravine is sometimes wide, sometimes only four feet at bottom, but always like that just described.

The ravine at last ends in a rough channel, only two or three feet wide and cut deep into soft earth. This might be easily made into a road, but it is not necessary, as a path much better gradually ascends to a space just above it; this is called the little Ghwalarī, and is just beneath the real pass. The slope which had been very gentle now became so steep, that loaded camels went up with some difficulty, yet they never threw their loads. The road was a zigzag going up a spur of the hill, and gaining an elevation of about 300 feet. The top for 400 yards is a rough plateau descending slightly to the east, then we go down a steep ravine for 600 yards, the slope from 10° to 20° degrees, but always wide enough for a road. Some large stones would have to be removed, and then the guns might go down by drag ropes. Below this the pudding stone cliffs and fine wide road begin again, and continue with increasing width to Mishkināe. At Ramu a spring of water is usually found; it is always brackish and sometimes dry. Near the halt there is a little stony plain, the eastern entrance to Ghwalarī. The water at Mishkināe is brackish; plenty of forage is found at a little distance.

Chingankram, 9 miles. The first two miles led along the north side of the Tsirae rock. This ridge is laid in parallel strata of limestone mixed with clay, the ends of the strata are broken and decomposed, but the west side is the surface of a natural layer of rock, and extends for miles as smooth as a hewn stone. As the ridge is 700 or 800 feet high, this has a most strange appearance. We then turn to the right, round the end of one hill, and enter a narrow but smooth ravine, which after a few hundred yards is entirely blocked up by a large perpendicular rock 60 feet high. This place would be of course utterly impracticable, had not a road been cut, gradually ascending the side of the ravine till it reached the top of this rock. A little labour would make it a good gun road. This pass of Tsirāe may be avoided by a longer route which goes direct from Mishkināe to the Gomal.

From this the usual stony ravine with a few scattered Pulosa trees or tufts of coarse "Sirmagha" grass leads on the Chingankram, a pebbly valley three quarters of a mile wide: forage is plentiful, but the water still brackish. This march would require a few hours' labour on the road.

Zīrta, 12 miles. The first mile and a half brought me to Zmarī, where the water is said to be sweet. The everlasting stony ravine widened after turning a ridge, its hills sunk into mere hillocks, the boulders turned to

pebbles, and it came fairly to an end; mounting a small knoll, we saw the Derajāt stretched out before us. To a person fresh from more fertile scenes, it would seem a flat plain of clay and sand covered with a monotonous jungle of thin tamarisk; but to us who had passed 180 miles of brown rocks, it seemed a picture of beauty. The shingle brought from the hills cover the plain for four miles past the halt, but we soon entered the reedy grass jungle on the banks of the Gomal, where it penetrates the hillocks of Zizhī under which we encamped. Manjīegara of 100 houses could afford a little supply of grain; wood, water, and camel forage are abundant.

Pioneering.—To clear this pass 500 Pioneers would be sufficient, a proportion of these (50) should be armed with crowbars and sledge hammers. A few (4) sets of blasting tools should be always at hand. The rest might be armed as usual with pickaxes, shovels, and a few hatchets. With these means and a little energy, the army might march by this route with only the usual halts. The pass of Gazdara is no obstacle. That of Sargoh would not oblige the troops to halt; and the bed of the Gomal as far as Ahmadsīkach requires little clearing; from thence to Gūlkach the stones are large and troublesome, but they could be cleared away by 500 Pioneers at the rate of 10 miles a day; this would be severe work, or if the road of Stighae is followed, the army might arrange one of its halts, so as to allow a day for the making a road in Gatī. The Kanzūrwalī pass would require two days' work, and as it involves a march of 18 miles to get water, it should never be travelled by guns, for which the Gomal road is the only good one. The first pudding stone rocks of Ghwalarī would resist any instrument, but luckily they always have a fine road between them. The clay slate which succeeds is very rotten on the outside, but such rocks are sometimes hard beneath. The "Kotal" itself is of slate crumbled into earth, and apparently easy to cut. To blast the two fallen rocks of Gatkāe, four parties of three men each would be necessary; by heavy jumpers and large charges these rocks would be shattered in a day. While this was going on, a party of the line directed by Pioneers could gather every one of the loose stones above in a heap at Gatkāe, and when a passage was cleared roll them down the wide pass out of the way of the road. At the same time also 200 men could either prepare the zigzag ascent for guns, or make a steeper and straighter path. The remaining pioneers and parties from the line could form the descent and clear the first mile on the eastern slope. With every allowance for delays, I think the road should be passable for guns on the second day. A track a few yards to the north could be easily widened to a fine camel road; and if necessary a different column with all its baggage could go over the Manzī Kotal, which is within three miles of Ghwalarī to the south.

This pass I conceive to be easier to make practicable than the Kohjak, and not near so difficult for guns when completed, as the horses here may be kept in nearly to the bottom of the steep slope, and there they had to be replaced by drag ropes the whole way. The baggage also may pass in three columns instead of being as at the Kohjak jammed for days on one narrow camel track. The water of Ghwalarī, though brackish, is abundant on both sides; that of the Kohjak was sweet, but on the west sadly deficient even in the month when there is usually most.

As caravans are composed of large bodies of men, horses and camels, their method of supplies is like that of an army. Grain or flour from Katawaz

to Lūnī in the Derajāt should not be expected. The Daotānīs of Waneh and the people of Zhōb bring rice and flour, and the Karōtīs bring goats for sale, but in an army these small supplies would not be felt. A month's supply would enable troops to reach Katawaz, or, if in small bodies, Ghaznī, but it would be most advisable that supplies for two months should start from Kolachī along with the army.

Forage for camels is always abundant. In Khōrasān the usual "tirkha" covers the ground. In the pass it is mixed with tamarisk and other shrubs; in Dāman it is entirely tamarisk, which requires to be noticed.

Camels coming from Khōrasān immediately they eat the tamarisk of Dāman get looseness of the bowels, and they are usually crossed over the Indus quickly to obviate this. This I saw. The people, however, constantly declared that the camels coming from India find no ill effects from the food.

The caravan was able to buy chopped straw for the horses, every day till we arrived at Shīntsa; but for a large army supplies would have to be bought and laid in beforehand. In this country, however, the grass-cutter could procure some grass in the usual manner. From Langar to Kala Karotī the 'kafila' carried chopped straw for the horses, and again from Kala Karotī to Stighāe this tract might have a very little wild grass in it, but it is absolutely necessary that for these marches forage be previously collected. I speak of what I saw in the end of October; after the rains of spring I believe that the country as far as the west Kala Karotī is covered with the 'sabu' or 'washu,' the long bladed grass which is given to horses at Simlah and Masūrī, but I think rather sweeter and better. Below Ahmadsī Kach, this is abundant in all seasons. The constant march in spring of large flocks of sheep, camels and cattle destroys all that is near the road, and leaves naked brown rocks as far as is seen, but even in autumn by proceeding up the ravines abundance will be found. To assure myself of this fact, I sometimes went among the hills alone, and would have gone every day, had any one agreed to accompany me. Every brigade should have 5 or 6 Daotānī or Lohānī guides, who would show the grass-cutter where to find it, and of course an escort of 50 or 60 soldiers should accompany the foragers of each regiment. These guides could easily be procured either in Dāman or Khōrasān, were they well paid and neither struck or abused. In spring I am convinced, that (after April begins) there would be no scarcity of grass on any part of the route.

Water.—Water at the dryest season is always abundant, and sweet in every place but Ghwalarī, where for two marches the springs are brackish. Out of all the 'kafila,' I could only hear of one man in whose stomach it had any bad effect.

Fuel.—Fuel in Khōrasān is the usual brushwood which covers the ground, in the pass there is a slight addition of shrubs and stunted trees. In Dāman there is a jungle. An army going from Derā Ishmāel Khān to Ghaznī might form its magazines at Mānjīgara or Lūnī, and have Ghwalarī prepared by well escorted pioneers sent in advance; from that point they may choose their own marches.

Cross Roads.—Of the cross roads and paths which led from this route, the first is that of Maranu. It leaves the river by a ravine half way between the Dwa Gomal and Ūtmān, gradually ascends over the crest of the Koh Kalagāe by a road which can be passed easily; from thence it descends among ravines, crosses the Ābitalkh, and passing Ghūzamande rejoins the Gomal opposite

to the place where the Stigāe road leads to it, the Stigāe road turning part of the Gomal I have described. A path goes from Stigāe to Khaī, thence by Spest and Shartbazū to Kala Māma in Wazīkhwāh. Other roads also go from Stigāe to the 'Righa' of the Vazīrīs and 'Wanū' of the Daotānīs, two marches distant.

A similar path also goes from Khaerodangar to Wanu. In spring these roads are rendered of more importance than they would otherwise be possessed of, for the Gomal swollen with rain and melted snow frequently fills its whole channel and renders the great road unsafe. The tribes who come up in March or very early in April do not follow the Gomal, but proceed from Ghwalarī to Karkanū, where there is a spring; thence to Spīn, which is a mile or two north of Kotkae. This march is long but said to be pretty level. Then to Kanzūrwalī and Khat-i-Khīrga Ūna. From thence they again diverge from the river to Zurmelunnu and to Betsūl, or they go from Khīrga Ūna across the low end of Ūrsak, and so by Zarewar to Stighae. Where the Marannu road is followod to near the source of the Gomal, those roads are stony and long, and would never be taken by caravans but for fear of a rise in the river.

The Ghwalarī pass too has more than one exit. The river has forced its way through the end of the Takht-i-Sūlimān dividing Ghwalarī from the Karkanu hill. Its channel, called Adamkhāk, is said to be narrow with the Gomal falling over large rocks, and to be scarcely passable for cows and sheep, of course not for camels and baggage, three miles south of Ghwalarī is the route of Manzī crossing the same ridge in a higher place; this road diverges from the great one at Postakach.

1st.—Postākach to Chīna, a brackish spring, sometimes called Manzaquenna, the road is tolerable easy ravine.

2nd.—Gatī, a spring of brackish water. The road crosses the ridge by an ascent said to be a little steeper than that of Ghwalarī.

3rd.—Easy ravine to Mishkināe.

Caravans frequently go this way, but Ghwalarī is the favourite and of course the easiest route.

There is a road from Kotkāe on the Gomal to Tank through the Vāzīrī hills, which goes in five marches. 1, to Spīn of the Daotānīs; 2, Dargāe Narāe, an ascent; 3, Shahūr Narāe, an easy pass near Shahūr; 4, Sir-i-āb, at entrance of hills; 5, Tank. There is also a road which goes from Ghwalarī to Katawaz, which is described under the title of road of the Vazīrīs."

Broadfoot then makes the following comparison between Ghwalarī and Bolān Passes:—

"As I have not seen the Khaebar Pass, I will compare this route with that of the Bolān, and it will serve to allow others to form their own judgment on points where my opinion may have biassed me.

The route from Shikārpūr to Kandahār is very difficult. After two marches of jungle, Kachī is entered. This is a plain of hard clay, as level as a billiard table, with scarcely a blade of grass or a shrub as far as the eye can reach.

The water-supply is also most precarious; one march of 28 miles is a total desert, and even there are only a few hamlets at wide intervals, the mud huts of which are scarcely to be distinguished from the plain. The poor inhabitants dig holes in the earth, and watch for hours till a little moisture collects, and the scanty supply is eagerly baled out, and stored for use.

Sometimes they send a mile for a little water, and I saw it sold in camp for a rupee a gallon. The camels, in poor countries the life of an army, began to fail through starvation, and laid the foundation of our subsequent losses. Bhāg and Dādar of 500 and 300 houses respectively allowed us to halt and gave us water. The Bolān Pass was a level, shingly ravine bounded by hillocks, and very similar to the channel of the Gomal. But it is totally deficient in camel forage and fuel; and water at parts is scarce. Except when rain fills a puddle in the Dasht-i-Bedaolat, a march of 28 miles is necessary for water. Even then camel forage and water are the only supplies. Quetta and the fertile valley of Peshīn can support a small body of troops; but in advance is the same dry stony plain, which is also cut up by ravines. The hills then have to be crossed. There are three passes, the Kohjak, the Roghanāe, 10 miles to the south is difficult for camels, and the Ghirrigh, easy in itself, is rendered difficult by there being three long marches with scarcely water for a regiment. After forcing the guns over the made road, and the camels over one narrow path, we found on the western slope a scarcity of water, and three long marches had to be made under the pains of thirst. At last when we reached the cultivation of Kandahār, our horses were starved, our camels were failing, the men had dysentery, and the road behind us was strewed with the bodies of camels and horses, and of men who had been murdered when they lagged from exhaustion. Much of this might no doubt have been avoided by better information, but yet when we consider that in Kach Gandava filling up about 100 wells would leave 60 miles of march without water, and that the Bolān (easy as its road is) is exposed to floods in winter and to the fatal Simūm in summer, I think it will be allowed that that route is impracticable against well directed opposition.

The Ghwalarī ridge is nearly as bad as that of the Kohjak, and the constant drag over loose shingle would batter the feet of the artillery horses. Hindūstānī camels soon get sorefooted in any stony pass; they sometimes poison themselves on the hills by foolishly eating the wrong shrubs, which no Khōrasān camel will ever do, and the horses generally, unless shod in the Afghān fashion by plates covering all but the frog, would go lame in great numbers. Yet in spite of these disadvantages, I look on this route as superior in all essential qualities, in those of climate, water, fuel and forage. It opens also in the best part of the country, and threatens alike Kandahār, Ghaznī, and Kābal. Out of the thousands of camels which pass this road twice a year, I only saw two skeletons. While the rear of our army was covered by them and during my whole journey, I never saw a camel throw a load, these facts show that the difficulties are more apparent than real. This pass has the advantages of many roads leaving and again rejoining it, allowing columns to be divided or opposition to be turned." (*Broadfoot.*)

GHWASHTEH.—A district of Afghānistān placed by Elphinstone south of Katawaz and near Āb-Istāda. No one else mentions it. (*Elphinstone.*)

GHWARA MARGHA.—A small district in Afghānistān situated in the Ghilzāe country, but whereabouts is not so clear. Bellew says it is south of the Tarnak between Mūkūr and Kalāt-i-Ghilzāe. Gerard has it in his map, but it is evidently put in from Elphinstone's description. Elphinstone says that Kala Abdūl Rahmān is in Ghwara Margha, and Outram in his operations against the Ghilzāes destroyed Kala-i-Margha, the fort of Abdūl

Rahmān. This fort was 20 miles south of Mansūr Karez and below the district of Nawar. Elphinstone also says that the water below the fort goes into the Arghesan which it is not at all improbable is the case. Any way there is no doubt there is such a district. Bellew says it was the home of the Yūsafzāe Afghāns before they came to their present locations. It is now occupied by the Ghilzāes. (*Elphinstone—Bellew.*)

GĪDĪ GOSHTĀ—Lat. Long. Elev.

A plain in the Jalālābād valley, Afghānistān, on the north of the Kābal river, nearly opposite Chārdeh and at the skirt of the hills. It affords excellent pasturage, of which the pastoral Ghilzāes take advantage, bringing a great number of camels and sheep in the autumn and returning to Kābal in the spring.—(*MacGregor.*)

GIL..N—Lat. Long. Elev.

A district in the Ghilzāe country, Afghānistān, situated between the Ābistāda Lake and Mūkūr and next to that district. It is very fertile, and is inhabited by Tarakī Ghilzāes and a few Dūranīs.—(*Broadfoot*).

GILAN GIRANĪ.—Lat. Long. Elev.

A village in Afghānistān, about 15 miles north-east Farah. It is a populous walled place situate on a stream of running water.—(*Forster.*)

GIRANEH.—Lat. Long. Elev.

A village in Afghānistān. It is an open village of 40 houses and 200 tents; there are many others not far off, as well as a fortress of burnt brick falling to pieces. The position of this village is important: it commands the passage of the river and the defiles in the mountains on the south. A small force quartered there might maintain its authority in the district of Sabzawar, Farah, Lash, Bakwa, Gulistān, Ghor, and Sakkar, Giraneh being the central point round which these localities converge. (*Ferrier.*)

GIRDĪ.—Lat. Long. Elev.

A village in Afghānistān, situate on the Kābal river, three miles south-west from Lālpūr, and near the entrance to the Khaebar Pass, on the route from Pēshawar to Kābal. Here is the shrine of a celebrated saint known alike for his sanctity and diving powers, the latter being so great that it is said he could dive at Girdī and come up at Attak. (*Masson.*)

GIRDNAE.—A range which runs from near Kandahār along the south-east bank of the Tarnak. It has as usual a rocky top, a base of hillocks, and a pass every five or six miles. Before it is hid by the table-land of Ghaznī, its continuation may be traced in the disjoined ridge of Karghanī. This range is probably the end of the spur from the Gūlkoh which forms the south watershed of the Tarnak, and terminates at its junction with the Arghesān. (*Broadfoot.*)

GIRISHK.—Lat. Long. Elev.

A village and fort of Afghānistān, situated on the right bank of the Helmand, 73 miles west Kandahār, 294 miles south-east Herāt, 190 miles east Seistan Lake, 250 miles north-west Kalat.

The village does not appear to be of any importance or size, as no one mentions it further than to note its existence. The following is the description of this place by Lieutenant Durand, of the Engineers:—

"The fort of Girishk is situated on the right bank of the Helmand, about a mile and a half from the stream and upon the high road between Kandahār and Herāt. Its position seems to have been determined by the neighbourhood of the fords across the Helmand which are here practicable

in the end of June and in July; and also by the vicinity of the ferry, which, when the river is not fordable, is usually established at a narrow part of the stream below the fort, where the river follows in one confined channel.

The fort is built on the edge of the alluvial land, part of the walls being constructed on the gravel conglomerate of the high bank, and part on the low grounds of the river. From a distance, Girishk appears to have more strength, and to be in the better order than on inspection proves to be the case. Upon two sides and part of the third there is a ditch, but though on the southern side containing water, it is neither formidable in width or depth, from 12 to 14 feet is its average breadth at top; at the level of the water it is of less breadth, and only about 6 feet in depth from the surface of the water. The portion of the wall to north and north-east situated on the high bank has no ditch in its front, the difficult or cost of excavating in the gravel conglomerate having prevented the completion of this defensive obstacle.

The walls may be seen to their very foundation and are of weak section, particularly on the western side ăt A C (*vide* plan in Quarter Master General's Office), which would require but few rounds to bring it down *en masse.* On the north and north-east sides, after a few rounds to knock down the fragile parapet, the wall might be escaladed. There is cover close up to the fort on all sides except the northern, where a ravine which would afford some cover, is seen into from the north-west tower.

In the low river lands on the south side of the fort are some gardens; their walls and trees are well adapted to give cover to troops, whilst by turning off the water out of the watercourses which irrigate these gardens, cover might be obtained close up and parallel to the southern side of the fort. There are two gateways, one of which, a small one, was blocked up; the main one at the southern extremity of the fort could be easily blown in, but in consequence of the screen wall in its front could not be battered without the screen wall were first in part breached; this too would be no difficult operation.

There is some cover inside the fort, and the cross walls would partly act as traverses for the interior; yet the size of the fort, 700 feet in length by 250 feet in breadth, is enough, leaving alone other considerations to render the place a very insignificant one.

The following are the opinions regarding its strength of some others who have seen it:—Court or Avitabile says—"it is of no great strength and could offer no resistance to artillery." Ferrier says "it could not be taken without artillery." Sanders says "it is an insignificant place, the defences might be taken off by 9-pounders (were this preliminary found necessary), and the place carried by escalade, or a favourable spot where there is no ditch selected for mining and the wall breached without difficulty. The gateways are also weak and the gates of wretched construction." D'Arcy Todd appears to have a better opinion of its strength, he says—"it is a place of considerable strength, and if properly garrisoned would require a force of 3,000 to 4,000 men with a small train of artillery (four iron guns and two or three mortars would be sufficient) to ensure its capture. There are four or five old guns in the fort, but they appear to be unserviceable. Between the river and the fort is a fine pasture land intersected by watercourses and dotted gardens, groves and villages. The country might easily be flooded, and the approach to it thus rendered exceedingly difficult to a besieging force.

During the Afghān campaign, 400,000 lbs. of grain were collected in Girishk by the British from the surrounding district, which is well able to afford supplies for a force.

Girishk was taken possession of by a detachment of the British in 1839 under General Sale, consisting of two 18-pounders, two 5½-inch mortars, a camel battery of four 9-pounders and one 24-pounders howitzer, and 1,700 men, of which 1,000 was infantry. No opposition was offered, and a garrison of a regiment of native infantry and 200 horse was left in it.

It proved a very unhealthy position in August and September, and one of the regiments there lost 40 men and had 400 to 500 sick, and was obliged to be withdrawn.

Major Rawlinson and General Nott were not agreed as to the importance of Girishk, the former always appears to have considered it as an important post on the Herāt road. On the outbreak of the rebellion in November 1841, Herāt being at that time unfriendly to us, it was of particular importance to maintain Girishk, and with this view, Major Rawlinson, then Political Agent at Kandahār, was anxious not only to retain on the Helmand the regiment to whose care the fortress was entrusted, but to strengthen the position with reinforcements from the Kandahār garrison. General Nott, however, insisted that the retention of the fortress of Girishk was under the circumstances a false position, and moreover impracticable; he accordingly insisted on withdrawing the regiment and guns to Kandahār before the country became generally disturbed, and their retreat impossible. In this juncture Major Rawlinson determined on sending out Mahamad Kūli Khān to assume the government of Girishk. He allowed him a small party of Bārakzae horse, and further placed under his orders a body of 200 musketeers, Sindis, Bīloches, Panjābīs, and Indians, who were led by a fine Indian soldier named Balwant Sing. This small garrison, supported by a couple of guns furnished by the Afghān government, successfully held Girishk throughout the whole period of the Afghān troubles, from November 1841 to August 1842, notwithstanding that the Dūrānīs, to the number of 10,000 or 15,000 men, were in arms around them, sometimes assaulting and besieging the fortress, sometimes cutting off the communications with Kandahār, and at other times engaging General Nott's army in the field. This defence of Girishk, difficult of course as it was to furnish the garrison with food and ammunition, and to communicate to them orders from Kandahār, was one of the most brilliant exploits of the war, and reflects the greatest credit on the leaders Mahamad Kūli Khān and Balwant Sing. At one period the Dūrānīs besieged Girishk closely for three successive months, and made repeated assaults. It may be added that it was mainly owing to Mahamad Kūli Khan's influence in the Helmand, where the Ūlūs were principally of his own tribe, that the British were mainly indebted for the supply of provisions to the garrison of Kandahār. Immediately before the evacuation of Kandahār, Major Rawlinson withdrew the Girishk garrison unmolested to the city, settled their arrears of pay, and transferred them to the service of Saftar Jang, who was left in the government when the two columns of the English army marched of respectively for Kābal and Sind.

GOBARANCE—Lat. Long. Elev.

A village in Afghānistān, situate on a stream tributary to the Helmand river, 40 miles north of Girishk. (*Thornton*).

GOBARZAN—Lat. Long. Elev.

A village in Kūram, Afghānistān, situated in one of the gorges of the range which is crossed by the Pēwar Pass. It is inhabited by Mangals. *(Lumsden.)*

GODA—Lat. Long. Elev.

A village in Afghānistān, about 55 miles north of Ghaznī and 32 miles north-west of Shēkhābād, on the direct road thence to Bāmiān. It is a small village situated in a confined but fertile valley. Here Outram bivouacked on the evening of his first march in pursuit of Dōst Mahamad in 1839. (*Outram.*)

GOKARAK—Lat. Long. Elev.

A halting place in Afghānistān, 87 miles from Qwetta on the road to Ghaznī. The surrounding country consists of barren mountains, with a total absence of all human life. (*Outram.*)

GOLĀE—Lat. Long. Elev.

A valley in the Jalālābād district, Afghānistān, two miles west of Pēsh-Bolāk. It contains numerous forts, 25 of which were destroyed by Brigadier Monteath in 1842. This officer describes the country as very favourable for troops, being very open and high, having abundance of the best water, plenty of good grass and forage for camels and horses, and much 'bhoosa.' In the valley are also ten or twelve mills, and wheat is procurable in some quantity. (*Monteath.*)

GOLAKĪ—Lat. Long. Elev.

A village in south-eastern Afghānistān, on the road from Dādar by way of Thall to Derā Ghazī Khān, and 28 miles south-west of Thal. (*Thornton*).

GOMAL—

A river of Afghānistān which rises in the east slopes of the Sūlimān range in two branches. The first near the fort of Kala-i-Babakar in the Karōtī country from several small springs whch join near the fort and flow over a fine shingle, the stream rapidly increasing, till at six miles it is 12 feet wide, 6 inches deep, and runs 4 feet per second. The banks here, 3 feet high and 200 yards wide, show that the river is considerable in March. The channel winds in tortuous curves all down the valley to the fort of the Vazīrī and Maranū ranges, which then confine the river into a narrower space and higher rocks with more frequent curves. At 14 miles from its source it joins the other branch or the Dwa Gomal. This rises near Sirafza, and flows through the Karōtī country, draining the Vazīrī and Kohnak ranges. It is of the same size as the other branch. Thence for six miles to Sarmagha, where there is an open space 500 yards wide, thence at 2½ miles, the river is joined by the salt rivulet Āb-i-Talkh. Thence the channel is narrow, and winds to every point of the compass in bends at every 300 yards, yet never less than 30 yards wide. At 3½ miles further is Mamatsile, a large white rock in the centre of the pass, whence the valley becomes wider and straighter to Stigae. But from this for five miles it again winds very much, so that the road down it crosses very frequently. It is here 20 feet broad and one foot deep. Thence for 24 miles, Broadfoot makes no mention of the river, but it is probable that it runs during this distance between steep cliffs, as the road leaves the river altogether and takes to the hill sides. At Khazāna Gūnd the river has become wider, and at three miles above Gūlkach the valley widens to three miles. Thence three miles below Kanzurwalī it is joined on its right by

the Zhōb river, which has a stream as large as that of the Gomal. Thence again it becomes confined in its course, and appears to continue so until its exit into the plains at the defile of Adamkha, where it is said to fall over large rocks by a channel is so narrow that only cows and sheep can pass.

Elphinstone says that the Gomal is joined by the Mamae and Kūndar rivers, but as Broadfoot says nothing of them, it is probable that these streams join the Zhōb before its junction with the Gomal.

The Gomal river after the beginning of April gets less and less, till it is a mere rivulet in December, after which it fills with melted snow and rain.

After leaving the hills the natural course of the Gomal is to the south-east, along the foot of the lower Shīrānī hills and thence towards Kolachī, and there is no doubt that formerly this was its course; but Sarwar Khān, a former chief of Tank, threw an enormous dam across it at its exit, and diverted the stream to the east through his lands. Thus no portion of the Gomal reaches the country of Kolāchī, except in seasons of flood when the overflow, which escapes from the dam, takes its natural course, and comes down to Kolāchī through the Ratī Kamr Pass. This overflow, however, loses the name of Gomal after leaving the dam and takes that of Lūnī, under which denomination alone it reaches the Indus after irrigating Kolachī in very rainy seasons, for so much of its waters as enter Tank territory are exhausted in its fields.

There was a project formerly to bring the water of this river to Derā Ishmail, but it was defeated by the opposition of the chief of Tank.

Some of the water of this river which has escaped from the dam, has formed a large and dangerous marsh at the east end of the Gomal valley. (*Broadfoot—Edwardes—Elphinstone—Masson.*)

GORAZAN—Lat. Long. Elev.

A village in Afghānistān, on the road from Kandahār to Herāt, 48 miles north-west of the town of Girishk. (*Thornton.*)

GORESŪKHTA—Lat. Long. Elev.

A halting place, Afghān-Tūrkistan, 16 miles from Khinjān and 37 miles north from the crest of the Kaoshān Pass over the Hindū Kūsh. It is a jungle where Hazāra shepherds come in spring to pasture their flocks. (*Leech.*)

GOSHTER—Lat. Long. Elev.

A district in Afghānistān on left bank of the Kābal river, opposite Char Deh and on east of Jalālābād. It is small and bare looking, and has a few forts sprinkled over the plain ascending to the hills. The Korūpa road from Pēshawar ends in this district. (*Masson*).

GOSPAND DARA—Lat. Long. Elev.

A pass in Afghānistān between Kābal and Khūrd Kābal over the same spur as the Khūrd Kābal Pass. It was used by General Pollock to turn the latter pass, by which means its passage was secured without molestation. (*Stacy.*)

GŪDŪBASHA—Lat. Long. Elev.

A village in Afghānistān, situate on the northern route from Ghaznī to Derā Ismaēl Khān, 68 miles south-east of the former place. (*Thornton.*)

GŪJAR-I-KHASHI—Lat. Long. Elev.

A village in Western Afghānistan, 20 miles south-west of the town of Khash, on the road from Girishk to the province of Seistān. (*Thornton.*)

GŪJARISTĀN—Lat. Long. Elev.

A village in Afghānistan, situate a mile from the left bank of the river Helmand. (*Thornton.*)

GŪLBAHAR—Lat. Long. Elev.

A village in Northern Afghānistan, 22 miles south of the Hindū Kūsh (*hhornton.*)

GŪLBAORĪ—Lat. Long. Elev.

A pass in Afghānistān leading west from Ghaznī into the Hazāra valley of Jarmatū over the Gūlkoh Range. It is a ravine at first 800 yards wide enclosed by rugged hills. The bottom of good soil scattered with fallen rocks; little rivulets run through its whole length and water the land of nine forts. After six miles of gentle ascent, it narrows to 30 yards; water and cultivation cease, and a short steep slope leads to the top of the first range. The view now embraces large barren rocks with a few green specks in the narrow ravine, the high mountain of Kura Yūsaf, bounding the view. A steep footpath now descends the face of the hill, and ends in the valley of Jarmatu in the Hazāra country. There are five other passes from Ghaznī into the Huzara country, over this range which are of a similar nature to this one; their names are Kakrak, Tūrgan, Roba, Barakat and Markūl. (*Broadfoot.*)

GŪLGATŪĪ—Lat. Long. Elev. 10,500.

A village in Afghānistān, situated on the south side of the Hājīkhāk Pass and on the Āb-i-Sīah, a tributary of the Helmand near its source, 70 miles west Kābal. (*Wood.*)

GŪLISTĀN KAREZ—Lat. Long. Elev.

A village in Peshīn valley Afghānistan, 47 miles from Kandahār towards Qwetta. It contains 100 houses of cultivators of all castes; water is procurable from "Karez", and grain grass, and friuts are plentiful. In another place Leech says it has 300 houses of Sūnatya Kākars, and that it is 100 miles distant from Kandahār. (*Leech.*)

GŪLKOH—Lat. Long. Elev.

A range of hills in Afghānistān, which start from the Paghmān range about Lat. 34, Long. 68, and run south forming the watershed between the Argandāb and Tarnak rivers, and bounding Ghaznī on the west. The range is of course not ended till near the junction of the above rivers north and west of Kandahār, though it bears other names in the most southerly portion of its course. This range was in April entirely snow-bound in its higher and more distant portion, and even in August it was covered with snow in many parts. N. Campbell estimated its height at 13,000. Near Ghaznī it is crossed by six passes, called Kakrak, Tūrgan, Gūlbaorī (see) Roba, Barakat, and Markūl. The lower parts are scantily clothed with trees, but on the summit it consists of nothing but barren rocks. In the spring and summer the range is said to abound in a vast variety of flowering plants, whence its name. It is annually visited by numbers of religious vagrants and devotees, who in the recesses of its wooded glens vainly seek for the "Būta-i-Kimia," which they think will show them where gold is to be found. The natives believe that gold is to be found in this range, and there is no doubt that sulphate of copper is found in great quantity especially in the peak of Gūlkoh, whence it is carried with sulphur and metallic antimony by the Jagūrī Hazāras to Ghaznī. (*Bellew—N. Campbell—Broadfoot.*)

GŪLJATNĪ—Lat. Long. Elev.

A village in Afghānistān, 86 miles from Kābal and near the south side of the Hājīkhāk Pass. It is inhabited by Hazaras.

GŪLKACH—Lat. Long. Elev.

A halting place, 109 miles Derā Ismāil, 18 miles Ghaznī in the Ghwalarī Pass. Water, grass, and camel forage abundant. The valley here widens to three miles, and being covered with reedy grass and low shrubs, it looks at a distance like a field of corn, and is so pleasing to the eye that it has received the name "place of flowers." (*Broadfoot.*)

GŪMARĀN—Lat. Long. Elev.

A village in Afghānistān, situate on the river of Logar, and 19 miles south of the town of Kābal. (*Thornton.*)

GŪMBAT—Lat. Long. Elev.

A halting place in Afghānistān, 72 miles Kandahār, on road to Seistān and on the right bank Helmand river. There are no houses here. (*Leech.*)

GŪNDĪ—Lat. Long. Elev.

A village in the Kūram valley in Afghānistān, consisting of 250 houses and a fort. It is said to be able to turn out 200 fighting men. (*Agha Abbas.*)

GŪNDĪ JŪMA—Lat. Long. Elev.

A village in Afghānistān, on the road from Ghaznī to Kandahār, about 100 miles south-west of the former place, and 120 miles north-east of the latter. (*Thornton.*)

GŪNDĪ KHĒL—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 20 miles from Kūram Fort, strongly situated on a spur of the Sītā Rām mountain. It contains about 30 houses, and is on the Spīngāwī road from Habīb Kala over the Pēwar spur. (*Lumsden.*)

GŪRDŪ BĀGH—Lat. Long. Elev.

A village in Afghānistān, five miles south of Herāt, situated on the Harī river, and on the road from Herāt to Sabzawar. (*Thornton.*)

GŪRGŪRĪ—Lat. Long. Elev.

A village in the Hisārak division of the Jalālābād district, Afghānistān, containing 300 houses inhabited by Shinwārīs. (*MacGregor.*)

GŪRŪKALA—Lat. Long. Elev.

A village in Afghānistān, eighten miles south-east of Kalāt-i-Ghilzāe. (*Thornton*).

GŪRZIWAN—Lat. Long. Elev.

A village in the district of Maemana in North Afghānistān. (*Thornton.*)

GŪTI—Lat. Long. Elev.

A village in Afghānistān, about ten miles west of the Khaebar Pass, and sixty miles west of the town of Pēshawar. (*Thornton.*)

GŪZĀR-I-GATA—Lat. Long. Elev.

The ferry over the Kābal river at the point where the Ābkhāna route crosses it. The river is here very swift, and is crossed on rafts of inflated hides. (*Leech*).

GWĀJ—

A pass over the Khojeh Amrān range in Afghānistān, which is said to be the most level and best of the roads over that range. Caravans however do not frequent it for fear of robbers who infest it. (*Leech.*)

GWALIĀN PASS—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh mountains, on a route from Kābal to Kūndūz. The route proceeds from the Koh-i-Dāmn, and entering the valley of Ghorband takes a south-westerly direction for about 20 miles to the point where the Gwaliān Pass turns off northward, and holds its way in that direction about 20 miles to the summit of the range of the Hindū Kūsh, which it crosses 10 miles east of the great peak of that name.

This is a camel, pony, and ass pass, and is easier than the Kaoshān Pass farther east, though it is less frequented through dread of the predatory attacks of the Gavī Hazāras who infest it. This pass is open from 15th June to November. (*Thornton—Leech.*)

GWAZGAR—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh mountains from Afghānistān to Kūndūz. The route by this pass first proceeds up the valley of Ghorband, and at the ruined town of the some name turns off in a direction nearly due north. It is scarcely frequented by travellers in consequence of the predatory character of the Hazāra tribes who hold it.

The ascent from the Ghorband valley on the south side is a distance of 24 miles, and the descent to Ghorī on the north side 58 miles. This pass is only a footpath as far as Kalagae.

H.

HABĪB KĀLA.—Lat. Long. Elev.

A fort in the Kūram valley, Afghānistān, 16 miles north-west of Kūram fort, 55 miles north-east of Ghaznī, 63 miles south-east of Kābal. It is a square enclosure detached about ¾ mile from the large village of Pēwar, of which it is an off-shoot, and is surrounded by the richest cultivation on which great care is bestowed, and the land is terraced and irrigated by a stream rushing down from the overhanging Sūfēd Koh. Forage for camels is plentiful, all the adjacent low hills being covered with oak jungle, but grass for cavalry is scarce, the people of the country feeding their horses in "bhusa." More provisions can be procured here than perhaps in any other spot in all Kūram, as Pēwar contains an immense number of Hindūs carrying on a considerable trade.

There is a magnificent view of the Sīta Rām peak and generally of the Sūfēd Koh from this village. Thence there are two routes over the Pēwar spur, one by the Pēwar Kotal, the other by the Spīn Gawī Kotal.—(*Lumsden—Bellew*).

HABĪBŪLA KĀLA.—Lat. Long. Elev.

A fort in the Ghilzāe country, Afghānistān, situated between Mahmūd and Rasanāe.—(*Broadfoot.*)

HAEDARI.—Lat. Long. Elev.

A village of the Khaebarīs, in Afghānistān, situate about a mile south of the Khaebar Pass, and three miles from its eastern entrance. It is inhabited by Paendeh Zaka Khēl Afrīdīs.—(*Leech.*)

HAEDAR KHAN.—Lat. Long. Elev.

A village in Afghānistān, on the route from Pēshawar to Jalālābād by the Ābkāna Pass. It is situate on an extensive plateau in the hills which rise on the north-east above the Kābal river, and is well supplied with water from a rivulet. It consists of about 150 houses, and the inhabitants are chiefly supported by ferrying travellers over the river on inflated hides, a vocation in which they exhibit wonderful intrepidity, activity, and address.

HAEDAR KHĀNĪ.—Lat. Long. Elev.

A village in Afghānistān on the Ābkhāna route from Jalālābād to Pēshawar, on the left bank of Kābal river in Mohmand country, and about 15 miles west of Michnī. It is surrounded in all sides by hills. There are 100 mat huts, and the inhabitants can turn out 50 matchlockmen. This is probably the same as Haedar Khān.—(*Aleemoola.*)

HAEDAR KHĒL.—Lat. Long. Elev. 7,637.

A village in Afghānistān, 33 miles from Ghaznī, 54 miles from Kābal, in the Takīah district, situated on a beautiful valley between low hills, watered by a feeder of the Logar and richly cultivated. There is a fort here on the east of the road and one mile on the west, and a number of villages with much cultivation. Forage for horse and camel is procurable, also some supplies, and water is abundant from a "Karez." This village is notorious for the audacity and skill of its robbers. It was here that Fateh Khān, the Afghān king-maker, was murdered by Shāh Mahmūd and his son Kamrān, a crime which had the unexpected result to the perpetrators of ending the Sadūzāe dynasty.—(*Hough—N. Campbell—Bellew.*)

HAEDAR KHĒL.—Lat. Long. Elev.

A large fort and village in the Dāwar valley, Afghānistān, containing 300 houses and 35 Hindū shops. The country round is particularly fertile and well watered. There are a number of small towers in the vicinity. When Agha Abbās visited it, there were two Syads of Fūrmūl here, who were held in great reverence.—(*Agha Abbas.*)

HAEDARZAE.—Lat. Long. Elev. 5,259.

Two large villages, Afghānistān, 20 miles from Qwetta, 276 miles from Ghaznī (by the direct road), at the foot of some sand hills. Forage and grass are here scarce; water is procured from a stream rather distant about one mile to south-west under another village. It is the first village met with in Afghānistān on the Bolan route to Kandahār. Thence roads go to Qwetta, Kandahār, Ghaznī.—(*Garden—Havelock—Hough.*)

HAEKALZAE.—Lat. Long. Elev. 5,063.

A large village in valley of Pēshīn, Afghānistān, 30 miles from Qwetta, 113 from Kandahār; supplies are procurable here; water is abundant and good, from a canal brought from a considerable distance from the Sūrkhāb, which is dry at this place; grass and forage are scarce. The valley is fertile and well cultivated.

Here on the 28th March 1842, Sir Richard England, commanding a detachment, of 1 Battery Horse Artillery, 1 Regiment Cavalry, 3 Regiments Infantry, in charge of a convoy of treasure for Kandahār, was met by an irregular force, consisting of Atchakzāes, Biloch, and other odds and ends, under Mahamad Sadīk Atchakzāe, and repulsed with a loss of 27 killed, 71 wounded. Again, on the 28th of the following month, General England attacked the same position and carried it with a loss of 10 wounded, the

enemy losing 300 killed, principally in the pursuit by Delamain's cavalry.—(*Garden—Stacey—England—Hough.*)

HAFT ASĪA.—Lat. Long. Elev.

A halting place in Afghānistān, 21 miles from Ghaznī, 64 miles from Kābal, near some low hills, and in the midst of ten to twelve walled villages surrounded with cultivation; water is procured from 'Karez.' Camel forage and short grass, straw and lucerne are procurable. The inhabitants are Wardaks.—(*N. Campbell.*)

HAFT CHĀH.—Lat. Long. Elev.

Seven wells in Afghānistān on the road from the Khaebar Pass to Jalālābād, 8 miles from Daka. Four of the wells lie to the east of the road, and three to the west of it. They are of small depth, and there is hardly any water in them. The spot is said to be infested by thieves.—(*Masson—Leech*).

HAFT KOTAL.—Lat. Long. Elev.

A pass in Afghānistān, on the route from Jalālābād to Kābal, between Tēzīn and Khūrd Kābal, and about thirty-two miles east of this latter place. The name signifies "seven passes," though Hough reckoned eight and remarks, "an enemy might dreadfully annoy a column moving down this last descent, as they would have a flanking fire on it;" and, in fact, in this defile, about three miles long, was consummated the massacre of the British force in the disastrous attempt to retreat from Kābal at the commencement of 1842. Here also, in the September of the same year, the Afghāns, after their defeat at Tezīn, attempting to make a stand, were again utterly routed with great slaughter by General Pollock's army.—(*Hough—Thornton—Masson—Sale—Eyre—Moorcroft—Pollock*).

HAGAH.— Lat. Long. Elev.

A village in Afghānistān in the district of Nangnahar, at the foot of the Sūfēd Koh mountain. It is situate on the southern road between the Khaebar Pass and Kābal, and seventy-five miles south-east of the latter place. This road, though more direct than that lying further to the north through Jalālābād, is less frequented in consequence of the sanguinary and rapacious character of the people and the number of difficult passes. The adjacent country is watered by numerous streams descending from Sūfēd Koh, and is remarkable for picturesque beauty. It abounds in fertile valleys thickly populated and well cultivated.—(*Thornton*).

HĀJĪ KARIMDĀD—Lat. Long. Elev.

A village in Afghānistān, situate about 10 miles from the right bank of the river Arghandāb, 45 miles north-east of Kandahār, and the same distance west of Kalāt-i-Ghilzāe.—(*Thornton.*)

HĀJĪ KHĀK—Lat. Long. Elev.

A pass in Afghānistān over the Koh-i-Baba range from the valley of the Helmand to Bāmiān. From the Helmand the road proceeds up a zigzag defile with a branch of that river generally to the right, but frequently crossing the path. The road continues to ascend somewhat steeply to the summit of the pass; the total ascent from the valley being about 3,000 feet. The pass is dangerous and difficult in winter, as it is exposed to snow drifts from every quarter. From its summit, the road descends into the district of Kalū between a ridge of high hills on the right, and a rough, irregular valley on the left extending to the foot of the Koh-i-Baba mountains. It is the westermost of the passes into Balkh and Khūlm from Kābal, and in addition to the fact of its remaining open longer than the

others, there is to travellers the additional advantages of its leading by the caves of Bāmiān. The elevation is variously stated, *viz.*, Wood, 11,700 feet; Griffiths, 12,190; Burnes, 12,400 feet. When Burnes crossed it on the 21st May, snow was still lying deep on the ground. But it is crossed by 'kafilas for ten months in the year. During March and April the glossy nature of the road, caused by the partial melting of the snow during the day, being frozen again over night, renders it very dangerous. To the passage of an army it is closed much earlier than to mere travellers. On one occasion Dōst Mahamad was unable to send some guns over this pass so early as 10th November on account of the snow. June may more safely be considered the month in which this pass becomes open for an army. This pass can be turned by the passes of Irāk or Pūsht-i-Hājī Khāk. The drainage north of this pass goes to the Oxus and south to the Helmand. Lord mentions that near this pass are entire hills of the richest black iron ore, but from the difficulty of carriage and total want of fuel, its value is considerably diminished. (*Wood—Burnes—Moorcroft*).

HĀJĪ SĀLEH—Lat. Long. Elev.

A village on the left bank of the Oxus, north-west of Balkh, on the road to Bokhāra. Here is the boundary of Afghānistān and a ferry over the river. There are three boats here capable of holding 20 horses each; these are pulled across by horses yoked by a rope tied to the hair of the mare and then to the bow of the boat. The river according to Burnes is upwards of 800 yards wide and about 20 feet deep. Its waters are loaded with clay, and the current passes on at the rate of about 3½ miles an hour. Moorcroft says the river is about as broad as the Thames opposite the Temple Gardens, but that a carbine carried across it higher up it is much broader, and is divided into two streams by an island, the breadth of the sand being on the right bank is about 1,500 paces. When full, the river may be 2,200 paces in breadth. The current does not exceed two miles an hour, and the depth is nowhere more than five fathoms. The banks are low and the soil loose, and the water disclored by sand.—(*Moorcroft—Burnes—Vambery*).

HAMŪN—

See Seistān Lake.

HANNA.—Lat. Long. Elev.

A valley of Afghānistān extending east from the plain of Shāl to the pass of Chappar, by which a road leads into Zāwara. Havelock calls this the Ana Dara (see).—(*Elphinstone*).

HANOKĪ—Lat. Long. Elev.

A stream in Afghānistān situated on the road by Thal Chotiālī to Kandahār, crossed by a ford knee-deep. Leech gives no information as to its origin or destination.—(*Leech.*)

HAOZ-I-AHMAD KHĀN—Lat. Long. Elev.

A village in Afghānistān, on the route from Kandahār to Shāl, 51 miles south-east of the former place. There are here 300 tents of Nūrzāes. Water from large tank filled by rain. Barley and grass are plentiful, but the latter has sometimes to be procured from Deh-i-Hājī, 35 miles towards Kandahār. Fuel is procurable from a jungle near. (*Leech.*)

HAOZ-I-KHALSA—Lat. Long. Elev.

A halting place in Afghānistān, 150 miles from Girishk, 13 miles from Farah. Water, forage, and grass here are good and plentiful.—(*Roberts*).

HAOZ-I-MADAD KHĀN—Lat. Long. Elev.

A halting place and reservoir for water in Western Afghānistān, 26 miles west from Kandahār towards Herāt. It is situate about four miles north of the right or northern bank of the Arghandāb river on an excellent road, and is important on account of the abundant supply of water from a canal which runs parallel to the road for several miles. The country in the immediate vicinity is rather barren, and yields little forage except *Javassi* or camel thorn. There is, however, at intervals, the appearance of considerable cultivation, and large flocks of sheep and goats are to be seen.

There is ample ground for a large camp here. Supplies are procurable from Maimand, a village ten miles north.—(*Thornton*).

HAOZ-I-MĪR DAŪD—Lat. Long. Elev.

A hālting place in Western Afghānistān, important on account of a reservoir of water. It is on the route from Herāt to Kandahār, and 14 miles south of the former city.—(*Thornton*).

HAOZ-I-SANG DŪKHTĀR—Lat. Long. Elev.

A large well in Afghānistān, 58 miles west of Herat, on the road to Ghorian, which forms one of the halting places in this route. It is situated in an extensive barren plain about four miles from the hills, on the left is a conical peak called Sang-ī-Dūhtar, and the water is good, and fire-wood abundant, but there is no building of any description. About two miles short of the Haoz-ī-Sang are some ruins and a well, the latter, however, has no water. There is said to be sufficient at this place throughout the summer for the few caravans that pass this road.—(*Clerk*).

HARĪĀB—Lat. Long. Elev.

A district of the Kūram valley, Afghānistān, belonging to the independent tribe of Jājīs, and comprising the valley of the river of that name which rises in the Sītarām mountain and joins the Kūram. Alīkhēl, about half way down the valley, has an elevation of 7,565 feet. The villages of this district are of peculiar construction, seldom consisting of more than four or five houses, usually situated on commanding eminences or retired little glens. Those in the latter situation are provided with a detached tower of observation, in some instances supported on poles of pine wood, and ascended by a ladder. Each house is detached and forms a little fort of itself. The thick walls of stone and mud are pierced by numerous holes that serve the three-fold purposes of ventilators, chimneys, and loop-holes for firing through. The strong wooden door occupies the centre of one side, whilst the flat roof communicates by a trap door and ladder (formed of the trunk of a tree, notched, so as to form steps when the wood is fixed in a standing position) with the interior, an open space sunk below the level of the ground, and with galleries all round that shelter the family as well as their cattle consisting of a few cows, goats, and horses, together with stores of grain, fodder and fuel, Jājīs being accustomed to be constantly besieged either by the snow or by enemies. Rice is the chief crop of this district. Bronchocele is not an uncommon disease among the Jājī inhabitants. The district is much exposed to the raids of the Ghilzāes, who frequently enter and carry off all the women and cattle, and chop up all the men. This valley is exceedingly cold in the winter, but delightful during the summer months.—(*Lumsden—Bellew.*)

HARĪPALS—

A tribe of Afghāns who inhabit the space between the Zhōb, Bōrī, and the Sūlimān range. If there is such a tribe, they ought to be met with or heard of on the Bōrī and Zhōb roads.—(*Elphinstone.*)

HARĪR—Lat. Long. Elev.

A halting place in Afghānistān, 65 miles south Kandahār, on the road by Shōrawak to Kalāt. It is a small plain, encircled by low sand hills sprinkled with low bushes. Water is procurable from pools, merely deposits from rains. No habitations are visible.—(*Masson.*)

HARĪ RŪD—

A river of Afghānistān, which rises at the point of the Koh-i-Baba range of mountains, where it branches off into the Koh-Sīah and Sūfēd Koh (which ranges form its south and north watersheds respectively in Latitude 34° 50′, Longitude 66° 20′). One of its sources is a clear pool of bubbling springs at an elevation of 9,500 feet, and situated in a very deep rugged valley, but it is doubtful which is its true source, as two streams, the Sarjangalāb and the Tingelāb, which rise in these mountains and flow west, join at Daolatyār after a parallel course of nearly 100 miles. From this point the river is called Harī Rūd, and flows west through Shaharek, Obeh, and Herāt. The valley through which this river, the Harī Rūd, runs, is bounded on the south by the Sīah Koh abovementioned, and so called on account of the dark colour of its rocks. The first part of the course of the Harī Rūd as far as the village of Jaor is many thousand feet above the level of the sea, and it is only between this village and the town of Obeh that it begins to increase its fall; from here its course is rapid, and there are several cataracts many feet in height. As far as Obeh, it receives many streams which, descending from the mountains on the north and south, increase its volume greatly. From Obeh it gradually diminishes the water being taken from it by the canals for the purposes of irrigation. After leaving Herāt the body of water is again increased by some large streams below Kasān, and as it enters the Persian territory, it divides into two branches, the smallest of which flows in the direction of Mashad; the other, four times more considerable, runs without being turned to any account to within a short distance of Sarakhs, where it is lost in the steppes. The plains which it traverses, and which it would fertilize, are far from being sterile; but whoever attempts to settle there is carried off by the Tūrkmans or the Hazāras, and in consequence of this the country has become quite deserted. The inhabitants of this country assert that the Harī Rūd, 100 years ago, instead of flowing north-west, turned abruptly to the north after having passed Kasān, and fell into the Mūrgāb. About three miles from Herāt on the road to Kandahār, it is crossed by a bridge of 26 arches, called Pūl-i-Malān, and built of burnt brick. At this place the bed of the river is hollowed out of the sand, and the waters flow through 15 canals, 12 feet wide and very deep, enclosed between two embankments formed of earth taken out of the excavations, made as a precautionary measure against the overflowing of the river, from which the country had often suffered formerly; but now however great may be the volume of water, there are sufficient channels for it to flow in. The rise of the Harī Rūd in the spring is considerable, but such is the number of outlets cut from it to carry on the irrigation of the country between Obeh and Herāt, that it is nearly dry at some parts of the year. The waters of the Harī Rūd are said to be clear and limpid and pleasant

to the taste, though aperient in their properties. Fish are not frequently found in it.

At the Pūl-i-Malān, Sanders describes it as flowing in several separate channels, the largest of which is 40 yards wide and 18 inches deep, with a velocity of 1½ mile per hour. During the season of floods, the river is deep and exceedingly difficult to cross, though the body of water in it is greatly inferior to that of the Helmand. It is very curious that no traveller has taken the trouble to endeavour to enquire what becomes of the Harī Rūd. Abbott and Burnes are both silent, though both passed close to it, and might have found out something of its ending.—(*Macartney—A. Conolly—Fraser—Forbes—Ferrier—Sanders*).

HARŪT RŪD—

A river of Afghānistān which rises according to Ferrier near Joar above Obeh. I do not quite see how it can rise above Obeh, which is on the right bank of the Harī Rūd, and therefore "above Obeh" would mean either north of it in the north watershed of the Harī Rūd, or else higher up its valley, both of which are impossible. I should imagine that it rose in the south slopes of the range which drains on its north into the Harī Rūd south of Obeh, about 58 miles, and to the south-east of Herāt. However this may be, flowing south-west under the name of Adraskand, it receives at Adraskand, about 50 miles south of Herāt, the Rūd-i-Gaz. Thence it flows south through the plain of Sabzawar, and then sweeping round to the west runs down the narrow valley of Jaya, then through the Anārdara. Thence its course is uncertain, but its further progress west must be soon arrested by the inclination of the ground from the hills in that direction. After leaving Sabzawar, it is called the Jaya, and entering the tract called from its extreme barrenness the (waste of despair) Tang-i-Na-Ūmed, its name is again changed to Harūt. It then flows a little west of Kala-Rah, the north part of which it waters, and then with a nearly south course empties itself into the lake of Seistān. A few miles above its mouth it receives a small salt river, the Khash Kodak, which has water only in the spring when it drains a marsh of the Farah district. The length of the Harūt Rūd is probably not under 230 miles. Its source is at an elevation of not less than 7,000 feet.

The multiplicity of names by which this river is known is caused by the custom of each government dividing a river into as many parts as it crosses districts, each of which pays a rather heavy tax for the use of that part of it within its own boundaries for purposes of irrigation and agriculture. It follows that the inhabitants consider it as their own within their limits, and give their portion the name of their own district. The bed of the Harūt Rūd is partially dry during the hottest part of the year, but there is always enough water for purposes of irrigation. In the winter and spring it is as large as the Harī Rūd, and flows without interruption from its source to the lake Seistān.

At the small village of Adraskand the river in the dry season is nearly dry but in the melting of the snows in June, it is often impassable for many days. It is very provoking to find that of all those who have been to Sabzawar, not one mentions the nature of the river at this point. At Anārdara, it is confined between rocky hills, and at Jaya or Jeya also it is somewhat confined.

At Kogha, about one mile above its mouth, it is crossed by a deep ford in the dry season. It is also fordable nine miles from Jaya, and at Sabzawar and Shērbaksh. At the latter place it is nearly dry in July, but its bed is of considerable width.

The following further remarks of Ferrier will here be aptly added:—"An army marching in the summer months from Herāt to Kandahār or *vice versâ* ought to follow the course of this river for it would be the best route, and the movement might afterwards be prolonged by the banks of the Helmand to avoid suffering from want of water".—(*Connolly—Forbes—Ferrier.*)

HĀSHAM KHĒL.—Lat. Long. Elev.

A village in Afghānistān near Gandamak, on the Naian rivulet.—(*Masson.*)

HASHTAR SHĀH.—Lat. Long. Elev.

A valley tributary to the Ghōrband valley, Afghānistān, on the north of the Kohistān hills. It joins the Ghorband valley at the fort of Mīr Alam.—(*Leech*).

HASHTMAE.—Lat. Long. Elev.

A village in Afghānistān, situate on the Dara-i-Sarwan, a stream tributary to the Mūrghāb river.—(*Thornton.*)

HASN GĪLAN.—Lat. Long. Elev.

A fort in Afghānistān, 63 miles from Girishk, 98 miles from Farah. There is a good elevated ground here, water is rather scarce from a karez; forage and grass scarce.—(*Roberts*).

HASN KHĀN.—Lat. Long. Elev.

A village in Afghānistān, on the route from Ghaznī to Shāl, and 50 miles north of the latter place. It is situate on the right bank of the river Lora, and on the descent from the Toba mountain to the valley of Pēshīn. Some supplies are obtainable here, but they are not abundant.—(*Thornton*).

HASN KHĒL.—

A section of the Jajīs. They have three large and four small forts containing 300 houses. Their number of fighting-men is 1,000. There is much garden cultivation in their valley. Lumsden calls them the Hūsēn Khēl.—(*Agha Abbas*).

HASN KHĒL.—

An Afghān pastoral tribe who reside in the summer in the Hazārajāt and in the winter in Lūghmān. They possess many camels, horses, asses, bullocks, and sheep. I cannot make out who these people are, unless a sub-division of the Sūlimān Khēl Ghilzāes.—(*Masson*).

HAVĪZAN GĀNĪ.—Lat. Long. Elev.

A village in Afghānistān, north of Hisārak and south of Jagdalak, the road to it turning off south-west from the bridge of Alī Mardān over the Sūrkh Rūd. There is a spring of delicious water here and a grove of fine mulberry trees.—(*Masson*).

HAZĀRAS—

A tribe who inhabit the mountainous country between Kābal and Herāt. The boundaries of the Hazāra country, exclusive of that inhabited by Eimaks, appears to be nearly as follows:—Commencing from the Hazāra post on the top of the Ūnae Pass, west of Kābal, they extend probably to the crest of the Paghmān range, and then descend and hold the head of the Ghōrband valley beyond Farīnjal. From this, they ascend the main range of the Hindū Kūsh, which is then their boundary as far as the Gwāzgar Pass, when a few of them come down six miles south of the crest, and in the

Gwalian Pass, they come fourteen miles south. From this they go back over the main range to 30 miles north of it, and 15 miles from Khinjān. Thence their boundary is doubtful, as I have no cross route to guide me; but, roughly speaking, I should say that their limit may be represented by the line of the Khinjan stream to its junction with the main branch of the Kūndūz river, a few miles south of Ghorī thence the line of that river to the junction of the stream from Saeghān. From this a line drawn to Kala Yahūdī, whence they appear to extend across the mountains towards Sar-ī-pūl for about 60 miles, whence they go over the Koh-i-Baba, and occupy the country at the head waters of the Harī Rūd. Now, again, the boundaries are very doubtful, but again making the best of what information there is, I am inclined to think that from the crest of the Siāh-Koh, the spur which forms the west watershed of the Khūd Rūd, is about the line which their boundary takes; thence it continues as far as the latitude of Sakhir, then a line drawn thence to that of Tazī keeping to the north of Terīn, Darawat and Khān Khēl, of the Ghilzaes. From this the crest of the Gūlkoh range, as far as the district of Karābāgh, may be considered the boundary, and at this point it takes a dip to the east, so as to enclose that district, and then returns to the crest of the ridge along which it runs north till it becomes merged in the Paghmān range, whence it arrives at the post on the Ūnae Pass from which we started. The tract of country thus limited has something the shape of a leg of mutton, and has an extreme breadth of 130, by an extreme length of 250, miles.

It is quite mountainous throughout, and while some of the peaks of its ranges reach an elevation of 20,000 feet, the whole of it is very elevated; the habited portion ranging from 10,500 to not under 5,500 feet. It is thus evident that there are few nations in the world whose dwellings are at a higher elevation. This country consists of high unwooded mountains covered with grass and various shrubs, which serve for spring and summer pasture and winter fodder, and valleys of different elevations, on the highest of which is grown only the naked Thibetan barley, and in the lowest barley, wheat, and millet. The cold in the winter is extreme; in some parts the snow prevents the inhabitants from moving out of their houses for five and six months in the year; and as they have not the usual resource of such tribes in moving down to warmer quarters, the hardships they endure at this season are very great. The sterility of their soil is not more favourable to cultivation than is the severity of the climate, and the natives with difficulty eke out a living from its natural resources: living in small villages of low huts, where they herd during the long winter season under one roof with their cows and sheep, and using as fuel small dry shrubs and the dung of their cattle. There is no wood in their country, but "būta," a small furze bush, which is very plentiful, and is used for fuel. Storing up "būta" for the winter and keeping up the supply form the principal employment of the inhabitants. There are lead mines in many parts of the Hazāra country, and it is said to be extremely plentiful at Deh Zangī, while copper and lāpislazuli and sulphur are also reported to be abundant.

As no traveller can be said to have travelled through their country, the accounts of this tribe are generally fragmentary and often conflicting, consequently I find that it is difficult to determine what are the denominations and numbers of the great divisions of the tribe. There is one thing to be said that it seems very improbable that the Hazāras have a common origin, and it

is not therefore of so much importance to be able to trace the connection between the sections.

According to Burnes the Hazāras state themselves to be descended from two brothers, Sādik Kamr and Sadik Soika. (Sadik being a title among them). They are particularly mentioned in the annals of Jangez Khan's wars, and 3,000 families are said to have been left by that conqueror, and 1,000 by Timūr Lang. The Hazāras themselves claim descent from the Toghianī Tūrks; some, however, of those who live at Deh Kūndī, deduce their lineage from a Koreish Arab; others from the Kibtī, a race coeval with the Jews. The Faolādī Hazāras of Gūjaristān are said to be so called from a daughter of Afrasiab. The Shēkh Alī Hazāras, according to their own account, have been located there since the time of Bābar, the infidel.

Abool Fuzzul alleges that they are the remains of the army of the Mogal Prince Mankū Khan, grandson of Jangez; and Bābar testifies that many of the Hazāras spoke the language of the Mogals up to his time, and, says Leech, they are called Mogals by the Ghilzāes.

I propose now to give the divisions which are mentioned by all, and about which there can be no doubt, and then to give the names of any others that are noted by any of my authorities.

1° *The Deh Zangī* are mentioned by every authority.

Burnes gives the following divisions of this tribe:—Bacha Ghūlām 3,000, Yanghūr 4,000, Takana 1,500; these, however, do not in the least agree with those of Wood, *viz.*, Ūrarūs 800, Deh Kūndī 4,000, Sag Deh 1,200, Sag Jūī 4,500; nor do their numbers agree, *viz.*, 8,500 Burnes, Wood 5,500 in one place and 11,500 in another, and 5,000 in a third.

The Deh Zangī are Shīāhs, and from this section most of the Hazāra slaves are procured. They were formerly independent, but were reduced by Morād Beg of Kūndūz.

The Deh Zangī are very rich in flocks and herds. Leech mentions the following districts as belonging to this tribe:—

The Sal district belongs to the Deh Zangī, and the chief employs 40 horsemen, but can collect 1,000.

Sarjangal is a large district, belonging to the Deh Zangī. It can turn out 2,000 cavalry.

A chief of the Deh Zangī resides at Agzarat, and holds Petonjūī, Pare Karg, Sarmakol, Sūrkhband, Kirmān, &c., and could collect 5,000 men.

The other districts of the Deh Zangī appear to be—

Sagsez, including Kalbatū, Leila, Kara Khajūr Konah, Sarū, with 2,000 cavalry.

Waras, including Ispagon, Legam, Paī-āb, Tājūshahr, Sehjāh, 4,000 cavalry.

Yāgī, including Kharkol, Tarabolak, 4,000 cavalry.

Yaku, 300 cavalry.

Zorī, 200 cavalry.

Tagao-i-bor, 2,000 cavalry.

Sarikol, including Zardeya, Bīrīgon, Ūrgharī Nalgī, 3,000 cavalry.

Sūrkhjūī, including Khajerak, Ispī Obar, 2,000 cavalry.

Lal, including Talkuha, 2,000 cavalry.

Kata Darakht, including Zarīāfda, 1,000 cavalry.

The numbers of cavalry from "The Sal district" downwards must be frightfully exaggerated, as they make up a total 28,500 cavalry. Leech himself, in another place, stating the force of the Deh Zangī to be 12,000 men.

The chief of Sarijangal could collect 3,000 men, and pays no tribute.

2° *The Deh Kūndī* are divided by Burnes into Daolat Beg, 5,000, Roshan Beg, 2,500, Haedar Beg, 1,500, Chaūsh, 1,000, Barat, 500; total 10,500. Wood merely gives the name as one of the western tribes, without giving any numbers. Masson says they are independent. Leech says they inhabit the districts of Sangtakht, Shēkh Mīran, and Hashtarlāe, about 225 miles north of Kandahār. These districts are very hilly, and are separated from each other by mountains. Sangtakht and Shēkh Mīran could turn out 3,000 men, and have always 800 or 900 cavalry ready. Hashtarlāe could also turn out 3,000 men, and has 400 cavalry ready.

There is another district called Gūl-i-Gadī, which has always 600 men ready, and could collect 1,500.

The Gizū district mentioned above was taken from its Tājak inhabitants by the Deh Kūndī; the chief has a force of 1,000 men, and could collect 2,500 from his own tribe and his subject Tājaks. This district is extremely fertile and beautiful, being compared to Kashmīr.

The Deh Kūndīs muster 12,000 fightingmen.

3° *Jagūrī*.—The divisions are said by Burnes to be Būbak, 5,000, Kalandar, 4,000, Malīstān, 2,500, Gūjaristān, 2,500, Zaolī, 1,000, total 15,000; by Leech, Garaī, Baghocharī, Izdarī Attak, Kalandar, Pashāhī, Shērdāgh Mama. Wood merely mentions their names, as do Broadfoot, Bellew, Elphinstone without giving any numbers.

Broadfoot says a portion of them live in Jalgah and Jarmatū, and in parts of Sokhta. Leech gives the names of some of their villages on the banks of the Argandāb river, *viz.*, Kala Alī Gohar, Kala Bakar Sūltān, Targān, Gūzah, Bala Hisār, Kanghaitū, Shev Hisār.

Leech also gives some particulars of the Kalandars. The boundary between the Kalandar and Jagūrī Hazāras is at Olūm of the Salai Kallundurs; this place is not on the Argandāb, but near Gardan-i-Marga. The boundary between the Kalandars and Tokhī Ghilzāes is at Ābkhol on the Argandāb. Their villages are Marghailū, Gardaor Katal, Olūm, Gardan-i-Marga, Dūm-i-Sago, Sūrkhkol Ablecto, Gardo, Bāgh and Mokhlae; they pay revenue to Ghaznī in sheep and hair carpets (palas). On their west they have Ghulām-i-Wakī and Babash Hazāras, north Uruzghan under Zaolī, east, Attah, and south the Jalālzāe Tokhīs.

Bellew mentions that the Jagūrī bring to Ghaznī from the Gūlkoh large quantities of the "būta-i-kimia," a yellow plant, from which they suppose that gold can be made. They also bring sulphur and metallic antimony from their hills.

It is very improbable that all the divisions of Jagūrī given by Burnes obey one chief; the Kalandars, Bubaks (? Bubush of Leech) are probably quite separate.

Leech in another report says the Jagūrī Hazāras could collect 17,000 men. The chief resides at Sang Madsha, and holds Laosa, Neron Almito, Valaito, Shashpor, Sipaja, Turgan, Karkash, Chehl Bakhto, Othan, Chehl, Dūkhtarān, Sūrkh Jūī, Nānī Sēch, Chehl Jawolī Bilon, Gardan-i-Marga, Kamarak, Chobada reza, Shoī, Utala. He could collect 10,000 cavalry and has 900 infantry armed with jezails.

Another chief of the Jagūrī holds Argandāb, Moghaitū, Sūrkh Sang, Ala Sang, Kabartū, Darapshān, Shērdāgh, Kūlyakūl, Potarī, Chob-i-bībī, Baghra and Kūbod. He could collect 5,000 men. The chief of the Zaolī Jagūrīs could collect 700 men. He is not tributary. The woollen manufactures of his district are famous.

The following extracts from a report of Major Lynch on the Jagūrī section are interesting:—"The home of the powerful tribe of Jagūrī Hazāras is in the beautiful and fertile valleys of Angūrī, Dand Alam and Kildeh, and Sang-i-Masha. They are bounded north by Gūjaristān and Gūlkoh, east by Kārābāgh, Mūkūr, and Resana, south by Argandāb and Warazan, and west by Mālīstān. They occupy a country in length about 60 miles, and in breadth 40. It is considerably higher than the valley of Tarnak, which forms part of its eastern boundary, and much cut up by a number of low rugged mountains of primitive formation. The Argandāb river rises 20 or 30 miles to the northward of Sang-i-Masha, the residence of Sūltān Bakar (a former chief); his fort is on the right bank of the river, and about one mile distant from it; the river is here very rapid, and about 3 feet deep when it is fordable, but in many places it dashes over immense rocks of granite, making a tremendous noise as it trembles along to the southward.

The Jagūrī tribe is divided into seven clans or 'dastas,' four of these are governed by Sūltān Bakar; three 'dastas,' under the name of Kalandar, acknowledge the authority of Mahamad Takī Khan; the Kalandars border on the country of the Jalālzāes, a powerful section of the Tokhī Ghilzāes, and when pressed by Sūltān Bākar, who by force and intrigue does all in his power to alienate them from Mahamad Takī and bring them completely under his own rule, they unite with the Jalālzāes, and in this manner they keep themselves out of the reach of government; they are said to be the bravest of the Jagūrī tribe.

The chief of the Jagūrīs can at all times command the services of 5,000 fightingmen, all well armed.

These Hazāras are by no means remarkable for their bravery out of their own almost inaccessible mountains; but they are a most formidable enemy to encounter in their own country, and as such, are rather respected than tolerated by their Afghān neighbours. The chief might on an emergency, if assisted with money and arms, scour the plains of Agajan, Mūkūr and Kārābāgh with a force of 20,000 horse and foot. The industry, wealth, and commerce of the tribe may be disposed of in a few words. The snow which continues on some of the higher mountains throughout the year, leaves the valleys uncovered for cultivation only for a few months, and the naturally industrious Hazāra having by the end of September reaped a plentiful but sometimes unripe crop, is employed for the great part of the year in turning his places into Bārak, and a very fine description of carpet. The Lohānī merchants visit the Hazāra once a year, and with the coarse cotton cloths of India (money being almost unknown amongst the tribe) make a very profitable trade, and return with their camels laden with grain, ghee, tanned skins of the mountain antelope, and the wooden manufactures before alluded to. The Hazāras tan the skin of the mountain antelope, and with it make their own shoes, bridles and saddles, and they may be said to be quite independent of the town bazaars for all the necessaries of warfare and civilized life. The Jagūrī country is entered from the eastward by five roads, *viz.*, from the

plain of Kārābāgh by a good road *viâ* Tamakī, by a bad road through the Chaka mountain, by a good bridle road *viâ* Tūrkistān and Utala, and by a good road *viâ* Resana. The two first mentioned enter it at Sar Loman, and the others at Takrīt or Angūrī. It is believed that guns might be taken into the Hazāra country by Tamakī, and the road by Resana is very practicable for ordnance. All these roads have abundance of water, but they pass through narrow defiles, which, if defended by the Hazāras, would not be easily forced. The prevailing formations of the mountains belong to the primitive and transitive classes, the more lofty and rugged mountains present a most singular arrangement of trap rocks, and within their limits the Neptunian and Plutonian orders are very conspicuous. There is a fine display of granite of the former kind in the basins of Resana and Takrīt, and the Plutonian origin which abounds in copper, iron, and lead, forms the lower ranges, and immediately succeeds those of trap formation. The main streams which issue from the mountains, and rush with a noisy rapidity into the valleys serving to irrigate a rich alluvial soil, have quantities of gold-dust and small crystals in their beds. The Hazāras work a number of rich lead mines, but they know nothing about the more valuable minerals which are to be found in abundance in almost every part of their country.

The tribe is divided into seven sections, each under its own master, 'malik' or 'resh sūfēd;' their population and names are as follows, *viz.* :—

Alah	10,000 souls.
Balenasr	7,000 "
Bajacherī	8,000 "
Pashae	7,000 "
Gashī	5,000 "
Shūnasīs	7,000 "
Tazdanī	5,000 "

amounting in all to 49,000 souls.

The Jagūrīs are in stature a short well-made race of mountaineers, and for activity in the chase and wild sports peculiar to their country, they are not to be surpassed by any tribe in Afghānistān; they occasionally assemble to the number of two or three thousand, and surround a mountain in which are supposed to be the mountain antelopes, and by keeping up a continual fire on all sides drive the animals into a narrow space in which are placed their best shots, and in this sport, which they call Jeerga, they sometimes kill 40 or 50 antelopes."

The Hazāras are a fickle, thoughtless light hearted race, and as they know but little of money which they invariably melt down and turn into ornaments for their arms and accoutrements, so are they free from the many petty thefts and base cunning which their Afghān brethren resort to, to acquire this evil of civilized life. The almost total absence of beard and the flat nose are considered very serious mistakes in the formation of the Hazāra's countenance, and their females are said to have resort to some very amusing but effectual means to remove this natural defect.

The religion of the Hazāra is that of the Shīah sect, of which they are staunch supporters, and as a proof of their want of thought are exceedingly bigotted. The descendants of the prophet are held by them peculiarly sacred, and have many privileges of a domestic nature unknown in other Mahamadan tribes.

The language of the Hazāras is a dialect of the ancient Persian, but the present language of Persia is much cultivated by them, and in almost every fort are to be found the works of Hafiz, Ferdosī, and Sadī. Their dress is simple, a small skull cap and a long coat cut in the Persian style of "barak" forms the attire of the men, and a loose shift with cotton cloth stockings, gartered above knee, with a few folds of coarse cloth bound round the head, forms the very primitive dress of the women.

4° The *Faoladī* is also another section. Elphinstone and Broadfoot mention them, and Burnes gives their numbers at 1,000 families.

Broadfoot says Besūt is their capital, and that their chief keeps up 300 horse, but could raise more. Besūt according to Masson is subject to Kābal, but it is only with great unwillingness that the chief ever pays his tribute. This district is between Kābal and Bāmiān, and the registered amount of the tribute is Rs. 40,000. The chief of this tribe, was Mīr Yazdan Baksh, whose foul murder, by the traitor Hājī Khān Kākar, is so graphically described by Masson.

Masson mentions this chief appearing at the head of 2,000 horse, but this was probably partly from other tribes, yet Leech says he could collect 5,000 men. The chief holds Daija and Faolādī.

5° The *Deh Chopān* are divided by Burnes thus:—Bobak 1,000; Bebūd 1,000; Aldae 500; Chardasta 1,000: total 3,500.

Leech says they number in all 2,500 families, and are divided into—

1. *Wachak*, sub-divisions—Paendeh, Mahamad, Bubash, Dauzāe, Shīrah.
2. *Orasī*, sub-divisions, Isfandiār, Gholām-ī-Wakī, and Baitamūr.
3. *Baintan*, sub-divious—Watī, Tharghans, Sherak, Malik Mahamad, Mahamad Beg.

Burnes also calls them Zardalū, and says they reside near Kārābāgh.

Leech says the Deh Chopān were originally from Girishk, the tomb of their progenitŏr being Khāk-i-Chopān near that place.

The tribute paid by them consists of 3,000 sheep and goats.

Leech says the Bobuk branch of the Deh Chopān hold Talkhāk, Kolī-a-Kol, Chalma Naūr, Kārābāgh, Zardālū, Kola Gūlkoh, Sar-i-āb, and could collect 5,000 men.

6° *The Shēkh Alī* are east of Bāmiān; they number, according to Burnes, 5,000 families, and Wood, 3,000. They are independent and used to plunder the road to Bāmiān. They inhabit the country between Bāmiān, Ghōrband and the Helmand. They are half Sūnīs and half Shīahs. Leech says they amount to 4,000 families and are independent, and they inhabit the country between Ghorī, Ghōrband, Dasht-i-Sūfēd, Tūrkman Hazāras and Bāmiān; their country has of late years been shut to caravans.

I think I have now come to an end of the sections that all my authorities agree in mentioning, but besides these there are many others which are given by different authorities. To commence with, Burnes has the 1° Sepa, numbering 4,000 families, but this section is not mentioned by any one else. 2° Tatar and 3° Habash numbering 1,500, and lying between Bāmiān and Kūndūz. Wood mentions the Tatar, and places them at 1,000 families.

The Tatar inhabit Kamard and Dasht-i-Sūfēd. They amount to 2,500 families, and have some good horsemen.

The Habash inhabit Rūī and amount to 2,000 families.

The Kalū, says Burnes, number 1,000. Leech says they are a division of the Darghan Hazāras, inhabit the valley of Kalū, and number 1,500 families.

The Tūrkman and Parsa sections dwell behind Paghmān range and number 750. Leech also mentions the Tūrkmans as inhabiting the 30 miles at the head of the Ghōrband valley, and numbering 3,500; their villages being Kol-i-Sūrkh, Karezāe, Dan-i-Nal, Khākrez, Janyalak. They also inhabit Khesh and Irāk. The Hazāras of Dara-i-Sūf are Tūrkmans and number 3,000 families.

The Bakhtiarī are mentioned by Burnes as living near Ghaznī and subdivided thus: Allah-ū-dīn 750, Islām 500, Ishakī 500, Kimlūt 500, Shakhu 250: total 2,500.

Burnes mentions Hazāras living at Chakmak of Gizon near Kandahār, numbering 1,200 families; and Leech mentions Gizon (in connection with the Babalī Hazāras) and says it now belongs to the Deh Kūndī.

The Hazāras of Paraka, numbering 1,200, are mentioned by Burnes.

Burnes gives the following list of the Hazāras of Bisūt, from which it would seem that the Faoladī are not the only tribe in that district, the others being:

Kalsitan 2,000, Sag Pah and Daolatpah 1,000, Darwesh Alī 2,000, Jangzae 2,000, Būl Hasn 1,500, Būrjagae 1,000, Dehkan 1,000, Deh Murdagan 1,000: total 11,500.

Of these, Wood mentions Daolatpah 2,000 (but whether they are the same or not, I cannot say), and Sag Pah amongst the West Hazāras, giving no number for the latter. Wood's Jargae Burjeh Gae, 1,000, are evidently Burnes' Būrjagae, and the Deh Murdagan of the latter would seem to be the Da Murda of the former. It is also possible that Wood's Kuptseom, 3,500, may be the same as Burnes' Kulsītan, and also the Durbi Ali 1,000 of the one, the same as the Durwesh Ali of the other.

Leech says the Besūd Hazāras number 40,000 families, part of them are dependent on Kābal, and all are Shīahs.

The chiefs in his day resided at Bokon, and had jurisdiction over the following villages: Karnala, Karala, Dan-i-Okshī, Jūī-i-Khāk, Kol-i-Kūrgān, Sangrez, Bīmasong, Shoron, Chāh-i-Asp, Shahar, Tarnak, Sangdo, Zardargin, and Barīkāb. He could collect 5,000 men, and was dependent on Kābal.

The chief of the Darwesh Alī resided at Khajon, and ruled over Sar-i-āb Pīr Nazr, Khalik, Tājak, Boda Sīah, Khāk-i-Agha. His district was on the Helmand, and at the foot of the Koh-i-Baba. He was tributary to Kābal and could collect 4,000 men.

The chief of the Ism Timūr (mentioned also by Wood) resided at Sang Shaldar, and held Dan-i-Ojan, Dewalkol, Rakal, Gardan Barīda, Alī Ilahī; he could collect 2,000 men.

The chief of the Kaptasan (? Kalsītan of Burnes, and Kuptseon of Wood) resided at Koh-i-Baran, and held Kada, Khara, Magasak, Damada, Ashdara, half of Sang Shandī. He was tributary to Kābal, and could collect 9,000 men, cavalry and infantry.

The chief of the Būrjehgae resided at Kerrin and held that alone. It is a valley 24 miles long. He could collect 500 cavalry.

The chief of the Sargae could collect 3,000 men.

The Hazāras of Sagpah inhabited Gardan Diwal Sīah Sang, and numbered 2,000 families.

In Wood's list the following sections remain, *viz.*, Ism Timūr 1,000, Marak 1,000, Garkhana 500, Zhalek 200, Jejak 100, Deh Marza, Deh Pollah Da Murda, Dal, Timoor, Durghan, Naur, Badavs, Syndan, Tazak.

Leech mentions the Babalī Hazāras reckoned at 5,000 houses, and able to furnish 200 horse and 300 foot, and paying a tribute to Kandahār of 2,000 to 3,000 sheep. They are north of Terīn. I can find no mention of them elsewhere, but this is not extraordinary, as all other authorities but Leech had to do with the Hazāras of the north and east, and these must be in the extreme south-west corner of the Hazāra country.

The districts of the Babalees appear to be—

Khanjak Jūī conquered from the Deh Zangīs. The chief has 50 cavalry, but could raise 700; he pays tribute to Kandahār.

Khalach has 50 men, and could collect 100.

Khoja Khids has 1,500, and could collect 2,500. This district pays a tribute and furnishes a contingent to Kandahār.

Daroushan has 2,500, but could collect 5,000 from his tribe; pays tribute to Kandahār.

Leech mentions the Chūra Hazāras to the north of the Babalīs numbering 2,000 families, and paying a tribute of one sheep per house to Kandahār. The chief could collect 3,000 men.

The next tribe mentioned by this indefatigable but rather vague writer is the Ornī, divided into Jamakī Taltamūr, Doka, Sagadī, and also apparently into Aldae and Mahamad Khoja. These are the Hazāras of Kārābāgh, and are at enmity with Tarakī Ghilzāes. Aldae is one of the divisions of the Deh Chopān given by Burnes, and the Mahamad Khoja are mentioned by Broadfoot as inhabiting the district of Nawar.

Leech next mentions the Gavī Hazāras (as also does Masson) as inhabiting the north slopes of the Hindū Kūsh, north and east of the Shēkh Alī. They are Sūnīs, and plunder on the Hindū Kūsh passes. They used to be employed by Mīr Morād of Kūndūz in kidnapping travellers to be sold as slaves. They number 800 families, and are independent.

The Darghan Hazāras are mentioned by Leech as inhabiting the valley of Irāk. These may be the same as Wood's tribe of that name, and perhaps also as Burnes' Dehkan. Leech says the Kalū Hazāras are a branch of this section.

Besides all these, I find the following notices of Hazāras. Leech mentions a district of Khīson in the road from Kābal to Herāt, the chief of which has in his employ not more than 40 horsemen, and could not collect more than 700 men. He is at feud with the Afghāns of Gūrg, Teznae.

The chief of Nīlī has 900 cavalry in constant employ, and could collect 1,000 men from his tribe (? Deh Kūndī).

The chief of Khojika could collect 1,500 men, and is tributary to Kandahār (? Babalī or Chūra).

The chief of Potū could collect 2,500 men, and pays tribute.

The chief of Alīyār is tributary to Kandahār, and could collect 500 men.

The men of Urazghān amount to 20,000. They possess seven forts, are not tributary, and acknowledge no chief.

Urazghān is said to be north of the Jagūrīs and to be under Zaolī.

The chief of Gardeh could collect 150 men, and is not tributary (? Deh Zangī).

The chief of Hazārbāz could collect 4,000 men.

The Kotaghil Hazāras hold Jowain, Kakrak, Targan, Kimlūt, Kārā Īsob, Sūkhtar, Baimū, Shaghana, Shimiltū, and can collect 3,000 men, cavalry and infantry.

The Khoja Mīrī Hazāras hold Sīah Sang, and could collect 500 men.

The Hazāras of Balkh-āb. Those dependent on Sir-i-pool number 6,000 men.

The Hazāras of Dai Mīr Dād inhabit Dasht-i-Yod, Sūkhta, and amount to 2,500 houses (? Da Murda of Wood's west tribes).

The Dai Mīrak Hazāras inhabit Dan-i-Ghorī, Kagan and Shalagtū, and amount to 4,000 families.

The Alījān Hazāras are interspersed in the country of the Shēkh Alī; they are noted for their daring robberies.

Colonel R. Taylor in his list of tribes near Herat gives one he terms Hazāra "Berberees," who inhabit in summer and winter the districts of Sar-ī-jangal and Sal, who number 20,000, families, and can turn out 5,000 cavalry and 5,000 infantry. These would appear to have been conquered by Yār Mahamad of Herāt, for Colonel Taylor says that after the death of that chief, they revolted and have ever since remained independent.

The numbers of the Hazāras are variously estimated thus:—

		Souls.
Elphinstone		300,000
Burnes, 67,000 tents @ $4\frac{1}{4}$		280,000
Wood		156,000
Leech, 110,000 fighting men @ 1 to each family	55,000	
families @ $4\frac{1}{4}$ each		160,000
Bellew		50,000
Lumsden, (those under Amīr)		120,000

Of these Wood and Leech have had the best opportunities of forming opinions. I should, therefore, be inclined to put the total population at 160,000 souls.

The Hazāras are of middle size, but stoutly made, with small grey eyes, high cheek bones, and a want of beard showing their Tartar origin. Their severe climate and barren country increase the harshness of their aspect. Leech remarks that they are ashamed of their Tartar cast of countenance and want of beard, and it is observable that the higher in rank a Hazāra chief is, the less he resembled his race.

The women are naturally much softer featured than the men, and have a healthy florid complexion, their figure is delicate, and would appear but ill-formed to brave so severe a climate.

The Hazāras are described by Connolly as unblushing beggars and thieves, but mild mannered and industrious. All agree in describing them as extremely simple in their manners, and the Afghāns are said to consider them wanting in courage. This may be accepted with the reservation that it does not appear to be in individual and physical courage they are deficient, but they are weak and vacillating, disunited, and with no judgment, and so have always fallen an easy prey to their enemies. They are very passionate and exceedingly fickle and capricious. After conciliating one for an hour, a single word may make him fly out and break with you. Setting aside then hot tempers, they are merry, conversable, good-natured, and hospitable.

The character of their women for unblushing immorality also appears to be very universal; they are handsome and engaging, and the opportunities afforded, to strangers even, by some tribes are said to be most shameless. Wood forms a more favourable opinion of them, and says that

though they are by no means shy of strangers, what in a Mūsalmān country appears a want of modesty, is only a freedom of manner resulting from the liberty in which both sexes are reared and not from any laxity of morals. The custom called "Kooroo bistan," which consists in lending their wives to strangers for a night or a week, is said not to be practised by all the tribes. But all are agreed that in the Jagūrī tribe it is prevalent, so much so that it is said they are fast losing their Tartar features; and Leech says such is their aversion to this cast of countenance, that it is reported they ask no question of their wives for presenting them with children the image of some of their handsome Afghān neighbours. Broadfoot says the women are generally ugly and not very chaste, but thinks that the custom of "Kooroo bistan" is certainly a fabrication. There is no doubt that in this, as in every particular to the discredit of this people, reliance should not be placed too readily in the testimony of their Sūnī and Afghān neighbours, for besides the hatred of the rival sects, Afghāns themselves seldom speak the truth. Nevertheless, the women are said to have an ascendancy over their husbands, which is almost unexampled in Central Asia. All out-door work is performed by the men, and the women manage the house, take care of the property, and do their share of the honors, and they are very much consulted in all their husband's affairs. They are never beaten, nor are they ever required to conceal their faces. Both sexes spend a great deal of their time in sitting in the house round the fire. They are all great singers and players on the guitar, and many of them are poets. Lovers and their mistresses sing verses to each other of their own composing, and even often sit for hours railing at each other in extemporaneous satire. Their amusements out-of-doors are hunting and racing; in these they ride barebacked, for a stake of sheep or oxen, &c. They also shoot at marks with arrows.

The titles of the Hazaras are Khān, Sūltān, Ikhtiār, Valī, Mīr, Mehtar and Turkhan.

The clothes of the Hazāras are made by themselves of coarse camel hair-cloth called 'barak.' Their boots are made of rough goat skin, and they twist rolls of cloth round their legs.

The women go unveiled and wear two or three "lūngīs" on their head like a tiara. They wear long frocks of woollen stuff and boots of soft deer skin which reach to their knees. Their cap sits close to their head, and a slip of cloth hangs down from it as far as their middle.

Their arms are swords and matchlocks, the latter being held in the greater esteem. They make excellent powder and are capital shots. They are very good riders, and are chiefly mounted on small active horses of native breed, though some ride horses imported from Tūrkistān.

There are clans of military repute among them, but their strength chiefly lies in the poorness of, and natural difficulties of, their country, though the last has been greatly exaggerated. The great drawback to their military prowess is their disunion, else they might have become powerful, for Burnes thinks they would, if under discipline and well led, make brave and good soldiers.

Their food principally consists of the flesh of their sheep, oxen and horses, with cheese and other productions of their flocks: grain is very scarce, and their bread is very tasteless. An idea may be formed of their privations in the matter of food from the fact that most of them cannot afford to use salt. Sometimes in years of great scarcity they voluntarily dispose

of one or more of their children to the Ūzbak slave-dealers. It is thus evident that very few supplies could be expected in the Hazārajāt, but it is worthy of note that they on the approach of an enemy, invariably bury what they have in grain in pits in the mountains. Leech mentions that they have a prejudice against eating fish.

The Hazāras live in thatched houses, half sunk in the slopes of the hills, and their chiefs in small mud forts. They generally live in villages of from 20 to 200 houses, though some live in tents. Each village is defended by a high tower capable of containing 10 or 12 men and full of loopholes. There is a kettle-drum in each, and in time of peace a single man remains in the tower to sound an alarm if necessary.

The Hazāras are of the Shīah persuasion of Mahamadanism, and hold Afghāns, Eimaks, and Ūzbaks in detestation for being Sūnīs, and they insult, if they do not persecute, every Sūnī who enters their country. They even distrust their own countrymen who have been much among the Afghāns, suspecting them of having been corrupted. Practically they cannot be said to have any religion, for they are quite ignorant of any form of prayers and observe no forms or fasts. They have, however, an inordinate reverence for the name of Hazrat Alī and for Syads, while they are so ignorant that any person who wears a green turban is accepted by them as a Syad.

The language of the Hazāras is a patois of Persian, and they are said not to understand, any other, as they have very little intercourse with their Afghān or Ūzbak neighbours. Sometimes Shiah mūlas teach the boys to read the Koran, but their ignorance generally corresponds with their poverty. They are on excellent terms with the Kazilbāshes and Parsīwāns of Afghānistān.

Money is not current among the Hazāras, and sheep form the prime standard of barter with the traders who come from Afghānistān and Tartary. These merchants establish a friendly understanding with chiefs of different districts to whose forts they repair and open shop, giving their hosts 2½ yards of a coarse narrow cotton cloth for the value of each sheep received in barter, and being furnished, till their bargains are concluded, with straw for their beasts, and generally bread for themselves and their people. Traders from Herāt, Kandahār, and Kābal bring their checked turbans, coarse cotton cloths and chintzes, tobacco, felt and carpet dyes, iron spades and plough ends, molasses and a few raisins. Tūrkī merchants bring similiar articles from their country with a little rice, cotton and salt, and occasionally horses which they prefer to exchange for slaves. The articles which the Hazāras bring to market are men, women, small black oxen, cows, sheep, clarified butter, some woven woollens for clothing, grain sacks and carpet bags, belts for horse clothing and patterned carpets, all made from the produce of their flocks, for they export no raw material. They also furnish lead and sulphur.

They have constant disputes among themselves, so that there is scarcely a Hazāra tribe that is not at war with its neighbours. And they are constantly exposed to inroads from the Ūzbaks in the north, who frequently sweep away whole villages into slavery, leaving fertile spots desolate. Their neighbours, but religious enemies, the Eimaks, also carry off as many of them as they can from time to time conquer or kidnap, and the chiefs of their own race steal each others subjects in their petty wars, exporting all they can thus obtain through Tūrkī merchants with whom they have

an understanding. All the drudgery and work in Kābal is done by Hazāras, some of whom are slaves and some free; in winter there are not less than 10,000, who reside in the city and gain a livelihood by clearing the roofs of snow and acting as porters. They make quiet faithful servants, but are not very hardworking.

Though the Hazāras pay tribute to the Afghān sirdars, they never do so willingly, or unless a force is sent to enforce payment. On such occasion it is said they assemble and debate as to the propriety of paying tribute, talking very loudly, and generally deciding to withhold it, and discovering that the claim is unjust and unrecognizable. But when the Afghān force enters the country, it is usual to fire a gun, on hearing which multiply and prolong itself, in reverberating echoes amongst their hills, the Hazāras invariably lose all courage and come tumbling in with their tribute. It was through them that the revenue term Sang-o-bāz (stone and goat) became known. When a tribe is next to independent, it is said to pay a stone and goat revenue; that is, the collectors are met with an old lean goat in one hand and a stone in the other, as much as to say if you do not put up with this shadow of tribute, you shall have this (stone) on your head.

The property of the Hazāras are fine "dūmba" sheep, and a small but hardy breed of horse well adapted to their mountains. Their country abounds in lead and sulphur. They manufacture from the wool of their sheep good carpets and also the fabric called "burrick." Animals in the Hazārajāt have an under-coat of fine wool, identical with shawl wool, and of course applicable to the same purpose. Hence their woollen fabrics are much prized. (*Elphinstone, Masson, Burnes, Wood, Leech, Bellew, Lumsden, Connolly, Lynch, &c.*)

HAZĀRA ZEIDNĀT—

A tribe who inhabit the district of Kala Nao at the sources of the Mūrgāb river, Afghānistān. Ferrier says they are the original tribe from which the Hāzāras spring, and they take the name of Sar Khāna in consequence. They can muster at any moment 5,000 excellent horsemen and 3,000 foot, and in case of need the cavalry can be trebled. The jurisdiction of their chief extends over 28,000 tents, and the districts of Mūrgāb and Panjdeh inhabited by Zeidnāts. Their principal place Kala Nao is situated on the roads from Tūrkistān to Afghānistān, and they used to plunder on this road and also into Persia, till Yār Mahamad of Herāt subdued and made them pay tribute. They now manufacture a great quantity of cloaks of the fabric termed "barak." They also rear a great number of excellent horses of the Tūrkman breed. They are smaller and not so well formed as those of the Takeh Tūrkmans, but they are steadier, and their powers of endurance are unequalled. From their large flocks and herds of sheep and goats, buffaloes and camels, the Zeidnāts derive immense wealth; these are reared in the splendid pastures of Kala Nao, which are not equalled in Asia. The chief of the Zeidnāts, though tributary to Herāt, is always flirting with the Persian governor of Khōrasān, and it is probable that much reliance could not be placed on him, till he had committed himself to one sider or the other.

In 1847 Yār Mahamad marched against Kārīmdād, the chief of this tribe, and having completely defeated him, removed 10,000 families to Herāt.

These Hazāras are said to be brave to rashness, and the Afghans dread them, there being no better horsemen in Asia. Their duplicity is not so great as that of their neighbours; on the contrary, a certain simplicity may be observed amongst them, which contrasts strangely with their ferocious manners. Their women are proud of being able, when necessity requires, to mount a horse, and use a firelock or sword with an intrepidity equal to that of their warlike husbands and brothers. In time of peace they do all the house work, cultivate the fields, and with their children weave the "baraks" that are the source of so much wealth to their tribe. They cannot be called pretty, but they are well made and enjoy perfect liberty—a rare thing amongst Asiatics. Their husbands are not jealous, though their Afghān enemies pretend that they profit largely by their indifference.

Elphinstone divides these Hazāras into Jamshīdīs and Fīrozkohīs; they are no doubt Eimaks.

Pottinger says that Kāla Noa is the country of the Lamon or Sūnī Hazāras, a branch of the Shīah Hazāras from whom they have long separated. They are mentioned in Persian histories as forming part of the army under Abdūla Khan, Ūzbak, when he took Herāt and Mashad in the beginning of the 16th century. Their numbers are rated at 4,800 families, besides a number of petty Eimak tribes subject to them for military service, such as the Raotīs, part of the Kipchaks, Taemūrīs, Taemūnīs, Fīrozkohīs and Mogals serve to swell their number. They are well mounted and armed: they carry a sword and a gun—in the use of the latter they are extremely expert. They ride well and are capital cavalry for foraging, in which their time is chiefly spent. Their chief, who has the high title of Begler Beg from the Herāt government, has complete authority over them, and is very jealous of the interference of the inferior chiefs. He could raise on an emergency 2,000 very good cavalry, and probably 3,000 indifferently mounted and disaffected. The Persian, Herāt, and Khīva governments are all anxious to gain influence over them, and they, anxious to preserve their independence, coquette with all three.

Colonel R. L. Taylor, in his list of tribes near Herāt, supplies the following information regarding this tribe. In 1858 they acknowledged the Shāh of Persia; they numbered 10,000 families, and could turn out 4,000 horsemen. Their summer quarters are in Desandar and Band-i-mast, and their winter residence in Pustalik. Their chief stronghold was Kala-i-Nao.

It has been stated above that Yār Mahamad of Herāt having crushed this tribe removed them to Herāt in 1847, and the Persians after the capture of Herāt in 1857 removed the whole tribe into their own territory, taking from them all their baggage and cattle to prevent their running away. Colonel Taylor, however, expected that they would return to their own country as they found opportunity. (*Ferrier—Pottinger—Taylor.*)

HAZĀRDARAKHT—Lat. Long. Elev.

A narrow winding defile in Afghānistān, at the head of the stream of the same name, a tributary of the Kūram river. The road from Kūram towards the valley of the Logar ascends through this defile for 16 miles from the village of Rokiān. The heights bounding the defile on either side are formed mainly of limestone, except where the defile branches off in little glens, that winding north between the hills convey their drainage

into the main channel. The opposite heights are nowhere more than 600 nor less than 80 yards apart, whilst their steep and in many places perpendicular sides are thickly covered to the very bottom with trees. The interval between forms the stony bed of a mountain torrent, which has little water in it at times, but at others is of extreme violence. The defile is ended by a short sharp ascent by the Sūrkhai Kotal to the plateau of Hazārdarakht. (*H. B. Lumsden.*)

HAZĀRDARAKHT—Lat. Long. Elev. 9,382.

A camping ground of Ghilzāes to the east of the Shūtargardan Pass in Afghānistān, on the road from Kūram to Ghaznī by the Logar valley. It is a plateau which is buried under snow for about half the year, but which forms the summer grazing ground of the Ghilzāes, who collect here in large numbers with their families and flocks during the spring and summer months, from April to August, for the sake of the pasture—a short sweet grass and a stunted growth of artemisia, both of which are grazed indiscriminately, except at the above-named season; there is no food for man or beast for 20 or 30 miles round.

There is no village here, and though it is the broadest place in this elevated glen, there is but just room for the encampment of one regiment. Any force in camp here would have to be greatly scattered, and it would be a nasty place to be attacked in, but no better ground is to be had. (*H. B. Lumsden.*)

HAZĀRJŪFT—Lat. Long. Elev.

A village in Afghānistān, 96 miles Kandahār, on left bank of Helmand river, on the road to Seistan. It consists of a few scattered hamlets. (*Ferrier—Leech.*)

HAZĀR KACH—Lat. Long. Elev.

A village in Afghānistān in the defile of the Gwazgar Pass, 28 miles north of the Ghōrband valley, and 6 miles south of the crest of the above pass. It is inhabited by 100 families of Gavī Hazāras. (*Leech.*)

HAZĀRNAO—Lat. Long. Elev. 1,509.

A village in the Mohmand Dara, Jalālābād district, Afghānistān, 37 miles from Pēshawār and 38 miles from Jalālābād. It is a large straggling place situated on the brink of small eminences which fringe the plain stretching from them to the river. It is built on the face of a hill. There is a good encamping ground here, and plenty of grass and camel forage is procurable and water from cuts from the river. It has 700 houses inhabited by Mohmands. (*Macgregor—Masson.*)

HAZĀRNAO.

A range of hills in Afghānistān, being a parallel ridge to the Jadran range. It reaches a height of about 2,500 feet above the plain of Ghaznī, and is bare and rugged in its aspect. It is a south spur of the range of mountains with the Sūfēd Koh, which connects the Paghmān, and is sometimes called Gharī Koh. (*Broadfoot.*)

HAZĀR PIR ZIĀRAT—Lat. Long. Elev.

A halting place in the Kūram valley, 24 miles above Thal. Thence there are two roads, one by the Darwāza Pass, the other by the river, to the Kūram fort. (*Chamberlain.*)

HAZĀR SŪM—Lat. Long. Elev.

A set of caves in Afghānistān, 12 miles north-west from Aibak on the Khūlm river, situated in low hills. They are in two tiers, built in

arches generally from 10 to 30 feet broad and the same height. These caves are the reputed haunts of wild beasts and of robbers. (*Moorcroft—Long*).

HAZRAH—Lat. Long. Elev. 13,458.

A halting place in Afghanistān, two miles from west of Shūtargardan Pass from Kūram to Logar. There is a small fort here, which is the limit of the Ghilzāes in this direction. The country around Hazrāh stretches away to the north-east in a succession of tolerably level plateau of considerable length, though of no great breadth, and forms an elevated tableland, which for half the year is more or less covered with snow. In the summer months this region is resorted to by various nomad tribes of the Ghilzāes, who here find a sustenance for their flocks and a refuge for themselves from the heat of the plains. It abounds with worm-wood and orchids : lilies and tulips are strewed about in every direction. No supplies are procurable here, but water can be procured from springs, the sources of the Sur Khēl. The ground for encamping is good, there being commanding heights all round, which could be held. It is sometimes called Ūcha Margha. (*Lumsden.*)

HAZRAT ALĪ—Lat. Long. Elev.

A shrine in the Hazāra mountains, situated at Band-i-Barbar, a little north of the valley of Yakālang and south-east from Saeghān and not far off. It is held in the greatest veneration by the Shīah Hazāras. (*Masson.*)

HAZRAT BĀBĀ KAMUR—Lat. Long. Elev.

A village in Afghānistān, on the road between Khūlm and Kūndūz, situated on a plain affording excellent pasturage. (*Wood.*)

HAZRAT IMĀM—Lat. Long. Elev.

A town in Afghānistān, 26 miles north of Kūndūz and on left bank of Amū Daria. It contains about 500 to 600 mud hovels with a number of straw built sheds and Ūzbak tents scattered round. The fort is not large, but judiciously constructed. The ditch is full of water, and communication with the town is kept up by means of a wooden bridge. The market-place is an open square, lying immediately under the south-west bastion of the fortress. There two market days here in the week. Hazrat Imām in the time of Morād Beg of Kūndūz formed one of the provinces of that chief's territory. Its sub-divisions were Hazrat Imām, containing 6,000 houses, Jangkala 1,000 houses, Syad 5,000, and Kaobadian 3,000 houses. (*Wood—Lord.*)

HAZRAT LŪT—Lat. Long. Elev.

A shrine in the Jalālābād district, Afghānistān, within a mile of Tatang in a valley of the Sūfēd Kōh. It is said to be the grave of Lot, and is 33 yards in length enclosed by a wall rudely constructed of stones. It is surrounded with poles surmounted with flags, and a rich collection of stones thrown down by devotees. There is a path to Bālābāgh, as the inhabitants of that place, both Mūsalmān and Hindū, hold it in special reverence. (*Masson.*)

HAZRAT-I-SŪLTĀN—Lat. Long. Elev.

A village in the Balkh district of Afghānistān, 30 miles south-east from Khūlm on the left bank of the river of that name, and at the foot of a spur from the Hindū Kūsh.

HELMAND.—Lat. 34° 50′. Long. 68° 30′. Elev.

A river of Afghānistān which rises at Fāzindaz in the west slopes of the mountains of Paghmān, and flowing with a course generally south-west, eventually falls into the lake of Seistān at a distance of over 700 miles. The first point of this river, of which we have only reliable information, is at Gardan Diwār, about 40 miles from its source, where it was crossed by Wood and by Griffiths. It here runs along the north side of the plateau of Ūrt, and has an elevation of 11,500 feet, and is about 12 yards wide, and less than a foot in depth in the winter, with a brisk current. It is here joined by a tributary, the Āb-i-Sīah, coming from the south slopes of the Hajī Khāk pass. In the summer this upper portion of the Helmand is a favourite resort of the pastoral tribes of East Afghānistān. Thence it flows through a deep valley, hugging the south side of the Koh-i-Baba for 35 miles to Ghaoch Khol; its banks fringed with rose bushes and osiers. It is here crossed by a rustic bridge, and is joined by a considerable rivulet from the north and by the rivulet of Āb-Dilāwar (so called from its never being ice-bound) from the south-west. From this to Diwal Khol, about 25 miles further, it still pursues the same direction, *viz.*, west, which it has had from its source, and which it keeps for 25 miles further, when it gives a bold sweep to the south for 80 miles as far as Chakmakchak, where it is crossed by the road going west towards Herāt, and is joined by a considerable feeder from the north. The river then turns slightly to the south-west, and keeps this direction for about 120 miles as far as Sakhir, where roads from Bāmiān, Maedān, and Girishk meet. From Sakhir to Girishk, a distance of perhaps 150 miles, its course is more south, and it is crossed at Garmāb, about 60 miles above Girishk. From Diwal Khol to Girishk, a distance of 350 miles, it has not been visited by any European, but it is said in this part of its course to flow in a deep channel, through scarped rocks, and to be much obstructed by enormous boulders, till within 40 miles of Girishk, it begins to flow over a sandy and gravelly bed through a flat country with a less confined channel. It is then first turned to account, and continues to be drawn on for purposes of irrigation till it falls nearly exhausted into the lake. At 25 miles below Sakhīr, it is joined from the east by the Tezīn stream, and 50 miles below this again at or near Garmāb, by the Khūdrūd. Three miles above Girishk is a ford, practicable except in the rainy season, and distinguishable from there being a number of high poplar trees close upon the left bank. Here the river divides into three branches, the eastern one of which is deepest. Artillery might cross over here, but not without unloading the waggons. There are no ferry boats which is surprising, as it would not be difficult to construct them, the neighbouring hills furnishing sufficient wood. At Girishk the river has been visited by several English officers. A. Connolly, who was there in October, describes it as having banks a thousand yards apart; the right bank low and sandy, but the left rocky and high; the stream then at its lowest was distant from the foot of Girishk about 2½ miles, and at the point where he forded it, the water was stirrup deep and flowed smoothly, but with force in a clean stream of 350 yards wide. Griffiths appears to agree with this, calling it a large and rapid river, but Ferrier, who visited it at this point in almost the same time of the year as Connolly, states it to be only from 60 to 90 yards wide. Griffiths thinks the river might be used for purposes of descent, so as to bring the country near its source in con-

nection with Girishk, which is only 40 miles from Kandahār, and Ferrier remarks that from Girishk, though a considerable portion is turned off for purposes of irrigation, there is at all times sufficient for navigating it from Girishk to its mouth, though it would be necessary to repair the old embankments and construct a few others. About 45 miles below Girishk, and just below Kala-i-Bīst, is an island formed by the river; it is joined on the left by its great tributary the Argandāb, from which point its width increases to from 3 to 400 yards with an average depth of one and a half to two fathoms. Thence to Benādar Kalān, a distance of 70 miles, its direction is south, and from this it turns west for 120 miles. At Pūlalek (100 miles), Christie found it in March 400 yards wide, very deep, and with uncommonly fine water as far as Trakū, from which point, arrested by some sand hills, it takes a sudden turn to the north-west, and runs for 45 miles in that direction, and dividing into several branches, which fall into the Seistān Lake by several mouths after a course of over 700 miles. The river Helmand even in the dry season is never without a plentiful supply of water, but in the winter after the floods, it comes down with astonishing rapidity, being equal in size to the Jamna, and sometimes overflowing its banks. The banks of the Helmand from Girishk to Mūlā Khān are well cultivated, but from Deshū downwards they are neither so well cultivated or inhabited. This is not from any inferiority of the soil, for the pasture and arable land is equally good and productive; the banks are covered with meadows, and the land is more or less adapted for cultivation for a distance of 1¼ mile from the river, where it meets the moving sands. On the contrary, the neglected state of this tract is rather owing to its fertility, for it was once inhabited by a rich and industrious population now decimated or disgusted with the insecurity which prevails. The Helmand is at several points prevented from overflowing by embankments of very ancient construction, which, for want of necessary repairs, have fallen into decay. The vegetation on its banks is as luxuriant as in the tropics; but with all these advantages, they are unfortunately inhabited by the greatest plunderers and the most cruel race to be found in all Asia. The water of the Helmand is cold, sweet, and fresh, and so clean in the summer that one is very apt to be deceived as to its depth, and accidents sometimes happen at the fords in consequence. The fords of the Helmand (see crossings below) are few in number, nevertheless boats are rarely seen, and they are roughly and clumsily built; rafts made with reeds and branches, supported with inflated skins, are the most common. The tract of country known as Garmsel extends from Hazārjūft to Pūl-alak, and consists of a breadth of rich land about two miles wide, extending along the bank of the river, between the old boundary and its present channel.

At Girishk, this river is in June barely fordable for infantry; where the Kandahār road crosses it higher up, there are easier fords with a depth of about 3 feet 9 inches; breadth 70 yards. The bed of the Helmand is 150 yards broad; the conformation of the banks immediately above the ferry present a favorable locality for constructing a suspension bridge of ropes. From May to December the south bank of Helmand is occupied by a great number of Biloches.

Ferrier remarks that if this river was in possession of Europeans, steamers would soon navigate it, and the supply of wood on its banks would remedy the want of coal.

The Helmand is crossed at the under-mentioned points :—

Gardan Diwar,	ford,	40	miles	from source.	
Ghaoch Khol,	bridge,	75	"	"	
Diwal Khol		100	"	"	
Chakmakchak		180	"	"	
Gurmāb		390	"	"	
Three miles above Girishk,	ford	450	"	"	
Girishk,	ford and ferry	450	"	"	
Shamalan,	ford	500	"	"	
Karnashīn		550	"	"	
Kal-i-Sabz	ford	570	"	"	Tolerably deep.
Deshū	"	590	"	"	
Pāl-alek	"	650	"	"	
Trakū,	ferry	680	"	"	On inflated skin rafts.
Deshtak	"	740	"	"	300 yards wide and very deep.

(*Elphinstone—Irwin—Wood—E. Connolly—Griffiths—A. & E. Connolly—Masson—Christie—Ferrier—Chesney—Avitabile.*)

HERĀT.—

A province of Afghānistān which contains the districts of Ghorian, Sābzawar, Farah, Bakwa, Kūrak, and Obeh. It is bounded north by the Chār Vilāyat and Fīrōzkohī country east by the Taemūnīs and Kandahār, south by Lash Jorvēn and Seistān, and west by Persia and the Harī Rūd. According to Connolly, it contains 446 villages, eight large canals which feed innumerable smaller ones, 123 water-courses, 2,288 ploughs, and it produces 98,000 'Kharwars of wheat or 49,000,000 lbs.'

Ferrier states the following to be the numbers of the male population of Herāt capable of bearing arms, *viz*:—

Ghorian, 12,000; Sabzawar, 10,000; Farah, 15,000; Bakwa, 4,000; Kūrak, 2,500, and Obeh 1,500; total 45,000. And the tribes in alliance with Herāt and obliged to furnish a contingent are :—Hazāra Zeidnāts of Kala Nao, 12,000; Taemunīs of Ghor, 8,000; Biloches of Seistān, 5,000; total 25,000: grand total, 70,000.

Taylor says that the several tribes subordinate to, or in the neighbourhood of, Herāt could collectively assemble 47,000 horse and 23,000 foot, thus:—

Takeh Tūrkmans	...	...	15,000 horse.	15,000 foot.
Sarokh "	...	...	8,000 "	
Salore "	...	...	2,000 "	1,000 "
Irsalī } Chārsanghī }	...	...	500 "	500 "
Hazāras of Persia	...	...	4,000 "	...
Jamshīdīs "	...	...	4,000 "	...
Taemūnīs "	...	...	4,000 "	2,000 "
Taemūrīs "	...	...	150 "	...
Fīrozkohīs "	...	...	5,000 "	...
Berbarī Hazāras	...	...	5,000 "	5,000 "
		TOTAL	47,050	23,500

Of course the Tūrkmans are quite as open to an offer from the west as to one from Herāt, and if it came to a question of serving one "Kāfar" or

another, the longest purse would win with them. Doubtless these Tūrkmans who are Sūnīs would sooner serve with Afghāns, than Persians who are Shīahs. I think it is stretching the point too far to put Tūrkmans under Herātī influence.

In the time of Yār Mahamad there were eight battalions of infantry recruited from the tribes he had transported thither, and Mr. Eastwick says that 5 regiments of infantry and 4,000 cavalry was the force kept up. These are nearly all stationed at or near Herāt and live in their own houses.

HERĀT—Lat. 34°22′. Long. 62°9′. Elev. 2,650.

A city of Afghānistān on right bank Harrī Rūd, 369 miles north-west Kandahār, 602 miles Ghaznī, about 550 Kābal direct through the Hazāra Jāt, and 691 miles by Ghaznī, 881 miles Pēshawar by Kandahār and Kābal, 892 Derā Ishmaīl Khan, ·762 Sakkur, 357 Yezd, 215 Māshad, 700 Tehrān, about 700 Khīva, about 600 Bokhāra, 370 Balkh.

It is situate in a fertile and well watered valley surrounded by lofty mountains, four miles from the slopes of the range to the north and 12 miles from those that run south of it, and three miles north from the Harī Rūd. Around it is a spacious plain which is intersected with many springs of running water, and studded with scattered villages. Though trees are wanting in the landscape, it cannot be denied the character of extreme loveliness. The valley extends at least 30 miles from east to west, and is about 15 miles broad.

The city is of a rectangular and nearly square form. From north to south the sides are about 1,600 yards and from east to west 1,500 yards. The walls of the city are 25 to 30 feet in height, and are erected on a large rampart or mound of earth varying from 40 to 60 feet in height. On the outside of all is a deep wet ditch.

There are five gates, *viz.*, the Kūtab Chak Gate, on the north face, about 250 yards from the north-east angle; the Malik Gate also in north face at the re-entering angle formed by the Ārk-i-Nao and the north face.

The other three gates are in the centre of the remaining faces, *viz.*, the Irāk Gate on west face, the Kandahār Gate on south face, and the Khūshk Gate on the east face.

Four streets running from the centre of each face meet in the centre of the town in a small domed quadrangle. The principal street of the town runs from the south gate to the market in front of the citadel, and is covered in with a vaulted roof the whole length. The town itself is one of the dirtiest in the world. Many of the small streets which branch from the main ones are built over and form low dark tunnels containing every offensive thing. There being no drains to carry off the rain which falls within the walls, it collects and stagnates in ponds which are dug in different parts of the city. The residents cast out the refuse of their houses into the streets, and dead cats and dogs are commonly seen lying upon heaps of the vilest filth. At the time of Ferrier's visit the greater number of the bazaars were in a dilapidated state, a portion of those of the Chār Sū were the only ones in good repair, and when Vambery visited it in 1862, he found entire quarters solitary and abandoned, and only the dome in the centre in any thing like good repair.

On either side of the streets are spacious 'seraes' where the merchants have their depôts. The houses are generally two-stories high, and have very small doors. Those in the Chār Sū however are built of burnt bricks, and are generally of a better description than the others. The houses of Herāt are

generally built in the form of hollow squares with apertures in the interior; they are commonly two and three-stories high, the walls are very thick, built of brick and mud, the roofs of similar material, vaulted and surrounded by parapet walls and the entrances are low, narrow, and winding. They are quite incombustible. The larger 'seraes' and dwelling-houses have stable and servant's courts attached to them, covered by strong walls, and every courtyard has generally a well or small reservoir for the reception of water in its centre. Every house is more or less capable of resisting men armed with muskets, and a determined garrison might, by barricading the streets leading to the ramparts and loopholing the adjacent houses, protract the defence of the place for some time after the walls had been gained by the enemy. There are several spacious caravanseraes in the town, which would serve on an emergency for the accommodation of troops, all of which open on to the street leading from the Kandahār Gate to the citadel.

The principal building in Herāt is the Māsjīd-i-Jūma, which comprises an area of 800 yards square. It was built at the end of the fifteenth century in the reign of Shāh Hūsein by his relative Prince Shibali. When perfect it was 465 feet long and 275 feet wide; it had 408 cupolas, 130 windows, 444 pillars, 6 entrances, and was adorned in the most magnificent manner with gilding, carving, precious Mosaic stones and other elaborate and costly embellishments. It is situated in the north-east quarter of the city about 300 yards from the east walls.

The Haoz-i-Chārsū is a vast reservoir of water situated at the south-east angle of the central quadrangle. Ferrier says the dome of this is of bold and excellent proportions, a chef d'ouvre of its kind. It was built by command of Shāh Abbās.

The palace of Chārbāgh, situated to the west of the Masjīd-i-Jūma, and was originally the winter residence of the chiefs of Herāt, is of mean proportions; its garden, the only one in the town, is small and closed up by houses on either side. It was the residence of Major Todd during his stay here, and on the occasion of Vambery's visit that of the governor Yakūb Khan.

Connolly says there were in Herāt 4,000 dwelling-houses, 1,200 shops, 17 caravanseraes, 20 baths, and 6 colleges, and though we know that the city has been almost totally destroyed since his day, still this estimate is of some value as showing us something of the numbers of the various buildings existing then.

The population of Herāt has been liable to great fluctuations, when Christie visited it in 1809, it was estimated at 100,000 souls; this Connolly considers too high, placing it himself at 45,000. Ferrier says that before the siege of 1838, the number of inhabitants was at least 70,000, and when it was raised 6,000 to 7,000 were all that remained. In 1845 Ferrier estimates the population at 22,000, and as it probably went on increasing under the severe but secure rule of Yār Mahamad, it is probable that before the siege of 1857 it again approached Connolly's estimate.

Its siege and the capture of the city by Dōst Mahamad Khān in 1863 must again have reduced its numbers, and when Vambery visited it two months after its capture, it was a scene of utter desolation and devastation.

The inhabitants of Herāt are mostly Shīahs, but there are besides Afghāns, many Hazāras, Jamshīdīs and Taemūnīs settled by Yār Mahamad, perhaps 700 Hindūs and 40 families of Jews.

There is a great variety in the people met with in the principal streets, and Vambery gives the following lively sketch of the sight presented by them :—"The eye is bewildered by the diversity of races, Afghāns, Indians, Tartars, Tūrkmans, Persians, and Jews. The Afghān parades about either in his national costume consisting of a long shirt, drawers and dirty linen clothes, or in his military undress; and here his favourite garment is the red English coat from which even in his sleep he will not part. He throws it on over his shirt whilst he sets on his head the picturesque Indo-Afghān turban. Others again, and these are the "beaumonde," are wont to assume a half Persian costume; weapons are borne by all. Rarely does any one, whether civil or military, enter the bazaar without his sword and shield. To be quite *"a la mode,"* one must carry about one quite an arsenal, consisting of two pistols, a sword, pointed, handyar gun and shield. With the wild martial looking Afghān, we can only compare the Tūrkman-like Jamshīdī. The wretchedly dressed Herātī, the naked Hazāra, the Taemūrī of the vicinity are overlooked when the Afghān is present. He encounters around him nothing but abject humility, but never was ruler or conqueror so detested as is the Afghān by the Herātīs.

The original inhabitants of Herāt appear to have been Persians, and to have belonged to the race that spread itself from Seistān towards the north-east, and formed the ancient province of Khōrasān, of which until recent days it remained the capital. In later times the immigration, of which Jangez and Timūr were the cause, led to the infusion of Tūrko-Tartaric blood into the veins of the ancient population. The Hindūs of Herāt, though they are only tolerated by their Afghān masters, nevertheless contrive to amass considerable fortunes in the city. The citadel is inhabited for the most part by Persians, who settled here in the last century to maintain and spread the influence of their own country. They are now principally handicraftsmen or merchants. As for Afghāns, one cannot find in the city more than one in five. They have become quite Persians, and are, particularly since the last siege in 1863, very hostile to their own countrymen. A Kābalī or Kākar from Kandahār is as much regarded by him in the light of an oppressor, and, therefore, is as much detested as by the aboriginal natives of Herāt."

"Herāt," says Pottinger, "is a city of more trade than perhaps any other in Central Asia. It is called by distinction the Bandar, and is the emporium between Kābal, Kandahār, Hindūstān, and Persia. From the former it receives shawls, indigo, sugar, chintz, muslin, bafta, kincob, hides, and leather, which are exported to Mashad, Yezd, Tehrān, Baghdād, and Kīrmān; receiving in return dollars, tea, sugar-candy, china-ware, broad-cloth, chintz, silk, copper, pepper, and all kinds of spices, dates, shawls, numuds, and carpets." Silk is obtainable in the vicinity of Herāt. Many lamb and sheep skins are made up into caps and cloaks in the city and returned into the country round from which they were brought. There were, at the time of Connolly's visit, more than 150 shoe-makers' shops in the city. The lead mines in the vicinity of Herāt are reported to be rich, but they are scarcely worked. The carpets of Herāt, so famed for softness and for the brilliance and permanence of their colours, truly deserve their repute. They are made of all sizes and range in prices from 10 to 1,000 rupees.

There are numerous springs of water in the ditches of Herāt, and numerous wells not more than 12 or 14 feet deep in the town, besides which the

water brought from the Harī Rūd is stored in numerous and excellently preserved reservoirs (haoz). These reservoirs are carefully and strongly built of brick and mortar; they consist of a tank of masonry generally rectangular in form, 15 to 20 feet deep, with steps leading to the bottom over which a strong vaulted building is constructed. Some of these are of great size, capable of containing many thousand cubic feet of water. They are filled from the aqueduct, carried across the ditch at the north-east angle of the city, and if carefully filled would contain an abundant supply of water for the population and garrison for several months. Water is also found in abundance at a depth of less than 30 feet below the general level of the soil, and wells are very numerous. The water of the wells is said by some to be better than that of the reservoirs, and it is undoubtedly very healthy.

The valley of Herāt is capable of affording supplies to 150,000 men. Court says it is of a fertility seldom met with in Asia. The inhabitants possess 12,000 bullocks for agricultural purposes.

Varieties of the most delicious fruits are grown in the valley, and the necessaries of life are plentiful and cheap.

The bread and water of Herāt are a proverb for their excellence. Connolly says he never in England even tasted more delicious water than that of the Harī Rūd; it is "as clear as tears," and, the natives say, only equalled by the waters of Kashmīr, which make those who drink them beautiful, and the cultivators of this "happy valley" enumerate 17 different sorts of grapes which they grow: the marble and the raisin grape, that which is translucent and without seeds, the golden grape, and the small red grape of Badakhshān, with other temptingly named varieties of this delicious fruit. The vines are planted in trenches, and trained over a sloping bank of earth on which they are suffered to ripen—a method which answers only in a very dry atmosphere.

The defences of Herāt are described in the following able and exhaustive report of Major Sanders, Bengal Engineers, who visited it after the siege of 1838:—

"The city and fortress of Herāt is of a rectangular and nearly square form. From north to south the sides are about 1,600 yards, and from east to west 1,500 yards in length.

The defences of the city consist of a wall erected on the top of a large rampart or mound of earth, on the outer slope of which mound two parallel trenches, called 'sheerazees,' covered by low parapets, are excavated, and at the foot of the mound is a ditch, the outer edge of which is raised by a rough embankment; the place has neither covered way nor glacis, and no out-works.

The eastern, southern, and western faces of the fortress are nearly straight, the only projecting points being the gateways. There is a single gateway in the centre of each of these faces. The gates are defended by works differing from one another in shape, but all of irregular figure, somewhat resembling a redan with sides of unequal length, projecting about 200 feet beyond the main wall; the defences of the gateways are similar to but of a lower profile than those of the main work. At the apex of the projection is a second gate covered by a traverse and small rectangular redan of recent construction, the ditch encompassing the whole.

The northern side is irregular. Near the centre of this face, and thrown back about 200 yards from the main wall, is situated the Ark or

citadel; a return in the wall leads down on this work from the eastern portion of the north face, and terminates on the counterscarp of its ditch. The western portion of the face is retired about 100 yards behind the eastern, and a slight bend is connected with the north-west angle of the citadel, the wall being continued across the ditch of the latter work. In front of the citadel, connected with the northern main wall, and projecting 200 feet beyond its eastern and 400 feet beyond its western portion, is constructed the Ark-i-nao or new citadel, a low oblong work which occupies about 1,000 feet in length of the centre of the north face. On this face of the fortress are two gateways, one about 200 yards to the westward of the north-east angle of a similar nature to those before described, and one close to the junction of the western flank of the Ark-i-nao with the main wall. This latter gateway is unprovided with the irregular projecting work attached to the others, but is covered by a traverse and redoubt similar to those before adverted to.

The dimensions and strength of the profile differs very greatly in different parts of the works, but in describing them a rough specification of dimensions, though strictly applicable to no particular section, will give a clearer idea of the general strength of the works than vague or indefinite expressions. A reference to the plan and sections *(in the Quarter Master General's Office)* will always be requisite where detailed information is sought for.

The wall of the fort is about 14 feet thick at the base, 9 feet thick at the top, and 18 feet high, exclusive of the parapet. The parapet is a mere wall 2½ feet thick at the base, 9 inches at the crest, and 7½ feet in height; it is loopholed and crowned with small battlements. The average width of the pathway on the top of the wall behind the parapet is 6 feet, but in some places the wall is too thin to afford room for a pathway, and in these places the communication is kept up by arches springing from buttresses built against the wall, or platforms of rough timber covered with earth laid across them. Several of these supports have given way, and at these spots the wall is not only weakest, but generally most dilapidated.

The wall is flanked exteriorly by numerous small towers of a half oval plan; these are generally 100 feet apart, and the number on the four sides exceeds 150. They vary greatly in size, the angle towers and those at the north-west or Malik gateway are, or were when in good order, from 40 to 60 feet in diameter, the larger towers on the sides may be 30 feet wide, projecting 25 feet; the smaller, and by far the greater number, do not exceed 15 feet either in width or projection measured inside their parapets; many are of yet smaller size, and excepting on the angle towers, and on one of the gateways where the work is in perfect order, there is scarcely a spot on the walls which affords space sufficient for mounting even light artillery, and nowhere could it be transported along them. Within several of these flanking projections, small circular towers containing a vaulted chamber about 7 feet in interior diameter have been constructed; these rise above the general level of the parapet of the wall, and would hold a few marksmen, but none of them are bomb-proof, and their walls are rarely more than 2½ feet thick.

The wall has an outward slope, equal perhaps to one-seventh its height, that of the towers is generally greater, and many of the latter are splayed out at the base to accommodate their foundations to the sloping surface on which they rest. The whole work appears to have been originally con-

structed of sun-dried brick, backed with layers of moist earth. Some of the towers have foundations and facings of rough stone or burnt brick laid in mud, but these are apparently of modern construction, and have probably been rebuilt at different periods. The wall is of very old construction, and has been much neglected in repairing it; stone, brick and earth, have been indiscriminately used, so that it now presents a patch-work surface to the eye, and the forms of several of the towers from hasty or careless repair are bulged and distorted, and look as if the work had partially failed. These appearances, combined with the shattered state of the parapet and general disrepair of the wall, give it an aspect of greater dilapidation than on close inspection it is found really to possess. It is however in very bad order, and independent of its great weakness in particular parts has generally suffered much from weathering and corrosion at the junction of the base of the wall with the mound. The slope of the latter commonly takes off immediately from the foot of the wall, and the foundation is, in some places, from the mouldering away of the crest of the slope, partially exposed; several of the towers, which has been rebuilt in a more substantial manner than the others, have probably owed their fall to this cause, and two or three of them are now nearly in ruins from its operation. The weakness of the wall at this level is a serious defect, as its base is quite exposed and may be almost everywhere viewed from the edge of the ditch; it must soon yield to a well directed fire from heavy guns, and wherever the upper sheerazee is consturcted near the foot of the wall, it would probably be filled up by the ruins of the latter in its fall.

The wall thus described is so far useful, that it adds to the security of the place against a coup-de-main, and affords a commanding position for musketry; the main dependence of the fortress, however, does not rest on it, but on the mass of its mound or rampart, and the trenches or 'sheerazees,' excavated on its exterior slope, which will now be described.

The mound on which the wall of the fortress is erected varies greatly in bulk and section, but its base may be averaged at 250 feet in width and its height at 50 feet. The interior slope of the mound is generally steep, sometimes falling into the town from near the base of the wall almost perpendicularly. No attention whatever appears to have been paid to the preservation of this part of the fortification. The inhabitants of the city have been in the habit for a course of years of removing earth from the foot of the slope for the construction and repair of their dwellings and for other purposes, and the quantity of material thus apparently abstracted has in some places been so great, as almost to threaten the stability of the wall erected on the top of the mound. This slope is also in many places broken down into huge steps, the level portions of which are covered with graves, and horizontal excavations are frequently made in the steeper parts for the interment of the dead. Houses are erected close to the foot of the rampart and even upon it, the slope being scarped down to admit of the walls being erected against it, and from the houses small chambers are occasionally excavated into the rampart by the occupants for their further accommodation. In many places the rampart is accessible only from the tops of the houses, and the base of the wall is not generally attainable without difficulty, for there are no ramps,

(Sections 22, 36½.)
(Sections 35, 40.)
(Sections 36, 41.)
(Sections 5, 16.)
Sections (17, 43.)

and the few communications leading at the angles and gateways to the top of the wall consist of rough, narrow, and steep pathways, and rude flights of steps up which a single person carrying a musket may pass at a time.

The disadvantages attending this state of the interior slope of the rampart appear to be: its diminished mass, its strength being in some places seriously impaired; the absence of free means of communication along the foot of the rampart and from it to the top of the wall; the impossibility in many positions of assembling a body of troops sufficiently strong to oppose, with fair chance of success, a threatened assault; the occupation by dwelling-houses of valuable space which should be kept free for interior retrenchment.

The general inclination of the exterior of the mound is everywhere gentle, the base of the slope averaging three times, and being in few places less than twice its height. It is however broken into three portions by the 'sheerazees.' These trenches are very irregular in their section, but may be described as 14 feet in width and 8 feet in depth from the top of their parapets, the interior of the trenches being broken by steps, walls and small excavations so as to have little more space, in most places, than suffices for a body of men to move along them in single file.

The distances of the 'sheerazees' from each other and from the wall and ditch are determined generally by the greater or less width and conformation of the exterior slope. They have been traced without regard to flanking defence or preservation from enfilade it seems to have been attempted to keep each trench at the same level, and in pursuance of this object, they are as nearly straight as the varying inclination of the slope permits; their alignment is not affected by the projection of the flanking defences of the wall, consequently wherever the line of the upper 'sheerazee' approaches the wall, its rear frequently rests on the outward curve of the towers. It may be generally stated that the parapet of the lower 'sheerazee' is traced at a distance of 22 feet from the intersection of the line of level of the country with the scarp of the ditch, and that the upper 'sheerazee' is excavated midway between the lower 'sheerazee' and the foot of the wall. The crest of the parapet of the lower 'sheerazee' has a command of 13 feet above the level of the country, that of the upper 'sheerazee' may be assumed at 34 feet. These trenches are covered by the slope of the mound in which they are excavated, but there is generally a low and thin parapet wall of mud, pierced with loop-holes and battlemented, raised along the outer edge through which the defenders take aim.

The 'sheerazees' circulate completely round the fortress; they communicate with each other by a few narrow trenches carried in an oblique direction along the face of the mound and sometimes by low galleries, but with the interior of the place, they communicate only by the gateways, and during the greater portion of the late siege, these were built up (a small, curved, underground passage through which a man might creep on his hands and knees, was left at each gateway), and the defenders of the sheerazees completely shut out of the city and never relieved. It is to the efforts of a large body of men to find shelter from the weather and protection against the enemy's fire, that the great irregularities in the section of these works, the numerous small dens excavated in the mound, and the remains of huts, walls, and winding passages which partially answered the object of traverses, must be attributed.

"The advantages derived from 'sheerazees' are—that they render the exterior slope of the mound, which but for their existence might be ascended by armed men with facility in almost every part, somewhat steeper; until filled in, they would break the formation of a body of men advancing to the assault; they enable the garrison to bring a very heavy fire of musketry on the counterscarp, and afford the means of countermining and pushing forward galleries into the ditch, small vaulted chambers being frequently constructed in the scarp at the end of galleries of this nature which serve to flank the ditch in threatened situations. From the number of these chambers, hastily constructed during the late siege and now mostly in ruins, this mode of defence seems to have been a favorite one with the garrison, and much ingenuity has been displayed by them in multiplying by this means their musketry fire in some exposed positions.

"The 'sheerazees' have, however, these defects that they may be used by an attacking party after the garrison has been driven from them as roads to any part of the wall where an escalade might be attempted with the prospect of success; their defenders cannot readily relieved or supported from the interior. Possession of the upper 'sheerazee' for a few hours might afford the means to an enemy of successfully mining the wall; and in the event of an assault being given on a breach or other weak point in the wall, troops might cross the ditch to the right and left, and turn inwards in aid of the contemplated operation along these trenches.

"The size of the ditch as compared with the bulk of the mound is insignificant; at the level of the country, it averages about 35 feet in width and 10½ feet in depth, but in clearing out the ditch in occasional repairs, the earth excavated has been heaped round its outer edge to an average height of 50 feet, which adds to the height of the counterscarp and strength of the section of the ditch; measured on a level with the top of this embankment, the ditch will be found to average 45 feet in width and 16 in depth. The slopes of this work are bad and irregular, the scarp in particular is very loose and crumbling, and has, in many places, been built up with clods removed from the ditch in a moist state, and roughly heaped one on another; the base of this slope has, in some places, partially failed from the action of water in the ditch softening it, when the weight of the mass of earth above has crushed the foot of the slope and fallen inwards, generally, however, flaking off at a steeper angle than that of the original slope.

"Abundance of water may be thrown into the ditch from the numerous small mill streams which surround the city; but as at present constructed, although from the irregularity in the level of the bottom of the ditch, water lies in small quantities at intervals all round the fortress, it is only at the south-western angle that the ditch can be filled, and as its slopes are unrivetted, they are ill calculated either to retain the water or to resist its continued action.

"There is a slope of more than 12 feet from the bottom of the ditch at the north-east to that at the south-west angle, where a deep drain, unprovided with a dam and undefended, save by the fire of the angle, carries off the water from the ditch into the Karbar rivulet, which runs south of the city. If this drain is closed, the water when 7 feet deep at the south-west angle, will lie as far as the Malik Gate; on the north side, and as far as half-way between the Kunduhar or southern gateway and the south-east angle on the south side, gradually diminishing in depth, leaving the

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whole of the east side, two-thirds of the north side, and one-fourth of the south side, dry. In its present state great injury would result to the slopes if measures were adopted by dams or otherwise to keep the ditch constantly filled; but for a short period at the approach of an enemy, this expedient might be resorted to with advantage; the soil is miry and tenacious, and the presence of a foot or two of water in the ditch would add considerably to the difficulty of crossing it.

"The gateway towers are faced with burnt brick laid in mud, strengthened by pieces of rough timber 6 or 8 feet long, built in the brick-work to add to its strength and consistency. The interior of the towers is generally composed of earth and rubbish, but some have small vaulted chambers constructed in them. All the gateways are in very bad order; they are weak points, and have evidently proved inviting objects of attack, having suffered considerably from the fire of the Persian batteries.

"At the gateways the mound falls off in elevation. The walls of the projecting work, before alluded to, are carried in an oblique direction down its exterior slope, in consequence the 'sheerazees' gradually approach each other opposite the gateways diminishing in width; at the same time, the rear of the upper 'sheerazee' commonly lying against the gateway wall. At the gate the 'sheerazees' fall into each other, and the communication is screened by the traverse in front of the former already adverted to.

"In front of the gateways, the ditch also is generally narrower and its section steeper than at other parts of the enciente. The bridges across it, communicating with the gateways, are of the rudest description. Abutments of brick roughly laid in mud are constructed, projecting a few feet into the ditch; on these a gate taken from its pivots, round timbers, or thick planks, are laid and sprinkled over with earth. During the late siege these were removed, the gateways were built up, the only communication with the exterior left being an opening just large enough for a man to creep through on his hands and knees, constructed in the thick mass of rough masonry forming the barricade.

"The ark or citadel is a brick structure of an oblong form, 150 yards long from east to west and 50 yards wide; it is itself of considerable elevation, and is erected on a high mound nearly in the centre of the north face of the city. It is flanked by ten towers varying greatly in size, those at the angles being the largest, and of these, that at the north-east angle superior in size to the others. The interior of the building, which is occupied as a dwelling by Shāh Kamrān, is divided into three courts separated from each other by gates of little strength, the entrance being in the centre of the west side. From the entrance a screen-wall passes to a detached tower off the south-west angle, through which the road passes and crosses the ditch of the ark opposite its south-east angle by a draw-bridge traversing on small truck wheels which rest on timbers laid across the ditch: there is also a very small door in the north face of the ark, leading from it across the ditch to a garden in front, within the Ark-i-nao.

"To the west of the ark, a stable court is attached, enclosed by a thick mud wall flanked by three towers, each having a small cavilier facing the town; this wall connects the south-west angle of the ark with the wall of the fortress near the Malik Gate. The stable court is as large as the ark itself, and both works are encircled by a ditch rivetted with stone which is looked into by a parapet, now imperfect and in bad order, built

round its scarp. The width of the ditch is about 40 feet, its counterscarp on the south side 10 feet and scarp 16 feet high; but the ditch is apparently partially filled with silt and might be rendered deeper; on the east side both the scarp and counterscarp are out of repair, and in some places may be crossed without much difficulty. This ditch would be a formidable obstacle if filled with water, which might be accomplished by means of a small dam and sluice.

"The ark from its mass and great height has an imposing appearance, but is not calculated to make a protracted defence after the capture of the town. Its walls, where an opportunity has been afforded of examining them, seem to vary in quality, and to be generally thick and of inferior masonry; but they are exposed from top to bottom, and a few heavy shells thrown into the confined space in its interior would create great confusion among its defenders and cause much damage. It is said that the magazines of provisions for the garrison are, when a siege is apprehended, established in the ark.

"The Ark-i-nao, or new citadel, is weak both in plan and profile. It is constructed in advance of the mound on a level with the country, and consists of a straight front line of wall 300 yards in length, and of two flank lines also quite straight. The front wall is flanked by five semi-circular towers, about 30 feet in diameter measured inside their parapet; it is 13 feet thick at the base and 8 feet at top, crowned in its outer edge by a parapet 6 feet high and 1½ thick. At the distance of 60 feet from the foot of this wall, the ditch is excavated about 30 feet wide and 15 deep, with slopes of about 1 of base to 2 in height. The space between the ditch and foot of the wall is converted into a *faussebraie* by a parapet 7½ feet in height, and the communication along it is protected by a winding trench and four large traverses, on the top of each of which is established a small circular post for musketry. These precautions were found absolutely necessary during the late siege, for the whole front is completely open to enfilade from a battery established on its prolongation to the westward. The scarp of the ditch is partially flanked by small underground chambers for musketry to which galleries lead from the *faussebraie*, and a semi-circular projection, 30 feet wide, has been pushed forward into the ditch in the centre of the face nearly covering its width. The flank walls of the Ark-i-nao are similar to that above described, but are not more than two-thirds its thickness, and the *faussebraie* narrows at the returns, being not more than 20 feet wide where it approaches the main ditch.

"The communication from the interior of the work to the *faussebraie* is maintained by a door opening on the west flank, between two small towers through the wall covered by the parapet of the *faussebraie*.

"The whole work is composed of sun-dried bricks and earth; its north-west angle has been much injured by the fire of the Persian batteries, and the scarp of the ditch has suffered greatly from the careless admission of water into the winding trench of communication before adverted to.

"Supposing this work to be forced, the ditch of the citadel would still present an obstacle to the attacking force, the counterscarp of which must be descended and ascended again before the interior of the town could be gained. The eastern flank wall of the Ark-i-nao crosses the main ditch, but beyond this the main wall comes down on the ditch of the citadel at a point where the counterscarp of the latter is rivetted and very high; not

the less the loss of this work would greatly endanger the safety of the place.

"The fortress of Herāt cannot be said to possess an esplanade: gardens, enclosed by thick and high mud walls, approach in many places within musket shot of the ditch, and villages and detached buildings are found on every side within range of musketry, ruins, water-courses, and cultivation extend to the very edge of the ditch. Edifices of strong masonry and greater size than ordinary dwelling-houses, such as reservoirs, tombs, and religious buildings, have been constructed opposite the gateways, some of them being within 100 yards of the place. Mounds of earth of considerable height and size also occur within short distances of the walls in every direction, one of these mounds within 100 yards of the place is nearly half a mile in length and 30 feet high, and extends from opposite the south or Kandahār gate, beyond the south-west angle of the fortress. It completely screens a hollow road within musket shot of the place, and a high building of great size and strength is erected on the top of this mound, not far to the eastward of the prolongation of the west side of the fort. This building was occupied in force by the Persians during the late siege, and two batteries were raised on the mound, against the south-west angle, within 100 yards of the walls.

"With scarcely an exception beyond the structure last adverted to, these buildings are now in a ruined or dilapidated state; but they afforded during the late siege excellent cover to the Persian soldiery; many were converted by them into batteries or redoubts, and ready-made trenches and parallels were found in the irrigation channels, after the water, which was readily diverted from them, had been turned off.

"Water-courses, eight feet in width and four feet in depth, now flow within musket shot of the place completely along the east, south, and west sides of the fort. On these water-courses are four or five mills constructed of burnt bricks, with small towers about 30 feet high attached to them; the most distant of these is not 200 yards from the edge of the ditch.

"A raised aqueduct of earth, constructed nearly on the prolongation of the east side of the fortress, now brings a supply of water, for the use of the city, from a high level to the northward, as far as the counterscarp of the ditch at the north-east angle. A road which skirts the ditch at this angle passes below the aqueduct, which is here supported on an arch of masonry, a second arch formerly conducted the water across the ditch; this has been broken down, and a hollow pine tree now supplies its place. The position of this aqueduct is not very objectionable, as it is seen along its whole length from the walls of the fortress.

"The Persian trenches, the galleries of their mines and those of the countermines of the garrison, as well as the batteries raised by the besieging army, still encumber the ground near the fortress. Two of the cavalier batteries at the south-east angle on the prolongation of the eastern and southern faces about 200 and 250 yards from the walls, respectively, are enormous masses of earth (200 feet long, 70 feet broad, and from 20 to 30 feet high), and are said to have occupied a body of 2,000 troops working nightly for several weeks to raise them.

"In describing the esplanade, it becomes necessary to observe that the mound surrounding the city of Herāt, and on which the wall is raised, appears to be in a great measure artificial, the surface of the ground outside the fortress having been removed to a depth varying from a few inches to

three feet to a distance of 50 or 60 yards to supply the material for its formation. It thus happens that the level of the country, at the distance above mentioned from the ditch, is everywhere higher than the top of the counterscarp when divested of its small embankment. On the north face, where the ground gradually *ascends northwards towards the hills, this difference of level is more considerable, the road at the north-east angle outside the ditch being 12 feet lower than the ground 300 yards to the northward.

* The rise on the west face of the ground contiguous to the fort is also considerable.

"The fortress stands, therefore, on a shallow basin to which all the superfluous water from the irrigated land in the immediate vicinity of the city tends. This finds its way into the ditch, carrying with it much silt, creating ravines in the counterscrap, and damaging the slopes of the ditch, as already adverted to in treating of that particular work.

"The foregoing description of the esplanade refers more immediately to the ground within extreme musket range, or perhaps 500 yards of the place, but it will apply generally to the state of the country to a greater distance. Beyond the limits specified, the ground west of the fortress is covered with villages and vineyards enclosed by high walls to a distance of at least of ¾ths of a mile from the walls. To the northward mounds of earth, rivalling in height and thickness that of the city itself, are found within 600 yards of the ark-i-nao: on these some large buildings of masonry in good preservation are erected, and beyond these mounds the extensive and magnificient ruins of the Mosella stand, the country east and north of them being completely shut in by villages and enclosures. East of the city, at the distance of 600 yards from the place, the country is comparatively open and cultivated, but to the south, villages and enclosures continue in a dense mass to the banks of the Karbar. The Karbar is a rivulet fed by the overflowing of the numerous water-courses, and by percolation from the irrigated land of this portion of the valley to which it forms the natural drain. It takes its rise about a mile to the eastward of the city, and flows past and parallel to its south face at the distance of 750 yards, thence pursuing a course nearly due west till it falls into the Harī river at the distance of 12 miles from the city. South of the fortress, the banks of the rivulet are in many places steep and its bed soft; the body of water in it seldom exceed s 15 feet in width, by 3 feet* in depth, and it is never dry. It is crossed by several ill-constructed and inconvenient bridges of masonry.

"The city is divided into quarters by four streets leading from the east, west, and south gates, and from the ark to the Chārsū or market-place in the centre of the city. These streets are tolerably straight, and from 12 to 16 feet wide; in them are situated all the shops in the city, and through them all the traffic passes the street leading from the south or Kandahār gate to the Chārsū, and thence to the ark has been formerly vaulted over for the greater part of its length, holes being left in the crowns of the domes for the admission of light and air. Several of these domes are still

* Since this was written, the Karbar was seen on the 11th and 12th of March an impetuous torrent, 40 feet in width and from 7 to 10 in depth, after a heavy fall of rain. Some of the bridges over it near the city were swept away, and for 48 hours it was quite unfordable opposite the city.

standing, but these are generally in a dilapidated and many of them in a ruinous state.

"The four quarters of the city are traversed by numerous lanes, very crooked and narrow, the largest not exceeding 12, and the smallest 6 or 7, feet in width; these are occasionally arched over for spaces of from 30 to 100 feet in length, dwellings being constructed above the vaults

"The houses are generally built in the form of hollow squares with the apertures to the interior; they are commonly two and three stories high, the walls are very thick, built of brick and mud; the roofs of similar material, vaulted and surrounded by parapet walls, and the entrances are low, narrow, and winding; they are quite incombustible. The larger serais (dwelling-houses) have stable and servants' courts attached to them, covered by strong walls; and every court-yard has generally a well or small reservoir for the reception of water in its centre.

"From the foregoing description, it will appear that every house is more or less capable of opposing resistance to men armed with muskets only, and a determined garrison might, by barricading the streets leading to the ramparts and loopholing the adjacent houses, protract the defence of the place for some time after the walls had been gained by an enemy.

"There are several spacious caravanserais in the town, which would serve on an emergency for the accommodation of troops, all of which op n into the street leading from the south gate of the city to the ark. There are also numerous public reservoirs for supplying the population with water; these are carefully and strongly built of brick and mortar. They consist of a tank of masonry, generally rectangular in form, 15 or 20 feet deep, with steps leading to the bottom, over which a strong vaulted building is constructed; some of these are of great size, capable of containing many thousand cubic feet of water. They are filled from the aqueduct carried across the ditch at the north-east angle of the fortress, and if carefully filled would contain an abundant supply of water for the population and garrison for several months. Water, however, is found in abundance at a depth of less than 30 feet below the general level of the soil, and wells* are very numerous.

"The greater number of the houses in the city are now deserted and in a dilapidated state. The number of inhabitants at the present time is supposed not to exceed one-fifth the number the city was estimated to contain six years ago. During the siege, a great portion of the wood-work of the houses was consumed for fuel, or for the manufacture of gun-powder, and bricks for the repai. and strengthening the points attacked were, as matter of necessity, taken from the nearest adjacent houses. The dilapidation thus commenced has been increased by the neglect of numerous dwellings left unoccupied, by the desertion of the greater number of the inhabitants who were left in the city at the close of the siege.

"There are no barracks or other buildings in the city set apart expressly for the accommodation of the garrison, nor is there any symptom of a standing military force belonging to the State, if a body of about a thousand persons carrying firearms, retained and paid by the minister,

* The Spāhīs of the small detachment at Herāt prefer the well water to that of the reservoirs, and drink the former exclusively; their continued health during the period of eight months is sufficient proof of its salubrity.

be excepted. Every one of these men has his separate dwelling, and accommodation could easily be found in the city for any number of troops whom it mi ht be necessary to call in for the defence of the place.

"Stores of grain and other provisions for the garrison, as before mentioned, are said to be established within the ark when apprehensions of a siege are entertained, and the quantity of gunpowder requisite for a defence, solely dependent on the fire of small arms, is, it is understood, kept in small parcels in different parts of the city, and at the spots within the walls where it is manufactured.

"The arms available for the defence of the place appear to be—seven brass guns, two only being mounted, which are parked in an open space in front of the ark, and there are a good many metal shot collected in different parts of the city. With one exception, a 6-pounder gun captured from the Persians, the pieces of ordnance above alluded to, were cast in Herāt, and scarcely one of them is serviceable. The present artillery materiel of the place may be almost disregarded in contemplating its means of defence. The minister possesses 1,200 indifferent muskets, and a considerable number of shumkâls or matchlock wall pieces generally rifled, which appear very serviceable weapons, and are said to carry a ball with great accuracy to a distance of 400 yards and upwards. Lastly, almost every man in the valley above the poorest class is possessed of a matchlock and sword, and is familiar with their use.

"Having described the existing defences of Herāt, their form, profile, and condition, it is proposed to consider the best mode of repairing, improving, and strengthening the works.

"It will be borne in mind that the plan of the fort is nearly square; that the sides do not in form materially deviate from straight lines; that there are few considerable projections flanking the walls; that the parapets are not calculated to resist the fire of even field-pieces, being barely musket proof; that although the three lines of defensive works, the wall and the two 'sheerazees' respectively command, they do not cover each other, the parapets of the latter and entire elevation of the former being viewed from the edge of the ditch; that the exterior slope of the rampart is in few places so steep as to prevent it being ascended by armed men after the ditch is once crossed; that the scarp and counterscarp of the latter work are unrivetted, and that cover exists within breaching distance almost all round the walls. Although, therefore, its advantages as commanding position for musketry are great, and the mass of its rampart affords many facilities for retrenching and repairing damages occasioned by the fire of an enemy, Herāt cannot be considered as a place likely to offer a successful or even protracted resistance against the attack of a well equipped, scientifically directed, and adequately strong besieging force.

"A glance at the plan will show that to secure a proper flanking defence for the works on the principle of any system of modern fortification, it would be necessary to break the existing lines of the mound by alternate salient and re-entering angles; the removal of this enormous mass of earth and its replacement in a different form would thus be called for: even were this alteration effected, the entire face of the fortification would still remain exposed to distant fire, and if the present high relief were to be maintained, this defect could only be remedied by constructing works also of greater than ordinary elevation in advance of the enciente. If, again, to obviate

this necessity, the existing profile were lowered, the wall entirely removed, and the summit of the mound cut into the form of a substantial parapet, the requisite alteration of plan (*Note A*) would amount to an almost entire reconstruction of the fortress.

"*Note A*.—But without altering the plan in any material degree, a remodification of this part of the profile, such as is adverted to in the report, would be an improvement on the existing work. A short notice, therefore, of the mode in which this might be effected has been thrown into the form of a note, as it would occupy time and distract attention to bring forward in detail in the report the several plans for the improvement of the fortress that have been considered and might be adopted, and after canvassing their merits proceed to state what is first recommended, and as active measures for rendering the place defensible have been called for, what has already been partially effected.

The alteration that might be made in this part of the profile, with a slight corresponding change in the tracing of the scarp line, is shown in the accompanying sketch. The existing wall might be entirely removed from the top of the mound, and a ditch, rivetted with sun-dried brick and flanked by small projections, excavated between the present foot of the wall and the upper 'sheerazee'; the earth from the ditch and the rubbish of the wall being thrown back on the interior of the mound, and there formed into a substantial rampart and parapet, having a loopholed wall for musketry in front of the latter. The upper 'sheerazee' might be removed or retained, or but partially preserved, as might be found most advantageous in the execution of the work.

After a first examination of the fortress, this improvement seemed likely to offer as great a proportionate advantage compared with the cost of its execution as any other material modification of the work that could be devised. The following considerations induced a belief that it should occupy but a secondary place in point of time in submitting a scale of improvement for the defences of Herat.

A rough estimate of the cost of the work exhibits a probable outlay of nine and a quarter lakhs of rupees. The time required for its execution is thus estimated: the excavation of the ditch and formation of the new rampart and parapet involve the removal and replacement from an average depth of 20 to an average distance of 100 feet of 48½ millions of cubic feet of earth, allowing from four laborers to one hundred cubic feet, its completion would occupy a body of 200 men for 3¼ years, supposing the year to contain 300 working days.

A work of this magnitude demands a time of profound peace and prospect of continued tranquillity for its execution. It would be unwise to throw down the wall and commence an extensive modification of the rampart adopted, as the work must be in its progress to the easy passage to and fro of a large body of workmen without the certainty of being able to complete, or make considerable progress in its execution before an attack could be made on the city. Such a state of affairs as is here adverted to has certainly not lately existed at Herat.

Most of all, it would be unwise to undertake so extensive a modification of the interior line of defensive works of the fortress, while the exterior works remained in a dilapidated and insecure condition. To place the latter in an efficient state of defence must of itself be a work of time, and till completed, the work executed to the main wall might be limited to the repair of breaches and weak points necessary to secure the place against a *coup de main*. This consideration points out the advisability of postponing the execution of a work of this nature till the means of immediate safety are established in advance of it.

A large proportion of artillery than called for by other alterations would be required to render the work thus modified of its fullest value.

Lastly, popular opinion is in favor of the wall: to remove it would, in the eyes of many, be tantamount dismantling the fortress. The slightest movement hitherto made by the officers of the mission towards the repair and improvement of the works has been watched by the authorities of the place with the utmost jealousy and suspicion, and supposing the wall partially removed, it might be difficult to persuade the people that the substitute provided, so much less imposing in appearance, was indeed a more effectual safeguard than the lofty turrets which it had replaced. This objection to the early removal of the wall is here merely stated; its weight does not fall within the province of this memoir to discuss.

With reference to the particular project of improvement under consideration, it should be mentioned that to secure a proper flanking defence for the ditch, the excavation of which is contemplated, galleries for musketry should be constructed along the small flanks of the projections and parts of the curtain adjacent to them within the scarp rivetment. These are considered preferable to galleries in the counterscarp for this fortress on account of the great advantages the temporary or partial possession of the latter might afford to the besieging force. No great additional expense would be occasioned by the construction of galleries of this nature, and the native soldiers are, in a modified form, acquainted with their use.

"Supposing, however, a modification of the works of the nature above adverted to be effected, may it not be questioned whether the fortress on its new plan would be so well adapted as in its present form to the mode of defence adopted by undisciplined troops acting with bravery, but without concert and ignorant of the design of many parts of the defensive works placed in their hands. Such a system of fortification would render the aid of a powerful artillery necessary fully to develop its powers of resistance, and would also call for the services of a larger garrison than is required for the present work. Independent of the difficulty of providing ammunition and provisions for a very large body of troops during a protracted siege, the disadvantage of having a longer front to maintain cannot be more forcibly illustrated than by stating that the garrison of Herāt has already to defend an enciente measuring 3½ miles in length along the scarp of the ditch.

"Without altering the plan of the mound, outworks may be constructed all round the present fortress within the envelope of a ditch of sufficient strength to compel the besieging force to make itself master of one or more of them before proceeding to the attack of the inner line of defensive works, and this might be accomplished at an expense great indeed, but, perhaps, within the limits which it might be judged expedient to incur to secure some important political object.

"The objections, however, to a project of this nature appear strong; they are—

"*1st.*—The great extens on that would thus be given to works already too large for advantageous resistance against ample means of attack;

It would be necessary to suppress the wall for musketry shown in the section, on the faces of the projecting towers, to rivet the outer slope of their parapets, and to bring the parapets forward on the scarp as far as possible, lowering the terreplein of the towers considerably at the same time. This arrangement would enable the garrison to bring a single gun from each flank to swamp the ditch, and as the range is so short, and discharges of grape would be most effectual for the service required, carronades would be found useful pieces in these positions.

The scarp of this work would be effectually secured against distant fire; the free use of large shells would undoubtedly injure, and might, perhaps, breach the work, but it would be very difficult to bring a sufficient number of these projectiles from any quarter to Herāt. The best mode of attacking the work would, perhaps, be by mining, which could not of course be undertaken till a lodgment across the outer ditch had been secured, and in the practice of countermining the people of the country have left proofs all round the fortress that they are by no means unskilled.

The disadvantage of the exposure of the terreplein of the rampart to enfilade has still to be obviated; this must be met by the erection of high and thick traverses, for which there would be ample room on the terreplein, and advantage is taken of this opportunity to observe that partial breaks in the curtains, although they would tend to secure the reverse of the works against enfilade fire, would diminish at the same time the effects of the flanking fire that can be brought to bear on their front, and which, from the confined limits within which the tracing of the works must be laid out, is already inadequate; this remark applies the more forcibly as the relief of the works increases.

The section accompanying this note shows the projected alteration carried into effect on a profile which is deemed a fair average one of the existing work; the more the actual section of the work is found to differ from the average profile, the greater will be the quantity of work required to adapt it to the modified form. It would in many places, and wherever the distance between the foot of the wall and the scarp of the ditch falls short of 150 feet, be necessary to throw back the rampart further than is represented, but numerous modifications of any profile that could be suggested would be found necessary on account of the varying strength of the works occasionally of the ground in their front in the course of execution of the project.

Further detail would seem to be uncalled for; thus much has been stated that if circumstances seem to Government to render the further improvement of the fortress desirable, both the advantage and expense of this alteration may be estimated and considered elsewhere.

perhaps also too large for the defensive resources at the command of the State.

"*2nd.*—The necessity that would exist for increasing the numerical strength of the garrison and the disadvantage of being compelled to divide this into several different parties.

"*3rd.*—The difficulty of securing the fidelity of the different bodies of troops (supposing them Afghāns), to which the defence of these outworks must be entrusted, and the chances that the reduction or surprise of one of these outworks from want of vigilance or want of fidelity of its garrison might lead to the capture of the place under circumstances against which caution or courage might prove alike unavailing.

"There is yet a third mode of defence which might be adopted, but to it the foregoing objections still more forcibly apply, that of building a system of detached forts all round the city, every one of which should have its separate garrison properly armed and munitioned, and should be sufficiently strong to demand that a separate attack should be commenced against it before a besieging force could break that part of the cordon which it defended, with a view to ulterior operations against the place itself.

"However successful such a mode of defence may have been elsewhere found, it is certainly not well adapted to the people of Kōhrasān to render it truly efficient; a degree of system and mutual co-operation would be required, to which they are unaccustomed, and which indeed could only be expected from highly disciplined troops guided by skilful and experienced officers.

"If the correctness of the foregoing views be admitted, it will perhaps be conceded that it is almost too much to hope from such reformation of the defences of the fortress as may be readily effected that Herat can be capable of resisting for a length of time, the skilful attack of an adequate besieging force, but the works may unquestionably be greatly strengthened and improved even in their present form, so as to admit of a more vigorous defence being maintained by a native garrison than could be the case in their present state.

"In the endeavour to show how improvement may, under this limitation (*Note B*), be most expediently made, it will be requisite to detail

"*1st.*—The measures required to place the existing works in a condition at least as good as they were before the commencement of the late siege by the Persians.

"*2nd.*—How these measures may be extended to embrace the repair of dilapidations caused by time and neglect, with general slight improvements to the works.

Note B.—The instructions under which this report is framed are silent as regards the question of expense; the repair, strengthening, and improvement of the defences of Herāt are the objects sought without reference to the cost, and some embarrassment is felt in assuming a limit to which the probable expense of the propositions for improvement submitted should extend. For a limit must, it is concluded, be assigned to the expense of projects embracing the remodelling of an unrivetted and unflanked enciente four miles in length, attached to a fortress garrisoned by the irregular troops of a foreign state, and more than 600 miles distant from the frontier of the Government by which the expenditure is to be defrayed.

The time also that would be required to effect any material improvement in the works of Herāt must be supposed to influence the extent to which their reformation should be attempted, and a few of the considerations which have restricted the extent of improvement suggested in the report are here detailed.

"*3rd.*—The easiest mode, without materially altering any of the existing works, of modifying them and strengthening them to the best advantage, on a progressive scale of improvement.

"In the first instance, it will be necessary to particularize the damage to the defences of the place accruing from the operations of the Persians during the late siege.

"The principal points of attack were, the south-west and the south-east angles, the north-western angle of the Ark-i-nao and all the five gateways, and at these eight points considerable damage has been occasioned by the fire of the besieging force; the faces of the angle towers and of the walls and smaller towers adjacent being completely ruined, and the gateways, which were most wretchedly constructed, left in a very dilapidated state. Besides these damages, breaches have been made in several places through the wall, one on the north, one on the east, two on the south, and two on the west faces of the fortress, no attempt to repair which has been made since the close of the siege.

One of the first extensive and general improvements for strengthening the profile of Government works constructed of earth only, the expediency of which would claim attention, is that of giving a revetment to the ditch. The following rough calculations will show how far, under the requisite considerations of time and expense, it may be desirable to make general extensive additions of masonry to the works of Herāt.

It is estimated that substantial work of burnt brick bedded in mortar cannot be executed at Herāt under Rs. 25 per 100 cubic feet. Fuel is scarce, wheel carriage unknown, and, in the present state of the roads round the city, barely practicable, and labor is dear. The population of the city is also small, and although, since the arrival of the mission at Herāt, and the encouragement held out to laborers, several workmen have come in from Mashad, not more than 10 good and 20 indifferent masons unaccustomed to work in mortar could now be procured in the city.

A scarp revetment, 24 feet in height, crowned by a wall 6 feet high and 2½ thick, loopholed for musketry round the fortress, would contain 4,600,000 cubic feet of masonry, and would cost eleven and a half lakhs of rupees.

A counterscarp revetment, 20 feet in height, would contain 2,333,340 cubic feet of masonry, and would cost five lakhs and eighty-three thoueand rupees.

The aggregate cost, then, of a scarp and counterscarp revetment of the above dimensions would be seventeen and a third lakhs of rupees; allowing 10 bricks of 150 cubic inches each to the cubic foot, the above quantity of masonry would call for the manufacture of seventy millions of bricks; and if each mason laid 250 bricks daily, the execution of the work would demand the labor of one hundred masons for nine and a quarter years, allowing 300 working days to every year.

To construct water revetments only in the ditch to the scarp and counterscarp, each 10 feet high, without lurms would require the execution of 140,000 cubic feet of masonry, and cost three and a half lakhs of rupees. Sixty masons, allowing 300 working days in the year, would accomplish this work in a little more than three years; the work would require the manufacture of fourteen millions of bricks, and the consumption of nearly twenty thousand tons of fuel. In its present state, the country could not, it is imagined, furnish this supply of fuel nor carriage for it, without recourse being had to measures which would bear with great severity on its agricultural interests.

However advantageous permanent revetments must, in a general point of view, be deemed as adding to the strength and security of fortifications, it has been assumed that the expense attending their construction and length of time requisite to ensure their completion would go beyond the present views of Government. In the propositions, therefore, brought forward, the execution of masonry, except for minor works, such as drains, communications across the ditch, &c., is not contemplated. In places where it may be found necessary to support earthen slopes at a very steep angle, sun-dried bricks laid in mud may be used everywhere above the water-level at one-fifth the cost of brick and mortar; but generally it is deemed preferable to suppose that the earthen slopes are laid off at an angle of 45°, although when newly constructed, they will stand on a much steeper angle.

"The walls also show traces, in some parts, of partial attacks, abandoned probably after a few hours' firing; and the marks of the irregular and desultory fire of the Persian artillery are in many points visible, the effect having been to shatter the thin parapet walls where the shot struck them, and to deface, rather than seriously injure, the main wall.

"The counterscarp of the ditch opposite these attacks has generally been injured by mining, and rather by the countermines of the besieged, which are very numerous, than by the galleries of the besiegers.

"These works appear to have been carried to a great extent both in the attack and defence of the place; at the close of the siege no precautions were taken to fill in the useless galleries, and the water which has got into them has in some places materially injured the slopes near which they were constructed.

"The trenches and batteries of the besieging force remain unfilled and unlevelled, and their removal may be considered as a portion of the work requisite to the restoration of the fortifications.

"But the main defences of the place, the mound, the 'sheerazees' and the ditch do not appear to have suffered from the operations of besiegers, except at the south-east and south-west angles, and from the labours of the garrison during the siege in strengthening the 'sheerazees.' These works, imperfect as they are, may be considered in as efficient a state as they were before the attack commenced.

"To repair the damage caused by the Persian attack and place the works in their original state of efficiency, would probably require the following expenditure:—

	Rupees.
The Kandahār Gateway	4,000
The Irāk, Chāk, and Khūshk Gateways	6,000
The Malik Gateway	1,500
The South-East Angle	6,000
The South-West Angle	4,000
The Ark-i-Nao	2,000
Repairing breaches in the wall	10,000
Rebuilding fallen Towers	3,000
Repairs of Parapets, &c.	2,000
Slopes of Scarp and Counterscarp	2,500
Filling in Trenches, levelling Batteries	9,000
Total ...	50,000

"But this repair, although it would suffice to render Herāt fully as strong, if not stronger than it was before the advance of the Persians, will not provide for the numerous dilapidations attributable solely to time and neglect, or to remedy the existing defects of the slopes of the works, most of which are in a loose and crumbling condition.

"A further outlay, therefore, if not actually necessary, is in the highest degree desirable, with a view of removing the defects alluded to; and the cost of effecting this may be estimated as follows:—

	Rs.	Rs.
Cutting down and remodelling the scarp slope of the ditch and altering the exterior slope of the lower 'sheerazee' at the same time	25,000	
Cutting down and remodelling the slope of the counterscarp and modifying the form of the embankment at its edge	20,000	
Improving the slope between the two 'sheerazees' ...	5,000	
		50,000
Building a buttress of earth along the foot of the wall, taking down and rebuilding portions which do not appear trustworthy	30,000	
Building up the weakest portions of the interior of the wall and making convenient communications to its top	20,000	
		50,000
	TOTAL ...	1,00,000

which sum is divided into two portions of Rs. 50,000 each, the work first detailed being considered of the greater importance.

"It now remains to consider the best method of strengthening and improving the existing works, still leaving them adapted to the mode of defence adopted by an Afghān garrison; and before entering on this subject, it may be laid down as a principle, that on the efficiency of its musketry fire, Herāt must principally rely for retarding the operations of a besieging force, without an entire remodelling of the fortress, without obtaining ordnance and ammunition from the Indian arsenals on a scale suited to the size of the place, without creating a body of drilled and disciplined gunners instructed to work this ordnance with effect. Artillery can be considered but an auxiliary in the defence. Under this view, preference should be generally given to measures having for their object the securing to the garrison the fullest effect derivable from its musketry fire.

"The esplanade should be cleared; all buildings, walls, and mounds removed, and all water-courses filled in to a distance within extreme musket range, or perhaps as far as 500 yards from the walls of the fortress. A larger esplanade would doubtless be desirable, but the attainment of thus much unobstructed space to the fire of the garrison would add greatly to the strength of the place; and as the authorities of the place, though strongly urged and prodigal of promises, have not yet taken one step in furtherance of this improvement, considerations of the expediency of enlarging the esplanade may well be deferred till thus much of this important object has been secured.

"The expense of this work is, of all others, the most difficult to estimate; but it could, for reasons which have already been officially expressed, be more readily and cheaply executed at the present than at a future period. These reasons are founded on the fact that the enclosures and houses round

the fortress are in a state of ruin and entirely deserted; to create an esplanade at the present moment would not entail the removal of a single inhabited dwelling, a cultivated garden, a vine or a fruit tree. With a return of the place to a comparative state of prosperity, the deserted dwellings near the city will probably be the first re-occupied, and then the execution of the measure must be attended with very heavy expense to Government or hardship on individuals; but there is reason to apprehend that if this re-occupation is once permitted, the improvement to the defence of the fortress thus suggested will never be accomplished.

"The complete execution of the work is one to which, from the existence of a few tombs near the city to which the feeling of sanctity is attached, some repugnance is felt, and under these circumstances it is one which could only be performed with satisfaction and propriety by the authorities of the place. If from religious considerations the retention of particular buildings is found necessary, it will be requisite, when the work of clearance has been carried as far as practicable, to devise measures for fortifying them, or at least for preventing an attacking force from deriving advantages from their possession. To do this effectually must in every case cost far more than to remove them.

"The necessity of having detached posts to defend is considered by the Minister as a disadvantage, and he doubts the ability of the garrison to maintain them even for a short time; if possible, therefore, any buildings thus left, the possession of which in the hands of an enemy would be disadvantageous to the defence of the fortress, should be connected with it by communications covered from the fire of an enemy; but until the question of clearing the esplanade is decided, it would occupy time unnecessarily to enter into details regarding the fortification of posts of this nature. It is, however, necessary to remark that money laid out on the improvement of the works by Government must be expended at a great disadvantage until something is done to secure the place from the close fire of the batteries of the besieger, immediately after its investment.

"It has not been proposed to throw the land thus cleared out of cultivation, or altogether to remove the water-courses necessary for its irrigation, but no trenching should be permitted; and if due encouragement were given to the cultivators, it is hoped that all traces of walls, buildings, vineyards and the smaller mounds would soon disappear beneath the plough. Where extensive mounds exist, their entire removal seems out of the question, but all hollow spaces affording cover from the fire of the fort should be filled in by earth cut away from the more elevated portions, and the steep sides towards the fortress should be carefully sloped down, so as to leave the surface exposed to the fire from the 'sheerazees.' The cost of thus clearing the esplanade to the proposed limit might, it is conjectured, be effected for a lakh of Rupees (Rs. 1,00,000.)*

"The walls and towers at the angles and gateways should be adapted to the reception of artillery; those at the angles might be made capable of

* Subsequent consideration and the result of a partial clearance lead to a belief that the necessary outlay is here greatly over-estimated, and that one-half the sum specified would be nearer the truth: excessive particularity in levelling the ground is not called for, and as the land near the city is exceedingly valuable, it will probably soon pass under cultivation when the ruins and enclosures are once thrown down.

bearing each one heavy gun and three or four pieces of smaller calibre; those at the gateways might be made strong and spacious enough to receive one small gun each. In executing this work it would be necessary to raise a considerable mass of earth at each angle to obtain the requisite space; and as the angles command the other portions of the wall, it would add little to the expense of the work to convert each angle tower into a redoubt flanking the interior half faces of the wall nearest to it. The total cost of effecting this improvement is estimated at thirty thousand Rupees (Rs. 30,000).

"The alignment and profile of the 'sheerazees' may be improved; they may be traversed where necessary, the crest of their parapets made everywhere 3 feet thick, and the slope nowhere less than 45°. The 'sheerazees' might be adapted in some places to the reception of field pieces or small iron guns, and their communications with the town and each other improved. The advantages that would result from this improvement are, that it would render the 'sheerazees' longer tenable against the fire of artillery; it would enable the garrison to bring the fire of artillery to bear with effect on a near approach of the enemy which could not be well effected from the walls, and it would compel the besieger to take measures for ruining the whole exterior slope of the mound before an assault were attempted.

"The cost of this work, if substantially executed by building up the slopes with moist earth all round the fortress, would cost a lakh and a half of Rupees (Rs. 1,50,000); but if it should be deemed sufficient to widen and traverse the 'sheerazees,' leaving the slope at as steep an angle as the earth thrown out of these works would assume, one-third the sum of Rs. 50,000 would probably suffice for the work. There are some weak points where more than in others it would be desirable to strengthen the profile by the method in the first instance alluded to. It will be convenient to consider the smaller of these sums as that which should in the first instance be granted (if the scheme of improvement extends so far) for strengthening the 'sheerazees,' Rs. 50,000.

"The enlargement, improvement, and defence of the ditch: This work would, more than any other, add to the security of the place against any attack but that of a scientific enemy, and would compel the besieger, unless hazardous massacres were risked, to sap up to the ditch, blow in the counterscarp, and mine or batter down the scarp before giving the assault.

"Assuming that the ditch were enlarged to a width of 60 feet at the level of the country and to an average depth of 16 feet below the same level, water might be admitted into the ditch, and retained to a depth sufficient to render it everywhere unfordable.

"The earth might be excavated to the required section leaving the slopes as steep as possible, that of the counterscarp would probably vary from 45° to 60°, that of the scarp could not be laid out at a steeper slope than 45° with the prospect of retaining its form permanently, as the earth in this part of the work has been frequently disturbed, and it would be necessary to support it in many places by a regularly-built slope of moist earth, which would be executed simultaneously with the excavation. Below the probable highest level of the water in the ditch, it is proposed to leave the slopes more gentle to prevent the chance of the scarp slope being undermined, although the tendency of water, particularly in the irrigation canals

constructed in this soil, seems to be to cut away the foot of slopes and leave them steeper than originally constructed. Additional strength would be obtained by increasing the section of the ditch beyond the dimensions specified, but it would be prudent, in the first instance, to limit the work to the section already named, and even to restrict the width to 50 feet, cutting down the counterscarp, the remaining 10 feet by a second operation, which would ensure the whole work being brought into an improved state at an earlier period.

"The earth excavated from the ditch might be piled up on the counterscarp to a height just great enough not to intercept the fire from the crest of the parapet of the lower 'sheerazee,' and formed into a regular glacis slope towards the country, or removed to a distance of perhaps ten yards from the edge of the ditch, and there formed into a glacis protecting a covered way (*Note C*). In excavating the ditch, it would be desirable to take measures for bringing its bottom nearly to a level. It cannot be conveniently deepened at its lowest point, the south-west angle, without render-

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Note C.—The measure of filling the ditch with water, though it will unquestionably add to the security of the place against surprise or assault, and increase the difficulty of crossing it even in a regular conducted attack, will carry with it this disadvantage. The communication with the country will be rendered more difficult, and thus prove a check on the formation of sorties by the garrison, and impede the return into the place of the parties if soon discovered and repulsed. Against a vigilant and well disciplined force sorties of this description would effect little, but they were repeatedly successful during the late siege, and were greatly dreaded by the Persians; their trenches were almost invariably deserted on the assault of the sallying parties and left in their possession for a considerable time. The establishment of a covered way may be expected to remove a portion of the inconvenience apprehended from this cause.

Communications easily removeable may be made across the ditch in convenient situations, on trestles, to places of arms established in the covered way, these being further secured by small intrenchments, such as walls, loop-holed for musketry, or stockaded tambours, but the necessity for constructing works of this nature may be left to future consideration. The Minister is particularly anxious to have a wet ditch, and the construction of a good dam will admit of the ditch being drained if the presence of water in it should be found on the whole detrimental to the defence.

The establishment of a covered way seems also greatly desired by the Minister, and during the late siege some attempts were made by the garrison to establish posts beyond the ditch assimilating in principle to a covered way to afford them the means of more rapidly sallying on the Persians; but the ditch at this time was dry and easily crossed, and when retiring or beaten back little difficulty was experienced by the parties of the garrison in scrambling across the ditch into the lower 'sheerazee.' This facility will no longer exist when the ditch is deepened, filled with water, and the slopes rendered smoother and steeper. From the scarcity of timber now in the valley the covered way could not at present be palisaded without sacrificing the orchards, for the transport of the mass of timber that would be required for this purpose across the hills or from any considerable distance, in a country where wheel carriage is unknown, and indeed hardly practicable in the present state of the roads, is not to be thought of. But there is ample spare ground in the vicinity of the city, and the Herāt Government might, by forming plantations and also by planting trees along the embankments of the water-courses, make provision for obtaining in a few years any number of well-grown trees that might be required for this purpose.

The formation of a covered way would tend better to screen the lower 'sheerazee' by the removal of the excavated earth a few yards from the edge of the ditch than if this were raised immediately upon it, and although this removal would lessen the height of the counterscarp, it would tend to diminish the effect of mines constructed with the view of filling in the ditch—a consideration of importance unless when the ditch is very wide. It should also be mentioned that Lieutenant Pottinger, whose opinion on the point possesses the strongest claim to attention, was an advocate for its construction.

No direct prejudice to the defence in any particular seems likely to arise from the establishment of a covered way, and in some respects particularly with a wet ditch its possession is likely to prove advantageous to the garrison, and it should certainly be formed wherever the quantity of earth excavated from the ditch affords sufficient material for its construction.

ing its drainage difficult and expensive, and to secure a proper height of counterscarp the whole of the earth excavated from the ditch from the south-west angle northward as far as the Irāk Gate and eastward as far as the Kandahār Gate will be required, and if the establishment of a covered way all round the fortress be deemed necessary, the width of the ditch should be increased along this portion of the enceinte.

It would not be difficult to retain water in the ditch to a depth quite sufficient to render it unfordable even at the existing difference of level in its bottom, by means of dams of masonry with sluices; the method proposed, however, of deepening the ditch where the level of the ground is high, and of raising the counterscarp where it is low, is preferred as giving the work a more formidable section, depth rather than width being required to increase the strength of the ditch.

The quantity of earth to be excavated in effecting this improvement is computed at nine and three quarters millions of cubic feet, to be raised from an average depth of 13, and transported an average distance of 120 feet; allowing one rupee per 100 cubic feet, the cost of execution will amount to nearly one lakh of rupees (Rs. 1,00,000).

The unrevetted slopes of the ditch would probably suffer if exposed to the continued action of water, which they would be if the ditch were kept permanently filled, and under any circumstances it would be desirable to have the means of keeping it completely drained at command. The dam should be protected against distant fire by a small covering work, and the drain should be removed from opposite the angle where it is now situated to a spot on the west side about 100 yards north of it, where it would be better protected, and the drain should be carried off in a direction perpendicular to the face to prevent it affording cover to an enemy.

The cost of constructing a drain and dam with a small outwork to defend it, and of revetting the scarp and counterscarp for a distance of 110 yards on either side the dam, would amount to at least forty thousand rupees (Rs. 40,000). An outline of the mode in which it is suggested this object might be effected accompanies this report. A simple drain covered in with masonry and furnished with sluice gates might be constructed for less than one-tenth this sum outside the ditch; and in this case, if it should be determined to rest the defence throughout a siege on a wet ditch, the drain might with advantage be built up and filled in with earth, in the event of a formidable attack being threatened, which would render the draining the ditch by a besieging force, if it were attempted, a difficult and hazardous operation.

The expediency of adopting either mode of executing the work depends on the degree of expense Government are disposed to devote to the general object of improving the works. If it should be desired to restrict the expenditure, still carrying improvement in this respect as far as would realize the ideas entertained by the authorities of the place of its security or efficiency, it would not be worth while to devote a large sum to the accomplishment of this particular object. The mode of executing the work in what is believed to be the most efficient manner has been noticed, but as this improvement can be at any time executed if approved, the lowest scale of expenditure which will suffice to provide a drain and dam for the ditch is here assumed as necessary, Rs. 4,000.

The increased section of the ditch would render a reconstruction of all the communications across it indispensable. Under any circumstances,

indeed, improved bridges would be very desirable. The bridges would be of timber, supported on abutments and piers of masonry built in the ditch, and circumstances might admit of draw-bridges being attached to them with advantage. The cost of five such bridges may be estimated at Rs. 15,000.

"It would be desirable to reconstruct on an improved plan the aqueduct which conducts water across the ditch for the use of the city opposite the north-east angle. It might be supported on light piers and arches of masonry, and the aqueduct itself covered over with an angular roof to prevent it being made use of as a bridge. It would be easy to divert the water from the aqueduct, if necessary, into the ditch, and an arrangement to facilitate the execution of this object might be made in constructing the work. The total cost would probably amount to Rs. 10,000.

"The present unflanked state of the ditch will not have been overlooked, and in increasing the section of this work, the defect would be very sensibly felt; the following remedy is suggested:—

"Large semicircular towers, or, preferably, perhaps, works with two faces meeting at an angle of 90,° and two flanks just the width of the ditch and 40 feet clear width within their parapets, might be constructed in the ditch at intervals of about 200 yards. These towers would be connected with the lower 'sheerazee,' would just command the glacis, and be adapted to the reception of light guns. The ditch would be carried round them at its full section, and to secure their permanency, it might be found necessary to protect their bases by slight revetments below the water level. Twenty-three of these towers would be required, six on each of the south, east, and west sides and five on the north side, averaging their cost at about Rs. 3,000 each; the probable expense of executing this work would be Rs. 70,000.

"It would be advantageous to construct redoubts beyond the main ditch, but separated from the covered way by a ditch 30 feet wide to cover the communications at the gateways, and keep these open as long as possible. These works might be Redan shaped, opened at the gorge to the fire of the place, and furnished on each face with the means of keeping open a communication with the country, either or both of which should be readily removable at pleasure. The faces of these redoubts should perhaps not be less than 50 yards in length, and as they would be constructed of earth only, they would not probably cost more than Rs. 3,000 each. Five of them, therefore, might be constructed for Rs. 15,000.

"It remains to recapitulate the cost of the several improvements which have been noticed as likely to add to the strength and efficiency of this work:—

	Rs.
Enlarging the ditch to a width of 60 feet and depth of 16 feet on an average below the level of the country	1,00,000
Drain and dam	4,000
Five bridges	15,000
Aqueduct	10,000
Twenty-three flanking towers	70,000
Five redoubts to protect the communications	15,000
TOTAL ...	2,14,000

"*The remodelling the Ark-i-nao or new citadel.*—It has been observed that this is an extremely weak and defective work, possessing all the faults in plan of the main wall without its commanding position or capability of defence. It is a low work, the base of the wall, which is 18 feet high, exclusive of the parapet, being on a level with the country immediately outside the ditch; and as has been before observed, the country gradually rises on the north side from the ditch, and is several feet higher than its outer edge at the distance of two or three hundred yards from the fortress. It is here, if anywhere, that advantage would result from an entire change of plan in the work as now laid out, and it is worthy of consideration (providing always that the scale of expense to which the Government are disposed to extend improvement admits of the change) whether the existing work should not be removed, and one or two fronts of fortification with ravelins in form of a horn or a crown work substituted for it. In this case the removal or lowering one or two large mounds which would completely look into the advanced portions of the new work would be necessary. At present, as more in keeping with the suggestions offered for the general improvement of the works, it is proposed that the existing walls should be at least doubled in thickness, the towers enlarged and adapted to the reception of small guns, the terreplein of the *faussebraie* lowered, but its parapet raised to at least 10 feet in height, the better to cover the wall, large traverses constructed on it to screen the work from enfilade fire, the counterscarp raised, and the crest of the glacis elevated 9 feet above the ground in its front. The ditch of this work measures nearly 600 yards in length, the expense of enlarging it is included in the probable cost assigned to the execution of this work in a former paragraph, and the portion required for the Ark-i-nao would be about Rs. 10,000. The cost of the foregoing alterations would amount to about Rs. 15,000.

"If, therefore, it should be thought desirable to extend improvement further in strengthening this portion of the work, the sum of Rs. 25,000, included in the sums already named, would not be required for the purposes to which destined in the foregoing suggestions.

"It would be advisable to clear out the ditch of the citadel and re-establish the parapet round its scarp, repairing the latter as well as the counterscarp where marks of decay are visible. All that is considered necessary for this work might, it is believed, be executed for about Rs. 10,000.

"Any repairs made to the building itself, with a few slight exceptions, should perhaps be considered rather as work executed to the king's palace* than as essential improvements to the fortifications; it would, however, be an undoubted improvement to the work if a few wretched buildings erected close on the counterscarp of the ditch were removed so as to lay the adjacent street open to the fire from the ark.

* The occupation of the citadel as a palace by the king and his establishment has prevented so close an examination being made of the building as would otherwise have been instituted. The exterior of the work has been described; the interior, that part at least of it which has been seen, is broken up into courts and small apartments in nowise differing from the common dwelling-houses in the city. The chief value, in a military point of view, attaching to this work is, that it may be converted into a good and secure magazine, which is among the uses assigned to it, and the state of the store-rooms, some of which are said to be in bad order, is an object of interest. No opportunity of future further examination will be lost.

"*The re-formation of the interior slope of the mound.*—The expense of executing this and the following work would be of less direct advantage to the defence of the place than the improvements that have been hitherto suggested. They claim a place, however, in this report on account of the facilities now offered for carrying them into effect at a much smaller expense than can be hoped for at a future period. In a well regulated fortress, the work would be deemed an essential one, and no systematic mode of intrenchment or defence against a threatened assault could be conveniently resorted to without it were carried into effect.

"The mass of earth forming the interior of the mound varies so greatly in bulk that great regularity could not be effected in the form of a slope without incurring a far greater expense than the object is worth. It would, however, be in most places practicable to leave a level space of about 12 feet at the base of the wall between it and the crest of the interior slope, and this should descend to the level of the town at an angle of 45°, all breaks and irregularities in its surface being carefully removed; if the earth would stand with a prospect of permanently retaining its shape at a steeper angle, it would be desirable to give it a greater inclination than above named to prevent access being had to or from the wall except by the ramps, and these might be cut away, the slope scarped down, and the level space adverted to cut through opposite any point where assault was apprehended. To perform this work effectually would cost perhaps Rs. 50,000.

"Connected with the foregoing improvement, and of equal importance with it, is the establishment of a road of communication at least 40 feet wide all round the foot of the rampart, advantage being taken of vacant spaces, where they occur, to convert them into places of arms for the assembly of troops.

"It has been already said that in many places there are at present no means of attaining the rampart, except from the houses built on or against its slope, and, excepting on the south side, streets and houses almost everywhere cut off communication with the rampart. At the present moment almost all these houses are ruined and deserted, and with a little aid from the authorities of the place, a clear space might be easily established all round the interior of the walls at a comparatively small expense. The earth of the ruined houses it would be necessary to remove would be devoted to the re-formation of the interior slope of the rampart. The removal of the ruins and construction of the road might, it is believed, be accomplished for Rs. 30,000.

"In a former part of this report, it was stated that the form and construction of the houses of the city were well adapted to the purposes of defence. If the front of the houses facing the rampart were built with some little system and without interfering with the convenience of the inhabitants, it is believed that a formidable line of interior defence might be organized which would render it difficult for troops, even after gaining the rampart, to force their way into the town. The establishment of a wide road of communication between the city and the rampart would greatly facilitate any efforts the authorities of the place might be persuaded to make with a view to establish a system of this nature at the present time, or would at all events be found in time of need highly favorable in aiding them to retrench or cut off any portion of the works which might be considered in danger.

"The whole of the foregoing propositions for the repair, strengthening, and improvement of the defensive works of Herāt may be thus summed up:—

			Rs.
1.	Repair of damages caused by the Persian attack	...	50,000
2.	" attributable to time and neglect ...	...	1,00,000
3.	The improvement of the ditch	...	2,14,000
4.	Strengthening the profile of the Ark-i-Nao ...	...	15,000
5.	Clearing the esplanade within musket range ...	...	1,00,000
6.	Adapting the angles, &c., to the reception of artillery	...	30,000
7.	Improving the profile of the 'sheerazees,' &c. ...	...	50,000
8.	Repairs to the ditch of the ark or citadel ...	...	10,000
9.	Re-formation of the interior slope of the rampart	...	50,000
10.	Establishment of an interior road of communication	...	30,000
	TOTAL	...	6,49,000

exhibiting a total of six and a half lakhs of rupees.

"There is no doubt that if circumstances rendered the immediate execution of this work necessary, the authorities of Herāt could command the services of a body of laborers sufficiently strong to complete the whole of the improvements in one year, and of the enlargement of the ditch and work of most urgent necessity in half that time, but not, it is feared, without interfering with the agricultural labors so requisite to restore the valley to a state of prosperity, and even for the support of the large portion of the population which may be expected to return to their homes. But without placing any constraint on the people, it is probable that two years would suffice for the completion of the improvements adverted to.

"The scheme of improvement proposed is a progressive one; the order in which the several positions have just been noted shows the degree of importance attached to their execution, and if those last in order are not approved, the work effected will still have immediately conduced to the strength of the fortress; but in the event of the expense of the improvement suggested exceeding the views of Government,—and it is desired to limit the expenditure within narrower bounds,—the strengthening the profile of the Ark-i-Nao and the adaptation of part of the works to the reception of artillery should take precedence of the strengthening the base of the main wall provided for in item No. 3 for the ditch; this subject is further commented on in a separate note (*Note D*).

Note D.—Under the uncertainty that exists regarding the views of Government with reference to the degree of expense to be incurred on a work, the nature of which requires that so much should be effected before the measure of improvement can be pronounced complete, and under the impression that the question is one on which a decision will not be found till the actual state and nature of the fortifications has been considered, the aim of the present report has been to embody sufficient information on these points to elicit an expression of their wishes on this subject from Government, when any further detail that may be deemed necessary can be supplied.

In the meantime, however, there seems fully as much reason to apprehend that in the wide field left open for projects of improvement, too much may have been proposed as too little; and it is probable that a much smaller outlay than would be required to carry into effect the suggestions contained in the report would suffice to strengthen Herāt to an extent that would equal the expectations and satisfy the wishes of its rulers.

There is, however, an extent of improvement short of which, if it be deemed of importance to render the fortress formidable, it would be unwise economy to stop, but beyond which, apart from mere professional considerations, the outlay of money might not produce corresponding advantages.

It should, however, be observed that, if to be executed at all, item No. 4, the clearing the esplanade, and item No. 10, the formation of an interior road round the foot of the ramparts, should be immediately undertaken for

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No approximation to this limit can, in the present stage of the question, be even attempted, but it is proper to state of several schemes for strengthening the works of Herāt which have been roughly estimated, the outlay requisite for giving effect to which is specified in the report seems to offer the greatest return in point of increased power of resistance given to the fortress in proportion to the sum to be expended. But many considerations may render it desirable to restrict the scale of expenditure within narrower limits than those of the outlay exhibited in the 100th paragraph of this report, and the following comments on it are offered with a view of meeting a desire for information on this point :—

Item 1st.—The repair of the damages caused by the Persians: this work must under any circumstances be deemed necessary and a portion of it, such as the closing the open breaches in the works, has been nearly completed.

Item 2nd.—Repair of the injuries attributable to time and neglect of this work: the repair and strengthening the wall may be safely deferred till the work of improvement of greater importance, the strengthening the profile of the Ark-i-Nao, item No. 4, and the adaptation of part of the works to the reception of artillery, item No. 6, has been executed.

Item 3rd.—The enlargement, improvement, and defence of the ditch: this work may be restricted to enlargement only, and strength would still be gained if the ditch were made 50 instead of 60 feet wide; the cost would be reduced from Rs. 1,00,000 to 68,000, and in this case the formation of a covered way would not be attempted. The bridges and aqueduct (reduced in size by the contraction of the ditch) might be constructed in a less expensive manner than contemplated in the report, the sum of Rs. 5,000 would admit of more efficient and convenient communications being established across the ditch than any that have been hitherto seen at Herāt, and a certain amount of improvement to the ditch which would, it is believed, equal the expectation of the authorities of the place, would thus be obtained for Rs. 77,000 instead of Rs. 2,14,000 as specified in the report; it is, however; repeated that the degree of improvement to be gained by the expenditure of the larger sum will be fully proportionate to its amount.

Item 4th.—Strengthening the Ark-i-Nao is a work which should not be omitted in any scale of improvement, embracing the general strengthening the works of Herāt; it is at present a very weak point in every way.

Item 5th.—Clearing the esplanade. In its present state this may be said to facilitate the operations of the besiegers, and advance their progress towards the reduction of the place several days, to deprive the garrison of all advantage derivable from the long ranges of artillery, and to shorten the range of their effective musketry fire at least 100 yards. The expediency of its clearance seems to rest more than that of any other work proposed on the extent of outlay Government are disposed to incur for the improvement of the fortress.

Item 6th.—The adaptation of the angle towers and gateways to the reception of artillery. It seems desirable to have the power of mounting a few guns on the walls of the fortress, and the greatest advantage would be reaped from their fire in the positions indicated, but it is calculated that Rs. 17,000 would suffice to mount one heavy gun on each of the angle towers, and one small gun on each of the gateways, and the project for converting the angle towers into redoubts adverted to in the report may be dropped.

Item 7th.—Strengthening the profile of the 'sheerazees' and building traverses in them, &c. Of the Rs. 50,000 devoted to this work, half would be required for the lower 'sheerazee,' and the improvement of this work is considered of greater importance than that of the upper 'sheerazee', and should only be passed over in the event of very limited outlay being desired.

Exclusive of the cost of clearing the esplanade, the execution of the contracted scale of improvement here referred to would cost as follows :—

		Rs.
1.	Repair of the damages caused by the Persians	50,000
2.	Half of this item, improving slopes of ditch	50,000
3.	Enlargement of the ditch on a reduced scale	77,000
4.	Strengthening the Ark-i-Nao	15,000
5.	Partial adaptation of the works to receive artillery	17,000
6.	Strengthening and traversing the lower 'sheerazee'	25,000
	TOTAL ...	2,34,000

Next to which it would be desirable to repair and strengthen the wall, and after that to turn to the further enlargement of the ditch and the construction of flanking defences in it, before proceeding with the repairs to the ditch of the ark and the improvements to the interior of the work provided for in items 8, 9, and 10.

the reasons which have already been mentioned, and on the completion of the former work, as far as circumstances admit of its execution, projects for fortifying a few buildings which it may be found impracticable to remove may be taken into consideration.

"It is also proper to state that the execution of the work proposed will in no respect interfere with that of projects for further improvement, should Government be disposed to call for them; and if this is probable, the expediency of remodelling the Ark-i-Nao, of further enlarging the ditch, and of the project adverted to in Note A, may merit consideration; but as one of the weakest points, the early strengthening the Ark-i-Nao is of importance, and subsequent alteration to this portion of the works will involve the sacrifice of the sum roughly estimated at Rs. 25,000 destined in the foregoing considerations for its improvement.

"It must not be overlooked in a report of this nature that the money it may be deemed expedient to appropriate to the strengthening the defences of Herāt will be laid out almost entirely in the improvement of unrivetted works; that earthen slopes exposed to the action of the weather in a climate where nature does not afford them the protection of grass,* those at Herāt being perfectly destitute of vegetation, are subject to rapid deterioration. It is observed that the surfaces of all earthen slopes at Herāt that have been long exposed are of a loose and crumbling texture, and that the alternate rain and frost of the winter season quite destroy the consistency of earth-work, however carefully constructed, in situations where exposed to become saturated with moisture. To judge also by the quantity of rain and snow (far exceeding the opinion formed of its probable amount from the statement of the natives) that has fallen at Herāt in 1839-40, and that the damage that has been sustained therefrom by the dwellings in and about the city and by the fortifications, including some spots where repairs have been recently executed, the necessity of keeping a vigilant eye on their condition and of establishing a system which will ensure their immediate repair when required, cannot be too strongly insisted on, so long as it may, be desirable to maintain the works in good order to meet any emergency.

"Unless this is done, much of the improvement now to be effected at the expense of the Indian Government may, in the course of a few years, be entirely lost.

"It is not to be supposed that in a country which has for ages been exposed to foreign aggression, the necessity of maintaining in good order by periodical inspection and repair the defensive works of the capital city and seat of government of one of its most valuable provinces has

* Since this was written, the minister has asserted that, previous to the late siege, the slopes of the rampart were covered with grass, and will, if planted again, become and continue so. Unless the slopes are kept constantly watered, it is difficult to reconcile this statement with the generally made and almost saline texture of the surface of these slopes, but it is necessary to record the assertion. If the slopes of the work could be grassed and the herb prevented from perishing during the summer droughts, the works would be materially, because permanently, improved. On this subject, however, it is impossible from an examination of similar slopes existing at a distance from the fortress, and the consideration that from April to December 1839 not a drop of rain fell at Herāt, to avoid believing that the statement above adverted to must be received with same limitation; probably during the early spring rains (as at present in sheltered spots having a northern aspect), grass may sprout thinly on the slopes adverted to, and the extent of vegetation may be increased by planting or sodding. The latter operation, however, would be far too expensive tounder take with the chance of failure existing.

been overlooked, or the measures necessary to ensure their preservation left unprovided for by law. Accordingly it is understood that the charge of repairing and maintaining in good order the fortifications of Herāt devolves by the tenure on which their lands are held and assessed on certain Balooks in the valley and in the vicinity of the city, in distinct portions respectively assigned to separate villages, and materials and carriage, when needed for the repair of the works, are provided by requisitions on certain classes of the population.

"The new regulations are therefore needed to ensure the object recommended, and any change in a law of great antiquity understood and acquiesced in by the people, though differing from the means adopted by more regular governments for effecting similar objects, is, perhaps, to be deprecated, but under a necessitous administration duties of this nature are often commuted for immediate money payments, and the sums thus raised diverted from their legitimate object, and the present condition of the fortifications gives strength to the belief that such has not unfrequently been the practice at Herāt.

"Under the probability that it will long remain a measure of policy with the Indian Government to retain the fortifications of Herāt in a respectable state of defence, it may be matter of consideration whether, before any present heavy outlay is incurred on the works, some arrangement stipulating for the future repair of the fortifications under the inspection of its own servants might not be sought advantageously with the authorities of this State. The proposition is one so clearly interwoven with the interests of the State, for the security and independence of which it provides, that no objections occur as likely to be made to it. The suggestion, however, is all that is here offered; if approved, the best mode of effecting and securing the object will be elsewhere arranged.

"Comparatively slight importance seems to be attached by the minister to the possession of artillery; its value in aid of the defence seeming to be quite overlooked by him in all his proposed arrangements for strengthening the fortress. Brass guns, as before stated, have been cast at Herāt within the last ten years; of these the material and workmanship are both indifferent, and the establishment for founding them has been suffered to fall to decay, but there is no reason to doubt, if it were thought desirable to increase in this respect the resources of the Herāt government, that under the guidance of an intelligent officer, serviceable field guns might be manufactured here. The first cost, however, of the requisite establishment and the limited demand for its produce would render the provision of any number of brass guns that the Indian Government might deem it expedient to grant from Bombay by far the more economical measure, and possibly other reasons may exist for considering it desirable that Herāt should be dependent on India for its supply of ordnance.

"The gun carriages of Herāt manufacture, like all other carpenter's work at the place, are of the coarsest and rudest description. The wood of the plane tree is generally used for this purpose, and, although inferior to the Indian timber in strength and toughness, is tolerably even in grain, and is said to be very durable; no large scantlings of this timber have, however, been seen, and although these trees will, if permitted, attain considerable size, they are scarce at Herāt. The numerous large gardens, the property of the state, in the vicinity of Herāt afford the means of rearing

and maintaining any number of trees that might be required for the renewal or repair of the gun carriages that would, in the first instance, be supplied from India.

"Iron shot can be cast at Herāt; the metal is procured from a mountainous tract called Taghan Koh, 50 miles east south-east of the city in the adjacent district of Shafilan. The ore is smelted on the spot, and the balls are generally cast there or in the immediate neighbourhood of the mine. Those that have been brought for inspection are not correctly spherical, and a small ridge exists at the junction of the two portions of the mould, which must score and injure the bore of the piece from which fired. The metal, when heated, is very brittle, and is fused with tolerable ease; many shots said to have been cast at Shafilan, and others collected from the breaches at the close of the late siege by the Persians, are now being broken up by a man in the city, and recast into matchlock balls for the minister and ploughshares, the latter of which he sells at a very moderate price. This fact has been only recently ascertained, and with proper encouragement there is reason to believe the manufacture might be extended and improved; the provision of a supply of shot might, therefore, with some exertion on the part of the authorities of the place, be secured. Reasons, however, similar to those alluded to in speaking of the feasibility of casting guns at Herāt may exist for rendering the supply of all ordnance stores (excepting gunpowder) from India the more desirable measure. The best shot that could be cast at Herāt would, doubtless, be inferior in form to those of British manufacture, but the expense of transporting ammunition from Bombay to Herāt, supposing camel carriage to be employed from Bakaur, is perhaps not over-estimated at Re. 1¼ for every 6 lbs., and if serviceable shot can be provided on the spot, the objection which might otherwise be applied to the provision of guns of large calibre from India on account of the difficulty and expense of transporting supplies of ammunition for them would be done away with.

"In a former part of this report it has been stated that the disposition of the works of Herāt affords little space in any part for the service of artillery, and that there are few points which can be readily adapted to its reception, while the enclosed nature of the ground near the fortress must diminish the advantage the garrison might derive were the fire from the walls unobstructed from the long ranges of artillery.

"No reason, therefore, at present exists for making a heavy demand for ordnance for the defence of so extensive a line of works as that possessed by Herāt on the Indian Government, and until the extent of improvement to be made to the fortress is decided on, it is imagined that the supply of a few small guns in addition to the artillery material at Kandahār, which has, it is understood, been promised to the Herāt government, would fully equal the expectations entertained by the authorities of the place, and enable the garrison to reap as much useful effect from the fire of artillery as from the nature of the fortifications, and their own want of practice and skill in its use can be expected.

"The artillery siege material now at Kandahār consists, it is believed, of four 18-pounder iron guns, 2 iron 8-inch mortars, and four brass 5½-inch mortars, with 1,000 round shot per gun, and 500 shells per mortar.

"The four 18-pounder guns may be mounted on the four angle towers of the fortress, and in addition to these, it is suggested that the following guns may be expediently supplied :—

8	Small iron guns, 9 or 6-pounders ...	2 for each angle.
5	" " " " ...	1 for each gateway.
3	" " " " ...	for the Ark-i-nao.
4	" in reserve and to be opposed to any attack.	
20	Iron guns, 9 or 6-pounders.	

"For service in the 'sheerazees,' brass field-pieces would be more valuable than any other description of gun* as being more easily handled, and capable from their lightness of being more rapidly brought to any required point, and withdrawn, when necessary, by the narrow communications through which they would have to pass than the lightest iron guns. Four pieces of this description and four 24-pounder howitzers for throwing grape might be furnished for this service.

"Whatever may be the calibre of the iron guns supplied, the same should, it is suggested, be adopted for the brass field pieces, either 9 or 6-pounders, and with reference to what has before been stated on the subject of shot, it is proposed to limit the first supply to 100 rounds per piece to meet any emergency, and, perhaps, the original grant of the ordnance might be made conditional on the provision of an adequate supply of ammunition being undertaken by the Herāt government, and the execution of the condition officially ascertained by the officers of the mission. If objections should occur to the exaction of this stipulation, if Government should prefer keeping the supply of ordnance stores even at the disadvantage of the cost of transport in their own hands, or should it be found impracticable to provide shot at Herāt of satisfactory description, a subsequent supply might be sent from India.

"Of shell pieces, the two 8 inch mortars and four 5 and a ½ inch mortars from Kandahār, with five hundred shells to each piece, and the four 24-pounder howitzers already adverted to, would, it is presumed, be under existing circumstances an ample supply. These pieces might prove very useful in the event of the garrison on any emergency having among them a person qualified to instruct them in their use. The Herātīs have had little or no practice in the service of artillery, nor does it appear that they have hitherto possessed a piece of ordnance designed for throwing shells, unless therefore the Herāt government should be aided by the presence of our own officers, or measures should be taken for training a small body of artillerymen for the service of the State, indifferent practice with round shot and grape is the utmost that could be expected from the garrison of Herāt, and no adequate benefit would result from increasing the supply of ordnance or projectiles demanding skill and experience to ensure their successful application to the defence of the fortress.

* This opinion being stated to Lieutenant Pottinger, that officer observed that he thought an objection existed to the supply of field pieces to the Herāt government for the defence of the fortress; they would be immediately diverted from their destined object, and employed in schemes of foreign aggression.

"Gunpowder is made in the city of a quality equal to that of the best native manufacture in India. Saltpetre is brought from Farah, but the soil in many places within and near the city is strongly impregnated with it, and as the stock of gunpowder in the fort, at the commencement of the late siege, did not exceed 30 barrels, the garrison were dependent for the supply of powder for the defence* on the produce of the saltpetre works established within the walls which are still in operation. A very impure description of sulphur is brought from the Eimak country and Fīrōz Kohī territory, and a very superior but expensive quality from Persia, that commonly used, is, however, received from Balkh, the price at Herāt being about Rs. 10 per Indian maund; it is of a serviceable description. The charcoal employed is generally prepared from the wood of the poplar tree. Gunpowder is now being manufactured for the Herāt government at an establishment in the centre of the city, where about 75 pounds weight are made daily, it is said that in case of necessity 400 pounds might be daily produced. A stock of 200,000 pounds of gunpowder, equivalent to 2,000 barrels or 266⅔rd Khōrāsanī Kharwars, would be by no means a large stock for a siege provision for the fortress, and supposing the garrison not to exceed in numerical strength 6,000 men and 30 pieces of ordnance to be available for the defence, it would perhaps be imprudent to fix the supply that should always be maintained in store at a lower standard. A stock of this extent should be divided and kept certainly in not fewer than four different magazines; at present when a large stock accumulates, it is packed in large earthen jars and stored in a magazine in the ark, which is said to be high, dry, well ventilated, and commodious. The subject of the means available at Herāt for the manufacture and supply of gunpowder has been adverted to, as in, arranging measures for the future defence of the fortress, some understanding with the Government seems essential to secure the maintenance and custody of a sufficient stock of gunpowder for the service of the garrison during a protracted siege."

Though the city of Herāt inside is in the filthy and dilapidated condition above described, all travellers agree in describing its environs as possessing vast beauty and fertility. The city is situated in the middle of a valley, and the space between it and the hills is one beautiful extent of little fortified villages, gardens, and vineyards and cornfields, and this rich scene is lightened by many small streams of shining water which cut the plain in all directions. A dam is thrown across the Harī Rūd, and its waters being turned into many canals are so conducted over the vale of Herāt that every part of it is watered. A mile to the north of the city are the remains of what anciently was the wall of Harī, and not far from it is a pile of magnificent ruins—the "Mūsala," or place of worship, built by a pious king of the house of Timūr to receive the remains of the Imām Reza: when at the death of the saint the victorious disputants for his body took and buried it at Mashad, this edifice was neglected and

* Great difficulty and inconvenience was experienced in preparing the quantity of gunpowder requisite for the small arms of the garrison; there was none available for mines when it would have been found very useful, and the few brass guns possessed by the garrison were rarely or ever used. Had a more powerful artillery been at the command of the garrison, it could not have been employed for want of gunpowder.

left to ruin. The buildings were commenced on a grander scale than those at Mashad, as may be seen by the foundations of such parts as were not completed, and great must have been the cost of erecting what now stands. An "Iwan," built so high that the eye is strained in looking up to it, fronts a court one hundred paces square, the cloistered sides of which are embellished with beautiful designs of flowers, &c., set in mosaic work of white quartz and coloured enamel tile. From the square you enter a large circular hall of great height, covered with a fine dome, and this leads into another apartment of the same shape, but of smaller proportions. This is one part, and it would be difficult to describe the rest, for it was not uniformly completed: there are the remains of twenty minarets, among many buildings, of designs at once chaste and costly, the pillars and arches of which are broken into a mass of irregular and beautiful ruin. "We (says Ferrier) ascended by 140 steps to the top of the highest minaret, and thence looked down upon the city and on the rich gardens and vineyards round and beyond it—a scene so varied and beautiful that I can fancy nothing like it, except, perhaps, in Italy. The Mūsala is completely covered with a mosaic of glazed brick in varied and beautiful patterns, and the cupola is of amazing dimensions. Several arcades supported by pillars in brick equal the proportions of the arch of Ctesiphon, and the seven magnificent minarets that surround it are intact. It is the most imposing and elegant structure I saw in Asia."

The tomb of Abdūl Ansārī at Gazar Gāh is situated near Herāt. It was built by Shāh Rokh Mirza, son of Timūr. The court of the principal building in shape is an oblong and of burnt bricks, is entered by a superb portico, the sides of which are glazed and covered with an infinity of patterns in very good taste. In the interior are 130 cellular apartments which occupy the four sides, and in them are two or three tombs covering the remains of the princes of Herāt of the Timūrī dynasty. Dōst Mahamad Khān is buried at the foot of the tomb of the Khōja Abdūla Ansārī.

The Takht-i-Safar is a garden at the north-west of the city, the summer residence of the chiefs of Herāt. The view from the pavilions, shaded by splendid plane trees on the terraced gardens formed on a slope of the mountain, is beautiful. It is said to have been built by Sūltān Hūsēn, by the novel procedure of forcing the labour of those who "trespassed in the pleasures of wine and beauty."

The climate of Herāt is said to be salubrious, the heat is excessive for two months in the year, and in winter much snow falls. The average heat in summer is about 28° centigrade in the shade: in the winter the thermometer seldom as low as 2° above zero. The north-west wind blows with great violence at Herāt from the commencement of June to the end of August, sometimes up-rooting trees and carrying everything before it.

The revenue of Herāt is variously estimated, by Pottinger at £45,000, Connolly at £89,248, Burnes at £130,000, Mohun Lal at £34,000, and Eastwich at £38,000.

Herāt enjoys the pre-eminence of having stood more sieges than almost any other city in Central Asia, having been depopulated and destroyed oftener, and always having risen from her ruins, if not always with renewed splendour, at all events with a vigour and a tenaciousness of life that is without a parallel. The first catastrophe which befell Herāt occurred

in the twelfth century. In the reign of the Sūltān Sanjar, and about the year 1157 (Hejira 544), it fell into the hands of the Tūrkmans, who committed the most frightful ravages, and left not one stone upon another.

The second ordeal was equally deplorable, as the following brief account will testify:—"This town," says Herbelot, "was the largest of the three capitals of Khōrasān, (the other two were Merv and Nishāpūr) which were besieged by Tūli Khān, son of Jangez Khān; the city was defended by Mahamad Gūrgānī, governor of the province, who had under his command a considerable army; and accordingly, during the first seven days of the siege, Mahamad made such frequent and vigorous sorties that the Mogals were soon made aware that they were not likely to finish this enterprise so easily as they had done the preceding ones; but it happened shortly after that the intelligent and gallant governor was unfortunately killed by an arrow. After his death the besieged gradually lost courage, and already talked of surrendering. When Tūli Khān heard this, which he did from his spies, he advanced with only 200 horses to one of the gates to confer with those citizens who were the most inclined for peace. To them he declared that if they would voluntarily surrender, and he was in a condition to force them, he would respect their lives and property; also, that he would be satisfied if they paid him half the tribute which they had hitherto given to the Sūltān of Khōrasān. The Khān having pledged his word and confirmed by a solemn oath the terms of the capitulation, the citizens of Herāt opened their gates and received him with every honor. Tūli Khān religiously observed the conditions of the treaty, and would not permit the Mogals to commit the least excess; the garrison, however, with whom he had not capitulated, was put to death; and naming as the future governor Malik Abū Bakr, he hastened to rejoin his father at the siege of Talighan. But the destruction of this noble city having, says Khondamir, been decreed by the Divine will, it soon came to pass; for a rumour having spread through the country that the Mogals had been defeated by Jalāl-ū-dīn near the town of Ghaznī, the inhabitants of the cities of Khōrasān in which Tūli Khān had left governors rose simultaneously, and put all the Mogals to death who fell into their hands. The people of Herāt were no exception; they massacred the governor Mālik Abū Bakr and his small force, and placed the defence of the city in the hands of Mobārak-u-dīn, of the town of Sabzawar. Jangez Khan, having been apprised of these reverses, roughly reprimanded his son Tūli for having by a false clemency spared the lives of his enemies and put it in their power to play him this trick, sent 80,000 horses to Herāt to take their revenge. The siege lasted six months, during which time the inhabitants fought with all the energy of despair, and made most extraordinary efforts in conducting the defence; but being at length overcome, they were all put to death without mercy to the number of 160,000. The Amīr Khavand Shāh states that the physician Sharf-ū-dīn Khatib, with 15 of the inhabitants, who had concealed themselves in some grottoes and remained there undiscovered, and were afterwards joined by 24 other persons, were the only individuals that escaped, as if by a miracle, the general massacre. These 40 persons resided in Herat for 15 years before there was any increase in the number of inhabitants; so complete had been the destruction. This deplorable event took place in the year 1232 (Hejira 619).

Timūrlang, another devastator and scourge of the human race, closely imitated the example of Jangez Khan by carrying fire and sword into every part of Khōrasān. Ghiāz-ū-dīn, then sovereign prince of Herāt, was the first who attempted to withstand the Tartar conqueror, but the danger increased with the length of the contest, and he surrendered at discretion. Timūrlang, to punish him for having thought of arresting his course, dismantled the fortifications of Herāt and the citadel, and levied so large a contribution upon the inhabitants that they were reduced to utter misery. He also seized the territory and the immense riches of Ghiāz-ū-dīn. The governor, who under the protection of Timūrlang succeeded this chief, dying in 1398 (Hejira 785), a revolt ensued, when the inhabitants declared in favor of his predecessor, and the extermination of the Mogal garrison was the result. At the time this occurrence took place, Mīran Shāh, son of Timūrlang, happened to be at three days' march from Herāt, on the banks of the Mūrghāb, and hearing of the disaster, entered the city with a large force, laid it waste, decimated the inhabitants, and nearly destroyed the place.

The same fate awaited it in the reign of Olong Beg, the grandson of Timūrlang. This prince was at war with his nephews Mirza Babūr and Allahed Daolat; and the Herātīs, thinking the moment favorable, again revolted: a Tartar chief, Yār Alī, was placed at their head, but Olong Beg having arrived, the former was defeated, and the city once more became a heap of ruins; the citadel, which opened its gates, was spared.

In 1477 (Hejira 864), and in the reign of Abū Syad, of the race of the Timūrides, a Tūrkman prince, named Jahān Shāh, of the dynasty of the Black Sheep, again ravaged Herāt; and the famine which ensued from the destruction of the crops nearly depopulated the country.

In 1554 (Hejira 941) the same fate attended it at the hands of Abad Khān, and Ūzbak prince, who burnt and pillaged up to the very walls of the citadel, which alone remained.

Finally, on the occasion of the seventh and last destruction of Herāt in 1607 (Hejira 994), and in the reign of Shāh Abbās the Great, it was once more sacked by the Ūzbaks, commanded by Abdūl Momīn Khān.

In 1730 Herāt was taken by Nādar Shāh after a short resistance, and it remained loyal to him during all his reign.

In 1750 Ahmad Shāh Dūranī marched against Herāt with an army of 70,000 men. It was then governed by the Arab Sirdar Amīr Khān, an old commander of artillery under Nādar Shāh, who held the city for his son Shāh Rōkh Mirza: this chief, feeling that he was not strong enough to meet the Afghāns in the field, placed the citadel in a good state of defence, and with a garrison of picked men retired within its walls. To the townspeople, who were ready to defend the city, he ordered that money, provisions, and arms should be distributed, and despatched a messenger to Shāh Rōkh requesting his prompt assistance. The inhabitants of Herāt now sustained a siege for 14 months in the most heroic manner, trusting always that this assistance, 20 times demanded and as often promised by the prince, would at length reach them; finding themselves, however, deceived in their hopes, and being reduced to the greatest distress they surrendered at discretion and opened the gates. Amīr Khan, who from the citadel witnessed the fall of the city, determined to make one last effort in its defence and

descended into the suburbs with his little band; but being assailed in front by the Afghāns and in rear by some Herātīs who were of their party, his soldiers were soon exterminated and the Amīr hacked to pieces on the spot.

After the death of Timūr Shāh, son of Ahmād Shāh, Herāt fell to Mahmūd-Mirza, the rival competitor of Zamān Mirza for the throne of the Dūrānīs. Zamān Shāh marched for Herāt and encamped under its walls, but several assaults he made were repulsed with energy, and he then withdrew, pursued by the sons of Mahmūd. When they were gone, Kalech Khan Taemūnī, who had been left in charge of the citadel, sent word to Zamān Shāh to inform him that he held the fortress at his disposal. Zamān Shāh accordingly returned and took possession. On the death of Zamān Shāh, Herāt fell by treachery, and Hājī Fīroz-ū-dīn, son of Mahmūd, was made governor much against his will.

Hājī Fīroz-ū-dīn was permitted to hold Herāt in tolerable quiet till the Kajar king of Persia sent an army against him to claim Herāt for the first time since the death of Nādar Shāh; but being beaten in a battle near the city, he retired to Mashad.

With this exception Hājī Fīrōz-ū-dīn was not disturbed in his rule at Herāt till 1816, when the Persians again sent an army against Herāt. Hājī Fīrōz-ū-dīn now called in the aid of the great Afghān king-maker Fateh Khān who responded readily, and arriving at Herāt, intrigued till he had got the Hājī into his power, when he seized the government and marching out defeated the Persians in a desperate battle fought at Kasān. This disgusted the Persians for some time with the idea of taking Herāt.

Towards the close of 1817 Fateh Khan was treacherously seized by Kamrān Mirza, son of Mahmūd Shāh, and blinded; Kamrān then seized the government.

In 1819 Kamrān acknowledged the suzerainty of Persia and bound himself to pay tribute, and drove his father out of the city. Mahmūd Shāh soon returned, and laid siege to it; he was, however, beaten and obliged to fly. After having re-inforced his army, he returned in 1821, and besieged Herāt a second time, but a reconciliation was brought about between father and son.

In 1822 Hājī Fīrōz-ū-dīn, who had retired to Mashad, was induced by Kalech Khān Taemūnī to attempt to surprize Herāt. This he very nearly did, but Kamrān collecting his forces in time, perhaps the most desperate battle that was ever fought under the walls of that city ensued. The Hājī was defeated and taken prisoner.

Kamrān was scarcely relieved from this danger when he was called upon to deal with another. The Persians attacked Herāt in 1823. During three months they made many attempts to take the city, but did not succeed, so they retired having first ravaged the whole country.

In the following year 1824, the chiefs, taking advantage of Kamrān's absence to put down a revolt at Farah, broke into rebellion, first raised his son Jahangīr Mirza to the government, and then having deposed him fought amongst themselves as to who should be the next governor, Mahmūd Shāh or Hājī Fīrōz-ū-dīn. Meanwhile Kamrān returned from Farah and laid siege to Herāt, but was forced to raise it by the arrival of Shēr Dil Khān Barākzāe, who had come to avenge the murder of his brother Fateh Khan at his hands. This chief was, however, forced in his turn to retire,

and the inhabitants of Herāt sickened by the blood which was being spilt like water by Mūstapha Khān who had seized the real power, even invited Kamrān to return. Kamrān at once responded, and having arrived, the inhabitants rose and besieged the citadel in which Mūstapha Khan was. This chief made a noble defence for one month, but at last it was taken by assault, and Kamrān again found himself master of Herāt.

From this time to 1829 constant attempts were made to revolt against Kamrān's cruel power. In that year Shāh Mahmūd died, and the year after, Attah Khan, who had been mainly instrumental in keeping Kamrān in power. Kamrān now assumed the title of Shāh, and appointed the nephew of Attah Khān, Yār Mahamad Khān, his Vizier. In 1832 the Persians threatened to advance against Herāt, but were dissuaded therefrom by the English envoy at Tehrān.

Yār Mahamad now assumed all the power, and leaving Kamrān to drink himself to death, did all he could to repair the fortification and re-settle the surrounding country which had become a mere desert in consequence of the numerous struggles for supremacy which had taken place.

It was in this state of affairs when in 1837 it was rumoured that Mahamad Shāh of Persia was preparing an army to conquer Herāt. Yār Mahamad on this ordered all grain and forage in the surrounding villages to be brought into the city, and all that could not be so brought to be destroyed, and addressed himself with increased vigour to the defence of the city. In these he was assisted by Lieutenant Eldred Pottinger, who had just arrived from Kābal through the Hazāra country, and he had besides perhaps 3,000 armed men but no artillery. On the 23rd November the siege commenced. The Persians had 35,000 men and about 50 pieces of brass ordnance, 24 ,18, 14, 12, 6, and 4-pounders, about half being of the last mentioned calibres, with half a dozen 5½-inch mortars. The Persians were directed in their efforts by Colonel Semineaū, a French officer in the Persian service, and by the advice of Count Simonitch and Colonel Blaremberg, afterwards the pioneer of Russian conquest in Tūrkistān. Notwithstanding these advantages, the siege was conducted with no vigor, and so the defence was not much better; month after month passed without any thing decisive having been attempted. Messengers continually passed to and fro from the beleaguered city to the Persian camp in discussion of terms of surrender, but these were never successful owing to the exertions of Eldred Pottinger, Mr. McNeil, and Colonel Stoddart. A half-hearted attempt to assault was made on the 18th April at the north-east face, but was easily defeated, and it was not till the 24th June, seven months after the commencement of the siege, that a real assault was made. On this day the Persians attacked at five points, *viz.*, at the Kandahār Gate, at the south-east angle, the south-west angle, at the Irāk Gate, and in the centre of the north-west face. Four of these were defeated without difficulty, but the fifth was very gallantly attempted and very stoutly met; it was only unsuccessful on account of the exertions of Eldred Pottinger, who on this day, if possible, surpassed himself. But though the garrison had beaten off this assault, they were disheartened by it, and would fain have surrendered; here again Eldred Pottinger saved them, and induced them to delay such an ignoble course of action till Colonel Stoddart arrived on the 11th August in the camp with power to threaten the Shāh with the hostile intervention of Great Britain in aid of Herāt. This at once produced its desired effect, and the Shāh agreed to all the terms proposed to

him, and on the 9th September raised the siege. It may be as well to note here that though some credit is due to the steadfastness of the garrison, the success of the defence was far more owing to the want of concert in the Shāh's plans and the inefficiency of his officers. Pottinger was of opinion that the place might have been taken by assault the first day, for "the Persian troops were infinitely better soldiers and quite as brave men as the Afghāns. The non-success of their efforts was owing to the faults of their generals. We can never again calculate on such, and if the Persians again return, they will do so properly commanded and enlightened as to the causes of their former failure. Their material was on a scale to have reduced a powerful fortress; the men worked very well at the trenches, considering they were not trained sappers, and the practice of their artillery was really superb. They simply wanted engineers and a general to have proved a most formidable force." These are Eldred Pottinger's words; nothing is said of himself, yet we should not forget that he, and he alone, rendered the defence successful, and his conduct and influence on this occasion are sufficient to show what can be done by even one English officer employed in this way.

After the retirement of the Persian army under Mahamad Shāh, the British Government proclaimed the restoration of Shāh Shūjah to the throne of the Sadūzāes in Kābal, and the independence of Herāt under Shāh Kamrān. Subsequently it was a favourite scheme of Sir William Macnaghten to detach a few battalions from the British force at Kābal for the occupation of Herāt; but this policy was opposed by Lord Auckland, who considered that after the retreat of the Persian army such a step was wholly unnecessary. Meantime Major Eldred Pottinger remained at Herāt, and was joined by Colonel Stoddart from Tehrān. These officers believed that Yār Mahamad Khān was secretly opposed to the views of the British Government; and they gave it as their opinion that he was one of the most accomplished villains in Central Asia. It was supposed, however, that he would be ultimately overthrown by Shāh Kamrān and the Herātīs; and hence there was all the less reason for sending a British force to Herāt. Meantime the revenues of Herāt were utterly exhausted, and money could only be raised by selling the wretched inhabitants to the Ūzbaks as slaves. Accordingly Major Pottinger continued to pay the troops at Herāt with money supplied by the British Government, in order to save the people from famine; and the British Government also sanctioned a pension to Shah Kamrān and the principal chiefs of Herāt for the purpose of putting a stop to the trade in slaves. Notwithstanding, however, these largesses, Major Pottinger and Colonel Stoddart found that neither gratitude towards the British Government, nor fear of the British army at Kābal could induce Yār Mahamad Khān to listen to their counsels.

They had asked for three concessions in return for the pecuniary aid which had been given to Herāt, namely:—

1st.—The reform of the government of Herat under the administration of British agents.

2nd.—The occupation of the citadel with two regular battalions of Herātīs officered by Englishmen.

3rd.—The re-capture of Ghoriān, which Persia had held ever since the close of 1837.

In the first instance Colonel Stoddart so offended Yār Mahamad Khān by his impetuosity that he received an order from Shāh Kamrān to retire from Herāt. After the departure of Colonel Stoddart from Herāt, Major Pottinger found that Yār Mahamad Khān would not accede to any of his demands; and he accordingly ceased to pay the subsidy to the Sirdārs. Yār Mahamad Khān, however, considered that he had acquired a right to the continuance of the payments, and refused to renew any negotiations until they were continued.

At this juncture about July 1839, Major Pottinger was relieved by Major D'Arcy Todd, and proceeded to Kābal. In August, Major Todd concluded a treaty with Shāh Kamrān, in which the independence of Herāt was guaranteed by the British Government, and substantial advantages were granted in favor of the Herātī Sirdars, on condition that the slave trade should be abolished, and that the Herāt government should carry on no correspondence with any other state, excepting through the British envoy. Meantime, as the soil had remained without cultivation for 18 months, a monthly sum, equal to the revenues of the principality, was granted for the maintenance of the Herāt government.

The intrigues which followed may be very briefly indicated. Yār Mahamad Khān would do nothing in return for the money that was lavished on Herāt.

Meantime Shāh Kamrān was willing to gratify his pleasures with English money, and was anxious to remove his Vazīr; but could see no other way of doing so, excepting by assassination. Subsequently Major Todd discovered that Yār Mahamad Khān was proposing to the Persian government to place himself and his country under the protection of Mahamad Shāh. Accordingly he wrote to Sir William Macnaghten at Kābal, that it was no longer possible to maintain friendly relations with Herāt, and that it was indispensable to the security of Shāh Shūjah in Afghānistān that Herāt should be annexed to his dominions. Sir William Macnaghten was of the same opinion. The subject was under discussion for some months, and meantime the difficulty was increasing at Herāt. Yār Mahamad wrote to the Shāh of Persia that he only permitted the British envoy to remain at Herāt from motives of courtesy; and he wrote in like manner to the Russian minister at Tehrān, and at the same time requested that a Russian agent might be sent to Herāt. Meantime Yār Mahamad Khān increased his demands upon the British the more he carried on his intrigues with Persia.

Ultimately Major Todd found that he must either sacrifice more money, or else retire from Herāt, and he accordingly proceeded to Kandahār.

After the departure of Major Todd from Herāt in March 1841, Yār Mahamad Khān exercised all his original cruelty and rapacity. He imprisoned and tortured every person who had received money or carried on any dealings with the English; and he confiscated their wealth without pity. He applied to Asaf-ū-daola, the Persian governor of Khōrasān, for a subsidy, under pretence of being about to march against Kandahār; but Asaf-ū-daola evaded the request, knowing that when Yār Mahamad Khān had once got the money, he would never think of undertaking the expedition. Accordingly Yār Mahamad Khān swore eternal hatred against the Persian governor and all his family.

Meantime Shāh Kamrān began to suspect the designs of Yār Mahamad Khān, and at length suddenly took possession of the citadel of Herāt in the

expectation that the population would join him in the attempt to put down the obnoxious Vazīr. Yār Mahamad Khān, however, put forth all his energy to meet the crisis. He sent all his available cavalry to keep the country in check, and laid siege to the citadel with six battalions on whom he could rely. Shāh Kamrān and his party held out for 50 days, but at length the citadel was taken. In the first flush of success Yār Mahamad Khān acted with some moderation, and sent the four sons of the Shāh out of Herāt, without doing them any personal injury; but he treated Shāh Kamrān as a state prisoner, and despoiled him of all the treasure which could be discovered, including diamonds valued at 24 lakhs of rupees which Shāh Mahamad had taken from the crown of Kābal when he reigned in that country. There was however a jewelled vest, valued at 16 lakhs of rupees, which was still missing. Shāh Kamrān had entrusted it to one of his wives before retiring to the citadel, and the lady had made it over to a faithful servant who had carried it into Khōrasān.

Yār Mahamad Khān put the unfortunate lady to the torture, but failed to induce her to reveal the secret. Subsequently he informed her that her only daughter by Shāh Kamrān was to be married to his son; but the daughter is said to have poisoned herself to escape the detested nuptials. Yār Mahamad Khān revenged himself by once again imprisoning and torturing the mother. Subsequently he made over all the other women of Shāh Kamrān, who were young and rich, to his friends and partisans; but the elder ones, together with three or four of Shāh Kamrān's daughters, were sold to the Tūrkmans, who again disposed of them in the slave markets of Khīva and Bokhāra. Yār Mahamad Khān then determined on putting his sovereign to death. Early in 1842, when the force at Kābal was perishing in the passes, and the force at Kandahār was surrounded by perils, the fatal order was given, and Shāh Kamrān was suffocated in his prison.

After the murder of Shāh Kamrān, Yār Mahamad Khān ceased to be cruel, and administered the affairs of government with a firm and able hand. Rebellion and pillage were vigorously put down, and the city and principality of Herāt began to prosper.

About the end of 1846, between the first and second Sikh war, Mahamad Akbar Khān of Kābal, and Yār Mahamad Khān of Herāt, wrote a joint letter to Mahamad Shāh of Persia, pointing out that the English were carrying their conquests along the whole course of the Indus, and requesting him to join in a war against the British Government. The envoys were well received at the Court of Persia, and the Shāh sent jewelled swords and decorations to Dōst Mahamad Khān and Mahamad Akbar Khān.

About this time, Asaf-ū-daola, the Persian governor of Khōrasān, was recalled by the Shāh. For thirteen years Asaf-ū-daola had prevented Yār Mahamad Khān from exercising his legitimate authority over the Hazāras, and from extending his dominion over the small Ūzbak Khānates in the north, namely, Maemana, Sar-ī-pūl, Shibrghān, Andkh[illegible] and Ākcheh. No sooner, however, had Asaf-ū-daola departed for Tehrān, than Yār Mahamad Khān marched against the Hazāras, and completely crushed them and transplanted eight thousand of their families to the banks of Harī Rūd, in the territory of Herāt. By these transplantations of Taemūnīs and Hazāras, Herāt became more populous than it was before the siege of 1838; whilst Yār Mahamad Khān was

enabled to keep the most turbulent inhabitants of his dominions under his own eye, and ultimately converted them into excellent soldiers.

In August 1848, Hamza Mirza, who was commanding the Persian forces in Khōrasān, sent two letters to Mahamad Shāh at Tehrān; one was from Kohandil Khan of Kandahār, who asked permission to march against Herāt, the other was from Yār Mahamad Khān of Herāt, who asked permission to march against Kandahār. Yār Mahamad Khān represented that the British had taken up a position on the right bank of the Indus at Dādar, near the Bolān Pass, and could consequently exercise a powerful influence upon Kohandil Khān at Kandahār, and that if the Shāh of Persia permitted Kohandil Khān to capture Herāt, he would virtually throw open the Persian territory to a British advance.

Mahamad Shāh was satisfied of the truth of this representation, for Persia had always found that by maintaining the separate existence of the three principalities of Kābal, Kandahār, and Herāt, and by upholding the independence of some of the smaller chiefs, she was enabled to exercise a much greater control over the whole than if they were united into a single sovereignty. But the hatred of Mahamad Shah towards Yār Mahamad Khān overcame every other consideration, and he had decided on supporting Kohandil Khān, when death put an end to his career, and he expired on the 4th September 1848.

Yār Mahamad Khān of Herāt died in 1851, and was succeeded by his son Syad Mahamad Khān. The new ruler found that he was threatened by Dōst Mahamad Khān at Kābal, and also by Kohandil Khān at Kandahār. Accordingly he made overtures to the Shāh of Persia, who despatched a force, nominally for the reduction of the Tūrkmans, but in reality for the occupation of Herāt.

Mr. Thomson, the British envoy at Tehrān, remonstrated with the Persian government, and required explicit assurances of the course which they meant to adopt. Accordingly, on the 25th January 1853, the Persian government signed an agreement, by which they engaged not to interfere in the affairs of Herāt, nor to send any troops to that quarter, unless Herat should be threatened by a force from Kābal or Kandahār, or from some other foreign territory. In that case Persia might send a force to the assistance of Herāt; but even in the event of such a contingency, it was agreed that she should withdraw the force immediately after the withdrawal of the foreign troops in question.

Meantime, Syad Mahamad Khān of Herāt proved to be imbecile and profligate. He had married a neice of Dōst Mahamad Khān, and ultimately succeeded his father, Yār Mahamad Khān, as ruler of Herāt. About 1853, Kohandil Khān seized the province of Farah, which belonged to Herāt; and Syad Mahamad Khān accordingly applied to Dōst Mahamad Khān for assistance against the rulers of Kandahār, and threatened, in the event of refusal, to ally with the British Government. Dōst Mahamad Khān replied to the following effect :—"You may ally with whom you please, but the British Government can do you no good; if, however, you will wait until I can march a force against Kandahār, I will restore your provinces."

Meanwhile Mahamad Yūsaf Khan, a Sadūzāe, grandson of Fīroz-ūd-dīn Khan, and a nephew of Shāh Kamrān, had been residing with his family in Persian territory; and was said to have been intriguing for some

months with Sartip Īsa Khān, one of the chief officers of Syad Mahamad Khān, the ruler of Herāt. At last Mahamad Yūsaf Khān appeared in the neighbourhood of Herāt with 200 horses, and was secretly joined by Sartip Isa Khān with a hundred horse. In the night they gained an entrance into the city and captured the citadel; and Syad Mahamad Khān was sent as a prisoner to Kūchān, whilst twelve of his principal men were put to death. It was said that this movement was at least approved, if not directed by Persia; but it was also said that Mahamad Yūsaf Khān had been invited by the people of Herāt, in consequence of the incapacity, drunkenness, and cruelty of Syad Mahamad Khān, and that the Persian authorities had, in the first instance, tried to prevent him from going to Herāt.

In this state of affairs, and, indeed, before leaving Kābal, Dōst Mahamad Khān had been anxious to receive the advice and assistance of the British Government, especially with regard to his contemplated advance on Herāt. Lord Canning, however, declined to make any communication which might be construed into a direct encouragement to the Amīr to seize Herāt. Meantime, Mr. Murray, the English minister, had left Tehrān; and early in 1856, the Shah of Persia sent an army to Herāt under Sūltān Morād Mirza. No opposition was expected from the Afghāns, and, consequently, a small detachment was sent in advance to garrison Herāt; but though Mahamad Yūsaf Khān was said to be a Persian in heart, the people of Herat were opposed to Persia, and they turned the detachment out of Herāt and hoisted British colours. Mahamad Yūsaf Khān then declared himself to be the servant of the British Government; and he wrote to Dōst Mahamad Khān, as well as to the Governor General, requesting assistance against Persia, and declaring that the Afghāns, as good Sūnīs, would never submit to the supremacy of the Persian Shīahs.

In May 1856, Lord Canning wrote to Dōst Mahamad Khān to the effect that the British Government would maintain the independence of Herāt, and would not allow any systematic effort on the part of Persia to effect a change in the status of the countries lying between the Persian Gulf and the British territory; but that the Government of India repudiated the proceedings of Mahamad Yūsaf Khān, in hoisting the British flag at Herāt without either authority or encouragement.

In June 1856, there was a sudden change of rulers in Herat. The Persians had agreed to retire, but Mahamad Yūsaf Khān was still in heart a Persian, and there was a breach between him and Isa Khān. At length Isa Khān determined to hold Herāt for himself. Mahamad Yūsaf Khān was put on a donkey, and sent into the Persian camp with a message, that if the Persians would make the same terms with Isa Khān that they had formerly made with Yār Mahamad Khān, well and good, but, otherwise, Isa Khān would stand a siege, and if matters went against him, he would apply to Dōst Mahamad Khān for assistance.

On receipt of this message, the Persian General turned back his forces, and again laid siege to Herāt; and Isa Khān wrote to Dōst Mahamad Khān, declaring himself willing to be a servant of the Kābal government, and inviting the Amīr to march on Herāt. It was now pretty evident that Dōst Mahamad Khān had been successfully intriguing with the Afghān party in Herat; that it was he who had procured the expulsion of the Sadūzāe adventurer Mahamad Yūsaf Khān, by the very man, Isa Khān,

who had invited him to Herāt, and that Herāt was still held in the Afghān interest, although closely beleaguered by a Persian army.

About the same time, messengers from Isa Khān arrived at Pēshawār with a letter to Sir John Lawrence, the Chief Commissioner of the Panjāb, offering to hold Herāt for the British Government. In this letter it was explained that the people of Herāt had invited Mahamad Yūsaf Khān from Mashad to Herāt, and had made him their ruler; but that some months afterwards Mahamad Yūsaf Khān had requested the Shāh to send an army and take possession of the place. Isa Khān added that on discovering the intrigue, he seized Mahamad Yūsaf Khān, after which the Persian army arrived and commenced hostilities.

Ultimately Sir John Lawrence was authorized by the Government of India to send two lakhs of rupees to Isa Khān at Herat; but the messenger was detained at Pēshawar by sickness, and meantime news arrived that on the 24th October 1856, Isa Khān had been compelled to surrender Herāt to the Persians.

After the surrrender of Herāt to the Persians, Isa Khān was made Vazīr. The Persian generals remained in the neighbourhood, and Persian troops occupied the city and fort. About this time Isa Khān was murdered by some Persian soldiers. Towards the end of 1856, many of the Persian troops were withdrawn to Būshahr, which had been attacked by the British forces from Bombay.

On the 26th March 1857, the war between England and Persia was brought to a close, and Persia withdrew her forces from Herāt in accordance with the treaty; but before doing so the Shāh installed Sūltān Ahmad Khān as ruler of Herāt.

Ultimately, the Government of India saw no reason why Sūltān Ahmad Khān should not be recognised as ruler of Herāt, and accordingly declined to interfere between Herāt and Kābal.

Sūltān Ahmad Khān of Herāt was dissatisfied with the results of his overtures to the British Government. A native of Herāt had been appointed by the British Minister at Tehrān to act as newswriter at Herāt; and this man offended Sūltān Ahmad Khān, either by secret intrigues or by inflated language in which he assumed to be a representative of the British Government. Sūltān Ahmad Khān was informed that the Government of India had neither sanctioned nor approved, nor even been informed of the proceedings attributed to this native newswriter and others, but still it was understood that Sūltān Ahmad Khān was unfriendly.

Towards the end of 1858, M. Khanikoff, a Russian envoy, arrived with a diplomatic suite at Herāt, and was well received.

In 1861, a breach arose between Sūltān Ahmad Khān and Dōst Mahamad Khān, which terminated in the conquest of Herāt by the Amīr of Afghānistān.

The immediate object of Dōst Mahamad Khān having been accomplished by the capture of Farah, he resolved on annexing Herāt territory once again to the empire of Afghānistān. He opened up intrigues with the sirdars and influential men within the city, and found them to be well disposed to his cause. Accordingly on the 10th July 1862, he advanced upon Herāt, whilst the army of Sūltān Ahmad Khān retreated before him. On the 28th July he encamped before the walls of Herāt and commenced the siege, which lasted for ten months. Meantime there were intrigues and

treacheries in either camp. Sūltān Ahmad Khān was profuse in his offers of qualified submission to the Amīr; but Dōst Mahamad Khān would accept of nothing but the unconditional surrender of the citadel. The wife of Sūltān Ahmad Khān, who was also the daughter of the Amīr, vainly urged the cause of her husband to her exasperated father, and died in the early part of the siege. Sūltān Ahmad Khān also died on the 6th April 1863; but Herāt was gallantly defended for some weeks longer by Shāh Nawāz Khān, the son of the deceased ruler. At length, on the 27th May, Dōst Mahamad Khān made a final attack and became master of Herāt. Since this date Herāt has remained in the hands of the Barakzāes.

The following interesting remarks on the importance of Herāt are taken from a report by Colonel R. L. Taylor, who visited it as Commissioner for the British Government in 1857:—"There appears to be only two points of view from which to regard Herāt, the one her usefulness as our ally; the second her power to inflict injury as an enemy. Standing alone in the midst of rapacious neighbours each at present stronger than herself, she cannot for a moment entertain the thought of remaining neutral.

"It is now universally admitted that Herāt is the key of India. It is so because an invading army would be certain to take possession of a point, fruitful in itself, and favourable above others for concentration. Hence, to the Indus, the route presents few difficulties, either as regard the nature of the roads, provisions for an army, or the means of transport. It appears that the several tribes subordinate to, or in the neighbourhood of, Herāt could collectively assemble 47,000 horsemen and 23,000 foot, all undisciplined, it is true, but under European guidance, capable of doing much mischief. The whole of these tribes are armed with swords and spears, and many with muskets or matchlocks.

"The noble defence made by the people of Herāt on so many occasions, proves that the inhabitants are warlike, and that the fortress is a strong one; and the duration of the sieges taken in conjunction with the number of the besieging army shows that the fertility of this valley has not been overestimated. The strength of the bordering tribes too is generally known. If these three points are correct, then there can be no question of the importance of Herāt; on the one hand, as a frontier post to repel an invader, on the other, as a depôt and point of concentration for the invading army. It were idle to discuss whether Herāt shall be Persian or Afghān. She must be either British or Russian. Is it then worth while to secure these advantages whilst we may, or shall they be abandoned to be made available by a power which is longing to seize them? In addition to all these positive advantages to Russia, should her influence become dominant at Herāt, there is one step she would be sure to take, *viz.*, the attempt to alienate from the Indian Government the Afghāns, Sikhs, and other subjects. The proximity of so powerful a rival would doubtless tend to engender thoughts that Britain is no longer invincible, and if she did not actually incite an insurrection, her proceedings would be such as to unsettle the minds of the Indian community. When Herāt was besieged in 1838 by the Shāh of Persia, it was generally believed that the expedition was undertaken at the instigation of Russia. The energy displayed by her officers, the int[illegible]s of Vicovich, and the amount of Russian cash suddenly c[illegible] operated more to convince men of Russian interference, than the bare denial by Count Nesselrode could do to remove these suspicions, based, as they were, upon

facts patent to the whole world. As a show of sincerity, Russia disavowed the acts of her agents, but the principal actor was not disgraced, although the unfortunate Vicovich was neglected and died a disappointed man. These proceedings, however, were insufficient to bind the British to the settled aggrandising policy of Russia as manifested by her steady progress in the east. These events are index enough of what Russia will do, when she can. The event may be remote, but it will come, and if the protecting hand of Britain be now withdrawn from Herāt, Persia will be pushed forward to tender her good offices. If, then, Herāt is absolutely necessary to the progress of an invading army, and so important as a base, a sufficient, if not imperative, reason exists for the adoption of measures calculated to prevent her becoming the tool of so treacherous a government as that of Persia, or the slave of so grasping a power as Russia.

The most effectual, and at the same time, least expensive, mode of strengthening Herāt, seems to be the contracting an alliance, offensive and defensive, under the guarantee of British officers, between the rulers of Kābal, Kandahār, and Herāt. To this, all three have given their assent, and such an union would be quite sufficient to counteract Persian intrigues; but if more be wanted, if an active alliance is sought, if Herāt is to be made available for future contingencies, then a small subsidy would seem called for. In the latter case, Britain might justly demand a guarantee; if from the people, the heads of tribes would deliver over a certain number of their influential men; if from the ruler, any one of the following, *viz.* :—

1st.—That one of his sons with his family should reside at such station in India as appointed by the British Government; or *2nd,* the nomination by the British Government of a Prime Minister; or *3rd,* the residence of British Officers, so long as Government deem expedient; or *4th,* an alliance with the rulers of Kābal and Kandahār; or *5th,* a treaty to the exclusion of all foreign agents, and such other terms as Government may consider necessary.

If, lastly, Herāt is left to her own resources, anarchy must be the inevitable result. So soon as the protection of the British Government is withdrawn, she will be threatened by her numerous neighbours.

Persia would foment intrigues, as it is not to her interest that Herāt should ever be strong, and if such a struggle did take place, the man of most influence, and who has the greatest number of followers, is Abdūla Jān Jamshīdī. In any case, if Britain withdraw her influence from Herāt, she must either become Persian, (and if Persian, Russian), or else she will be torn to pieces by internal quarrels.

HERDAH—

A village in Afgānistān, in the valley of Jalālābād. (*MacGregor*).

HIDA.—Lat. Long. Elev.

A village in Afghānistān, five miles south of the city of Jalālābād. It is remarkable for several topes, mounds, and caves—the relics of a people of whom no other memorial exists. The topes may be described as structures of rude masonry, having generally a cylindrical base surmounted by a hemispherical dome. They are solid, as the fact that they have been found in most instances to contain small cases, the depositories of relics, cannot be considered to negative this position. There are thirteen or fourteen topes at Hida. Those which have been opened have been ascertained to contain ashes, bones, and other decayed animal matter, metallic and earthen vessels,

gold and silver ornaments, and many gems and coins; to quote the words of Masson—"the major part silver Sassanian, but also seven gold ones, of which, singular to relate, are five of Roman emperors, two of Theodesius, two of Leo, and one of Marcianus." As those emperors reigned between A. D. 408 and 474, there is thus conclusive evidence that the structures in which these coins have been found must have belonged to an era not earlier than the fifth century; and as they are by the best judges regarded as unquestionably Buddhist monuments, they cannot be referred to a later period than the eighth century, at which period Mahamadanism became predominant in Afghānistān. (*Thornton.*)

HINDKĪS.—

The name given to the Hindūs who live in Afghānistān. They are Hindūs of the Chatrī class. They are to be found all over Afghānistān even amongst the wildest tribes. They are wholly occupied in trade, and form an important and numerous portion of the population of all the cities and towns, and are also to be found in the majority of larger villages. This enterprising people transact all the banking business of the country, and hold its chief trade in their own hands. By these means they prove useful to the Afghāns, who, indeed, could not get on without them, and their presence in the country is consequently a desideratum. And the Hindkīs, on their part, though they appear to thrive and live happily, nevertheless labor under many disabilities and restrictions of their liberty, the endurance of which is a proof of the profit they extract from those amongst whom they dwell as exiles. The Hindkīs, besides paying a high capitation tax, termed "Jazia," are denied many privileges enjoyed by other races in the country who profess the Mahamadan religion. They are not allowed to perform or observe any of their religious ceremonies in public, nor are they allowed to give evidence in a court of justice, nor to ride on horseback, unless barebacked, &c. This people are noted for their religious prejudices, a member of their race being rarely converted to Mahamadanism, and are remarkable for a quiet and steady perseverance in the acquirement of wealth under the most varying and often trying circumstances. Their position in Afghānistan is somewhat analogous to that of the "heathen" in the cities of the ancient Israelites. They number about 300,000 souls. (*Bellew.*)

HINDŪ KŪSH.

A range of mountains which has its origin at the south-west corner of the Pamer in Central Asia in about longitude 73°30′, whence rise the Oxus, the Yārkand Daria, and the Kūnar and Gilgit rivers. It extends west as far as the spur which divides the Ghōrband valley from that of the Helmand, longitude 68°30′, whence it is called the Koh-i-Baba. In these limits it forms the watershed of the Oxus to its north and the Kābal river to its south, and its breadth or rather its ramifications may be said to extend from latitude 34°30′ to latitude 37°30′, nearly 200 miles. The first great spur which this range throws off is from the vicinity of the Agram Pass, first going west and then curving north round to west again and dividing the Oxus from the Kōkcha; this may be termed the Badakhshān ridge. Next to the east of the Khawak Pass another spur runs north, and then sprays out north-east and north-west dividing the Kōkcha drainage from that of the Kūndūz river; this may be called the Kōkcha ridge. Again from the Khawak Pass a branch goes north-west towards Kūndūz where it ends; this may be called the Kūndūz ridge. And a fourth spur also leaves

the same vicinity, and is also ended by the Kūndūz river. This may be called the Khawak ridge. These are the main spurs; others there may be as between the different sources of the Kōkcha and Kūndūz, but they do not need mention here.

On the south leaving out the great range between the Indus and the Kūnar, as arising more properly from the Pamēr, the Hindū Kūsh throws out no spur of any importance till we come to the east of Kāshkār, but drains directly and presumedly with considerable steepness into the Chitrāl river.

This spur, which I propose to call the Kāshkār ridge, runs due south, draining east into the Kūnar river and west into that of Chigarserāe, till it is ended at the junction of these two rivers.

Next to the east of Darband, another spur goes south to about latitude 35°20′, when it splits into three spurs which are ended at the Kābal river, except in one case, that of the spur dividing the Alingar from the Alīshang, which ends at their junction a few miles north of the Kābal river. This spur may be termed the Kāfaristān ridge. To the east of Farajghān a third spur also runs south, and dividing the river of Tagao from that of Panjshēr is ended by their junction. From this point the Hindū Kūsh drains steeply into the Panjshēr river, and then into the Ghōrband river, and at the head of the last valley it throws a spur whose ramifications extend throughout the whole of East Afghānistān and East Bilochistān even to the Indus and the ocean at Karachī. These are known by different names.

This great range is crossed by the following passes going from east to west:—1, Chitrāl; 2, Ishtirak; 3, Kagram; 4, Nuksān; 5, Khārteza; 6, Dara, from Chitrāl to Badakhshān. Of the passes from Kāfaristān to Badakhshān nothing is known, but there is no reason to suppose that there are none, though of course they are only used by Sīahposh.

From Deh Pūriān in the Panjshēr valley a pass leads by—1, Anjumān to Badakhshān. The other passes are:—2, the Thal; 3, Khawk; 4, Bazārak; 5, Shatpal; 6, Parwan; 7, Saralang; 8, Kaoshān; 9, Gwalian; 10, Gwazgar; 11, Chārdar; 12, Gholalaj; 13, Farīnjal; 14, Ghōrband.

Descriptions of these passes will be found under their respective titles. I propose now to say something of the nature of the range as far as our limited information will permit. Mahamad Amīn says the rise on the south Chitrāl pass is very gradual and gentle, as is the descent, while between is a plateau flanked by high ridges between which the road runs. It is practicable for laden carts, and snow only lies for three months. Thus the range at its origin seems to partake of the nature of the hills towards Thibet: it has an easy slope, is quite bare, and affords pasture for herds from Badakhshān and Chitrāl. Of its height at this point we know nothing, and it is impossible to form any estimate.

The range at the pass of Ishtirak has become more difficult, but it does not follow that the nature of the hills has changed; it is said to be here covered with perpetual snow, so that its height is probably greater here than at its origin. This difficult nature of the range appears to continue still further west, for the next three passes are described to be impracticable for laden animals and covered with perpetual snow, and footmen slide down on leathern aprons. Thus the range appears to have become higher and more rugged, but at the Kotal Dara it again assumes the easy slopes of the Chitrāl pass and also seems to be lower, for snow only closes it in the height of winter.

Of the nature of the slopes in Kāfaristān, of course nothing is known, and we must therefore be content to leave this particular, with all else that appertains to that interesting country, a closed book, till some adventuresome traveller shall enter it.

The Khawk pass does not appear to be a difficult one, as it is passed by 'kafilas.' The Bazārak, a little to the west, is not traversable for laden camels, though asses and ponies frequent it. Snow appears to close these passes for the greater part of the year, *viz.*, 15th November to 15th June.

Wood says the ascent is remarkably uniform, not a ridge occurring in the whole ascent. The height here is 13,200.

Lord ascended the Saralang pass, and found on the 10th November snow at 10 miles south of the crests, while on the north side it extended 60 miles. This is curious, as on the Himalaya the reverse is the case, but in Lord's opinion, the reason is the same, *viz.*, that the Himalaya has elevated plains to the north, while they are to the south of Hindū Kūsh. Lord also attempted the Parwan pass with Wood, but was driven back by snow. The Kaoshān pass is not difficult. The hills are quite bare, and the view from Kata Sang is very grand, the desolate valley being backed by serrated perpendicular peaks covered with perpetual snow; on the north side not a sign of vegetation is met with till Doshakh, 30 miles from the crest. All the other passes appear to be of the same nature covered with snow for seven months and practicable only for five by laden animals. The Hindū Kūsh is undoubtedly characterized by barrenness and want of trees; as in Thibetan ranges there seems to be the same desolate, chilling waste in appearance, but with slopes which, compared to those of their spurs to the south, may be termed easy. The geological structure of the range according to Lord is a core of granite of beautiful appearance, the felspar being purely white and the hornblende glossy, black, and collected into two large spheroidal concretions, varying in size from two to three inches to upwards of a foot in diameter. On each side of the granite are huge strata of slate, gneiss, chlorite, carbonate of lime, quartz, and exterior to these secondary limestone and fossiliferous sandstones. The slate formation is much thicker on the south than on the north side of Hindū Kūsh; in the former position it is between 20 and 30 miles thick; on the latter only four or five miles. The strata run due east and west, and have an angle of 75° with the horizon. Thornton enters at some length into the zoology of the Hindū Kūsh; but as the authorities on whom he bases his account, *viz.*, Moorcroft, Vigne, and Wood, are talking of totally different localities, I decline to follow him at all. The Kiang and Yak may exist, and most probably do in east portions of the range, but we have no authority for saying that they do. It is probable also that ibex are to be found, as well as all the game which is common in the same latitude and at the same height in the Himalayas. Little as we know of the Hindū Kūsh, I do not see that the confusing article of Thornton on the subject helps us much, being an ollapodrida of Hindū Kūsh, Kuenlūn, Kārākoram, Himalaya, Kohi-Baba, all jumbled up with Humboldt's theories about mountains in general.

HĪRA MANZĪ—Lat. Long. Elev.

A route in Afghānistān, which leads from Tatang into the Tezīn valley. It is over a very high hill, but the road is good, so that a horseman can ride

over it without dismounting at all. This may be the same route as that of Karkacha, or it may be another pass over the same range. (*Masson.*)

HISĀRAK—

A river of Afghānistān, which rises in the Sūfēd Koh above Mazīna, runs past Hisār Shāhī, Barū, and Barīkāb, travels into Chārdeh, and sinks into the Kābal river at Lachūpūr. (*Mac Gregor.*)

HISĀRAK—Lat. Long. Elev.

A village in Afghānistān, 64 miles from Ghaznī, 54 miles from Kābal, in the Logar valley. No supplies are procurable here, but water is plentiful. Thence there is a road by the village of Altimūr, the Zūrmut valley and Mangal to Kūram, where its river is joined by that of Harīāb. (*Lumsden—Bellew.*)

HISĀRAK—

A division of the Jalālābād district of Afghānistān, consisting of the valley of the river of this name.

It contains the following villages:—

1.	Shabī	... 100	houses of	Khūgīānīs.
	Gūrgūri	... 300	„	Shinwārīs.
	Papsīn-i-Bala	... 100	„	Tājaks.
	Papsin i-Paīn	... 80	„	Ditto.
5.	Gargara	... 60	„	Shinwārīs.
	Gajan	... 200	„	Ditto.
	Rūd-i-Khāna	... 60	„	Ditto.
	Marhez	... 200	„	Ditto.
	Haramkatara Deh Bālā	... 2,000	„	Ditto.
10.	Chār Wazeh	... 30	„	Ditto.
	Yāghī Band	... 80	„	Ditto.
	Ishpūl	... 100	„	Ditto.
	Turrn	... 4	„	Ditto.
	Ishpūl Dehgan	60	„	Ditto.
15.	Manzīna	... 300	„	Ditto.
16.	Guzar	... 50	houses of	Shinwārīs.
	Hisārak Kala Sadan	... 100	„	Tājaks.
	Kahun	... 30	„	Ditto.
	Kala Mirji	... 80	„	Ditto.
20.	Kadi Rogmi Banda	... 300	„	Ditto.
	Hisār Shāhī	... 400	„	Dūrānīs.
	Barū	... 220	„	Tājaks.
	Barīkāb	... 60	„	Mohmands.
	Chārdeh			
25.	Gari	... 300	„	Mohmands.
	Lachapūr			
27.	Jalaban			
	TOTAL	5,214	houses.	

(*Mac Gregor.*)

HISĀRAK—Lat. Long. Elev.

A village in a district of same name in Jalālābād, Afghānistān, situated south of the road from Jalālābād to Kābal, and about 12 miles from Gandamak south-west, and the same south-east from Jagdalak. The valley has many orchards, vineyards, and corn-fields on the bank of its river. Supplies of all sorts are procurable. The valley is famed for its production of the seedless pomegranate. (*Hough—Wood.*)

HISĀRAK KALA SADAN—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 100 houses of Tājaks. (*Mac Gregor.*)

HISĀR SHĀHĪ—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 400 houses of Dūrānīs. (*Mac Gregor.*)

HĪSHPĪ—Lat. Long. Elev.

A village in the valley of Nijrao, Afghānistān, inhabited by Pashīās. It is the largest in the valley, and round it are numerous orchards well stocked with walnut, mulberry, pomegranate trees, and vines. The mountains round are covered with "chīlgozeh" pine and holly trees. (*Masson.*)

HONĀE KOTĀL—Lat. Long. Elev.

A pass in Afghānistān, leading over the Paghmān mountains from the valley of the Kābal river to that of the Helmand. It is a very easy pass, so much so that Wood says a mail coach might be driven over it. On the top is a large plateau on which is a square post under charge of Hazāra customs collectors. There are two roads thence, one to Bāmiān and the

other down the valley of the Helmand. This pass divides the Afghāns from the Hazāras. (*Moorcroft—Masson—Wood.*)

HOTAKĪS—

See Ghilzāes, section Ohtak.

HUDIAH KHAD—Lat. Long. Elev.

A village in Afghānistān, on the route from the Khaebar Pass to Kābal. It is distant 90 miles east of the latter place, 12 miles south of Jalālābād, and 80 miles north-west of Pēshawar. It is situate on the southern route, which passes through Nangnahar and along the base of Sūfēd Koh, and which, though more direct than the northern by Jalālābād, is less frequented on account of the great number of passes, and the turbulent and predatory character of the tribes in its neighbourhood. This village is probably the same as Hudia Khēl. (*Thornton.*)

HUDĪA KHĒL—Lat. Long. Elev.

A village in the Chiprīal valley, Jalālābād, Afghānistān, containing 200 houses inhabited by Shinwarīs. (*MacGregor.*)

HŪLAN RABĀT—Lat. Long Elev. about 8,000.

A village in Afghānistān in the Ghojan district of Ghaznī, situated about four or five miles west of the road from Kandahār to Kābal, at 47 miles from Kalāt-i-Ghilzāe and 93 Ghaznī.

It is noticeable, as it was proposed during the operations in Afghānistān to place a post here to control the Ghilzāes. General Nott was at first in favor of this measure, as he considered it very suitable on account of climate and abundance of water for such a purpose; but he seems afterwards to have changed his mind, and Captain Nicolson, who was then Political Agent with the Ghilzāes, reported against it for the following reasons:—(1) It is four or five miles off the main road. (2) Forage is very scarce. (3) It would only overawe the Tokhī Ghilzāes. (4) It is subject to a most distressing wind in the hot weather, which blows incessantly and with great violence through a gorge in the hills.

There is a pass through the Gūlkoh range to the Argandāb river from this village. (*Nott—Nicolson.*)

HURĀN KATRA DEH BĀLĀ—Lat. Long. Elev.

A large village in Hisārak division, Jalālābād, Afghānistān, containing 2,000 houses of Shinwārīs. (*MacGregor.*)

HŪSĒNI—Lat. Long. Elev.

A village in Afghānistān on the route from Kandahār to Farah, and 90 miles east of the latter place. (*Thornton.*)

HŪSEN NIKA—Lat. Long. Elev.

A halting place in Afghānistān at a shrine in the ravine of the Kūndar on a road from the Gomal valley to that of Zhob. There is a camel road to Zawa, and also one by Wazīkhwah to Kandahār from here. Here the Kholda Khēl (?) and other Sūlimān Khēl Ghilzāes come down to trade with the Lohānīs. (*Broadfoot—Lumsden.*)

I.

IANGHARĀN.—Lat. Long. Elev.

A village in the valley of Parwan Dara, Afghānistān. (*Wood.*)

IBRAHĪM JŪĪ.—Lat. Long. Elev.

A river of Afghānistān, which rises in the Īaemūnī country near Ghōr, and flowing south crosses the Herāt and Kandahār road 170 miles north-west of the latter place. Its banks are high, irregular and stony, and a considerable distance apart. In time of flood, it is a large, rapid, unfordable stream. In July it was found to be 37 yards wide, 18 inches deep, and with a velocity of 1½ mile an hour. It is believed to join the Khash Rūd south of the road. (*Thornton—Walker.*)

IBRAHĪM JŪĪ.—Lat. Long. Elev.

A halting place of Afghānistān, 83 miles from Girishk, on the north road to Herāt, on the banks of a stream immediately under a large mountain called "Isfandiār." There is good elevated ground here; water is plentiful; grass and reeds for fuel procurable in the bed of the stream; 'bhūsa' obtainable from a village a few miles distant, and two or three days' fuel could be collected from the neighbourhood. (*Sanders.*)

I-KHANAM.—Lat. Long. Elev.

A hill on the right bank of the Kokcha Badakhshān, above its junction with the Amū Daria. From its summit there is a glorious view of the surrounding country. (*Wood.*)

ILŪMDAR.—Lat. Long. Elev.

A town in Seistān, Afghānistān, 4 miles from Dōshak of Jalalābād, on the banks of the Helmand. There is a good deal of cultivation round it, well irrigated by large cuts made from the river. (*Christie.*)

INDARĀB.—Lat. 35° 43′. Long. 74° 57′. Elev.

A village in Badakhshān, 85 miles north-north-east of Kābal. It lies at the junction of the rivers Indarāb and Krasan at the foot of a hill and surrounded by fine gardens, fruit trees and vine gardens. It is a populous place and contains the store-houses in which are kept the silver brought from Hariāna and Bendjehir.

Indarāb is the name also of a small semi-independent Tājak state. (*Wood—Lord.*)

INGANN.—Lat. Long. Elev.

A village in Afghānistān on the Thal Chotalī route to Kandahār, 132 miles east of that place, and 286 miles from Derā Ghāzī Khān. There are 100 houses of Dhumad Kākars here; water from a stream. (*Leech.*)

IRĀK.—Lat. Long. Elev.

A village in Afghānistān on the north side of the Irak Pass, 91 miles from Kābal, situated in a tolerably open and well cultivated valley. Water and grass are procurable. (*Roberts.*)

IRĀK.—Lat. Long. Elev.

A pass in Afghānistān leading from the valley of the Helmand to Bamiān over the Koh-i-Baba, and east of the Hājīkhāk Pass. It is open for 10 months in a year for 'kafilas.' During March and April the glassy nature

of the road, caused by the partial melting of the snow during the day, being frozen again over night, renders it very dangerous. To the passage of an army it is closed much earlier, *i. e.*, practically from 15th November to 15th June. (*Wood.*)

ISHKASHM.—Lat. 36° 42′ 32″. Long. Elev.

A village in Badakhshān situated in a plain of the same name which is about 5 miles wide at the foot of the pass. It is situated at the north entrance to the district of Roshan, Shagnān and Darwaz. (*Wood.*)

ISHĀKĀZAES—

A tribe of Afghānistān, of the Panjpae division of the great Dūrānī clan, who inhabit the country between Zamīndawar and the desert to the south. They have four principal divisions, *viz.*, Hawazāe, Terozāe, Mandarzāe, Idzāe. Their country shares the character of those on which it borders, being hilly and fertile on the north and flat and barren on the south. The people are employed in equal numbers on agriculture and pasturage. Their numbers are about 10,000 families. According to Ahmad Shāh's distribution of patronage among the Dūrānīs, the appointments of Master of the Horse (Mīr Aspah), leader of the Van (Parawal), Darogha of Camels, and Chief Huntsman (Mīr Shikār) were made hereditary among the chiefs of the Ishākzāes. (*Elphinstone—E. Connolly.*)

ISHAKAGHASI—Lat. Long. Elev.

A village in Afghānistān, on the northern slope of the Hazāra mountains, where they decline to the low country of Bokhāra. It is situated on a feeder of the river of Andkhūī. (*Thornton.*)

ISHMĀILZĀE—

A section of the Ibrahīm division of Ghilzāes, which Elphinstone also calls Samalzāe, and Lumsden Shāh Momalzāe (see Ghilzaes.)

ISHPAN—Lat. Long. Elev.

A small town in Afghānistān, near the right or eastern bank of the Sūrkh rūd, in the district of Jalālābād. Here, in 1801, Shāh Shūja received a severe defeat from Shāh Mahmūd, and was obliged to flee from the kingdom. (*Thornton.*)

ISHPĪ—Lat. Long. Elev.

A valley 93 miles from Kābal, 30 miles from Farajkhan, containing 3,000 houses in all; water is procured from a small stream. Thence there is a road leading to Alīshang and Tigārī. (*Leech.*)

ISHPĪNGAO—Lat. Long. Elev.

A rivulet of Badakhshān falling into the Kōkcha, 5 miles beyond Chittah towards Jūrm. (*Wood.*)

ISHPŪL—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 100 houses of Tājaks. (*MacGregor.*)

ISHTRAKH—Lat. Long. Elev.

A village in Vakhān, Badakhshān, on left bank of Amū Daria, built on the slopes of a mountain and at the junction of a rivulet which comes from the Hindū Kūsh, by which there is a road to Chitrāl. The Ishtrakh Pass is a difficult pass, impracticable for laden animals and not used by ‘kafilas.’ (*Wood—Davies.*)

ISKITAL—Lat. Long. Elev.

A village in Badakhshān on the road byKotal-i-Dara from Chitrāl to Zebak, from which it is distant about 15 miles; it contains 200 houses. (*Davies.*)

ISLĀMĀBĀD—Lat. Long. Elev.

A village in the Kūnar Valley, Afghānistān, inhabited by Syads of Kūnars. It is small, but is walled in. (*Masson.*)

ISLĀMKALA—Lat. Long. Elev.

A village in the Sar-i-Mūkar portion of Mūkar district, Afghānistān, 60 miles from Ghaznī on road to Qwetta. Supplies and forage are abundant. (*Campbell.*)

ISLĀMKALA—Lat. Long. Elev.

A village in Afghānistān, 238 miles from Kandahār, 74 miles from Sekūha, in Seistān. There are 100 huts of Nūrzae Biloches? It is on the river Helmand. (*Leech.*)

ISLĪM—Lat. Long. Elev.

A fort in Afghān-Tūrkistān, 60 miles from Shibrghān, 10 miles from Maemana, on the Herāt road; water is procured from the river, which is fordable and knee-deep. There is a little cultivation here, and 150 black blanket tents belonging to shepherds and cultivators. (*Palmer.*)

ISPANGALĪ—Lat. Long. Elev.

A village in Afghānistān in the Shāl valley, under the hills to the west of Qwetta, inhabited chiefly by Syads, and boasting many gardens. (*Masson.*)

ISPĪNKHĀK—Lat. Long. Elev.

In Afghanistan, the lowest and most eastern of the passes between Kābal and the valley of Bāmiān. It commences sixteen miles south-west of the city of Kābal, and winds round the south-eastern corner of the Paghmān range. Though the enclosing cliffs are steep, the road is so good and the acclivities so gradual, that, according to Wood, a mail coach might be driven through it. (*Wood—Thornton.*)

ISPĪNTODA—Lat. Long. Elev.

A village in Afghān-Tūrkistān, situated 27 miles from the Oxus, in the Balkh road to Bokhāra, from which last it is 166 miles distant. There is no grass or water here.

ISSAR—Lat. 37° 02′. Long. Elev. 10,000.

A village in Vakhān, on the right bank of the Sar-i-Kol branch of the Amū Daria, and within sight of the fort of Kala Panj. (*Wood.*)

ISTĀLIF.—Lat. Long. Elev.

A town in the Koh Dāman of Kābal, Afghānistān, 20 miles north-north-west of Kābal. It is built on the sides of the mountain in the form of a pyramid, the houses rising one above the other by terraces, and the whole being crowned by the magnificent shenars which denote the shrine of Hazrat Eshan, while far below in a deep glen rushes a foaming yet clear and rapid brook over a bed of rocky boulders, on both sides of which the valley is covered with the richest orchards and vineyards. Every one agrees as to the beauty of Istālif. Masson says 'Istālif' is one of the most picturesque spots that can be conceived; all that a natural combination of beauties can achieve we here behold in perfection; their effect being rather augmented than diminished by the rude appearance of the houses of the town. The scenery of the country is extensive and grand, in happy unison with the whole picture. Looking down the stream the dell gradually opens out and presents to the eye a vast plain rich in trees and verdure and dotted over with innumerable forts: beyond all this rocky mountains are seen, and over these again tower the eternal snow-clad summits of the Hindū Kūsh. The scene is as sublimely grand as it is beautiful and enchanting. The

people of the country have a proverb that he who has not seen Istālif has seen nothing, and certainly it may be allowed that he who has seen Istālif is not likely to see many places to surpass it and few to equal it." Nearly every householder of Istālif has his garden or orchard. In most of these is a tower, where, as soon as the fruits ripen, the families repair, closing their houses in the town. The inhabitants of Istālif are Tājaks, and, contrary to the usual habits of these people, are among the most turbulent set in the country. They have the reputation also of being the best foot soldiers in Afghānistān, and are a healthy, handsome race, alike fond of sport and of war. The natives of Kōhistān gravely set down their turbulent and desperate characters to their heating diet of mulberries, which is their general food. Besides the town of Istālif, the district comprises the adjacent villages of Gūdara, Pargana, Shonakī, Khoja Hasn, Malla, Hasn Kucha, and Shōrawar. The town and villages are reckoned to contain together 3,000 houses, which would give a population of from 15 to 18,000 souls to the district. The revenue from it is said to amount to 40,000 rupees. A great part of the population of the town is of the weaver class, and quantities of coarse cloths, "lūngīs" and "soosee," are manufactured, and a trade in them maintained with Tūrkistān.

The town of Istālif was carried by assault by the troops under the command of Major General Sir John McCaskill on the 29th September 1842, and totally destroyed on account of its having harboured several chiefs implicated in the murder of Sir W. Burnes at Kābal, and of the massacre of the garrison of Chārīkār. The loss of the British on this occasion was very slight, only amounting to some 50 killed and wounded. (*Masson—Wood—Burnes—McCaskill.*)

ISTARGITCH—Lat. Long. Elev.

A village in the Kōh Dāman of Kābal, Afghānistān, 26 miles north-west of Kābal and about 6 miles north of Istālif. It is a collection of villages and orchards, and it is famous for its grapes and the refractory spirit of its inhabitants. (*Masson.*)

J.

JABRA—Lat. Long. Elev.

In Afghānistān, a village on the route from Kandahār to Kābal, and 180 miles north-east of the former place.

JADRAN—Lat. Long. Elev.

A village in the Jājī country, Afghānistān, on the right bank of the Keria stream and in district of Harīāb. (*Lumsden.*)

JADRAN—Lat. Long. Elev.

A name by which that part of the Sūlimān range inhabited by the Jadrans is known. Broadfoot says of it—The Jadran range runs north-north-east. It is the chief of the Sūlimān chain. I saw it in the distance

overhanging Gardez and joining the Michelgo hills, the last roots of the Sūfēd Koh. It is named after the wild Jadrans, who occupy its eastern slopes. To the south it is penetrated by the difficult pass of Paltū, and continued under various names to Kohnak and Sargoh; from thence, passing the lake, it goes south, skirting the Tokhī and Hotakī country, and apparently ends near Qwetta. All the streams of its eastern slope force their way to the Indus, showing that no intermediate range is so high or continuous: indeed, standing on ground 3,000 feet above the plain, it may fairly be presumed as higher than the Takht-i-Sūlimān. A rough method made it 4,000 feet above the plain. It throws out branches which shelter the Tūrīs, Jājīs and other hill tribes, and directs the streams of Kūram, Kūndar and Gomal. I am at present uncertain whether the Vazīrī hills are a range running between the Takht-i-Sūlimān and the Jadran mountains, or are the spurs and offsets of the latter. Another journey would settle the point. From Gardez to where I passed it in Sargo, this range is tolerably wooded. Its peak and eastern face are covered with pines, and its lower parts with trees, whose Pushtoo names I can give, but not a botanical description. The "Shne" has an eatable berry. The "Zrily," an excellent gum, sometimes exported to Mūltān. The "Koorye" is much praised as a remedy for wounds. The "Khung" furnishes wood for bows. The "Udzurnu" gives out a pungent oil. But the "Munzah" pine, whose fruit is the 'chīlghozeh,' is the most important, as whole tribes live on the berry, which is like an almond tainted with tar. The principal rock is clay slate dipping 45° to the east." (*Broadfoot.*)

JADRANS.

A tribe who inhabit the east slopes of the Sūlimān range, east of Zūrmat. On the north and east they have the Mangals; on the north and west, Ghilzāes; on the east, Khōst and Dawar; south and east, the Vazīrīs; south and west, the Kharōtīs; and west, the Ghilzāes. How far they extend down the slopes of the Sūlimān range is not known, but it certainly cannot be far, as Broadfoot says they are confined to one ridge. They are probably a very small tribe. Elphinstone says their manners, &c., resemble the Vazīrīs, and Broadfoot, those of the Karōtīs; from which we must infer they are utter savages; and as Elphinstone says more like mountain bears than men. They live in very small villages; some of them cultivate the little land they have, but they appear chiefly to depend on their flocks for subsistence. They live, some in houses and some in tents. They are great robbers, and their country is a refuge for bad men. It is said to be very difficult, and one of their forts, Kala Nak, is described as exceedingly strong. Their hills are covered with pines in the higher parts and in the lower with other trees. They go to Gardez to sell their wool and cheese, and get in return cloth and corn. They appear to have some intercourse with the Jājīs, and it is possible they may have something of the same origin. No one says whether they are Shīahs or Sūnīs, or whether Persian or Pūshtū is their language. They are of no importance whatever, and only in the case of the Dawar route being used to Ghaznī could they ever become so. It may be noted that one of the Jājī villages is called Jadran. (*Elphinstone—Broadfoot.*)

JĀFAR—Lat. Long. Elev.

A halting place in Afghānistān on the road from Panah to Kala Karōtī. There is a spring here. (*Broadfoot.*)

JĀGATU—

A tribe of Hazāras mentioned by Masson as inhabiting Kārābāgh district. They are probably a section of the Būbak division of the Deh Chopān Hāzaras. (*Masson.*)

JĀGDALAK—Lat. Long. Elev. 5,375.

A village in Afghānistān, 50 miles east of Kābal, 41 miles from Jalālābād. It is situated on an eminence and has a grove of mulberry trees near it. (*Masson.*)

JAGDĀLAK—Lat. Long. Elev.

A river in Afghānistān which rises in the Kotal-i-Jagdalak, and after a course of some ten miles falls into the Kābal river.

The valley of the Jagdalak is inhabited by the Jabr Khēl, Ibrahim, Ghilzāes. A portion of this valley forms the famous defile of Jagdalak. It is entered immediately after leaving the village of Jagdalak, and continues for 3½ miles along the bed of the river. It is very narrow and stony and descending; it winds several times almost at right-angles. The average width is about 40 or 50 yards, but there are three places where it is less than 10 feet, and in one it is only 6 feet. The almost perpendicular cliffs on both sides appear as if threatening destruction to the traveller. A small party of armed men would stop the passage of any force which had entered it. The road passes so much over water that in certain seasons it would much impede the march of troops. This difficult pass is in some respects not unlike the defile of the 'valley of hell' between Neustadt and Fribourg. Hough finishes this account by saying it was more difficult than anything he had seen in all Afghānistān, adding, it beggars description. Havelock calls it "another terrific defile, the rocks of which, said to be granite and sandstone, are piled one upon the other in dark frowning strata, sloping down on either side towards a mountain rivulet for which they hardly leave room to flow."

The name of this defile is well known to history as the spot where the last remnants of the British army retreating from Kābal in 1842 were destroyed. Kaye thus graphically describes the closing scene :—

"The enemy were crowning the heights; there was no possibility of escape. Shelton, with a few brave men of the rear-guard, faced the overwhelming crowd of Afghāns with a determined courage worthy of British soldiers, and fought his way to Jagdalak. Almost every inch of ground was contested. Gallantly did this little band hold the enemy in check, keeping the fierce crowd from closing in upon the column, but suffering terribly under the fire of their 'jezails;' they made their way at last to the ground where the advance had halted, behind some ruined walls on a height by the road side. Their comrades received them with a cheer. The cheer came from a party of officers who had extended themselves in line on the height to show an imposing front to their assailants. The enemy seemed to increase in number and in daring. They had followed the rear-guard to Jagdalak, and they now took possession of the heights commanding the position of their victims.

"The hot fire of the enemy's 'jezails' drove the survivors of the Kābal army to seek safety behind the ruined walls near which they had posted themselves. Withdrawn from the excitement of the actual conflict, these wretched men now began to suffer in all their unendurable extremes—the agonies of hunger and thirst. They scooped up the snow in their hands

and greedily devoured it. But it only increased their torments. There was a stream of pure water near at hand, but they could not approach it without being struck down by the fire of the enemy.

"The men lay down in the snow to snatch a little brief repose after a long vigil of thirty hours; when the enemy poured in volley after volley upon their resting-place, and compelled them in wild confusion—soldiers and camp-followers again huddled together—to quit the enclosure in which they had bivouacked. Individual acts of heroism were not wanting at this time to give something of dignity even to this melancholy retreat. A handful of the 44th Regiment here made a gallant rush at the enemy and cleared all the ground before them. But the little party was soon recalled to the main body, which again retired behind the ruined walls; and again the enemy returned to pour upon them the destructive fire of their terrible 'jezails.'

"All night long and throughout the next day the force halted at Jagdalak.

"It was about eight o'clock on the evening of the 12th that the few remaining men, now reduced to about a hundred and twenty of the 44th, and twenty-five artillery men, prepared to resume their perilous march. The curse of camp-followers clung to them still. The teeming rabble again came huddling against the fighting men; and the Afghāns, taking advantage of the confusion, stole in knife in hand amongst them, destroying all the unarmed men in their way, and glutting themselves with plunder.

"They did not this time escape. The soldiers turned and bayoneted the plunderers, and fought their way bravely on. But there was a terrible fate awaiting them as they advanced. The Jagdalak pass was before them. The road ascends between the steep walls of this dark precipitous defile, and our wretched men struggled onward, exposed to the fire of the enemy, till on nearing the summit they came suddenly upon a barricade, and were thrown back in surprise and dismay. The enemy had blocked up the mouth of the pass. Barriers, made of bushes and the branches of trees, opposed the progress of the column, and threw the whole into inextricable confusion. The camp-followers crowded upon the soldiers, who, in spite of the overwhelming superiority of the enemy, fought with a desperate valour worthy of a better fate. The Afghāns had been lying in wait for the miserable remnant of the British army, and were now busy with their cruel knives and their unerring 'jezails.' The massacre was something terrible to contemplate. Officers, soldiers, and camp-followers were stricken down at the foot of the barricade. A few, strong in the energy of desperation, managed to struggle through it. But from that time all hope was at an end. There had ceased to be a British army.

"In this terrible Jagdalak pass many brave officers fell with their swords in their hands.

"But here, at this fearful Jagdalak barrier, death struck at the officers of the wretched force. Twelve of the best and bravest here found their last resting place.

"At this Jagdalak barrier it may be said that the Kābal force ceased to be. Only a few officers and a few men cleared the barricade, and struggled on towards Gandamak."

On the occasion of Sale's march to Jalālābād, the Ghilzāes had occupied the Kotal of Jagdalak in force, but were driven off by turning columns, not,

however, before we had lost 1 officer and 28 men killed, and 4 officers and 37 men wounded.

On the advance of Pollock's force, the Ghilzāes again held the Kotal, but were again driven off with comparative ease by turning columns, though they are said to have been 5,000 in number. Our loss on this occasion was 1 officer and 6 men killed, and 1 officer and 57 men wounded. (*Masson—Moorcroft—Havelock—Hough—Koye—Sale—Pollock.*)

JAGDALAK KOTAL—Lat. Long. Elev.

A pass in Afghānistān leading over a spur of the Sūfēd Koh between the Jagdalak river and the Sūrkhāb. From the village of Jagdalak the road goes above the bed of the river for 1½ mile. Then there is a very steep ascent for 300 yards, very trying for laden animals. This ascent can be avoided by going over a slight pass to the north, by which Masson came; on its crest is a tower which marks the boundary between Kābal and Jalālābād. (*Hough—Masson.*)

JAHĀNĀBĀD—Lat. Long. Elev.

A village and fort in Afghānistān in the Sekūha district of Seistān, the residence of the chief of the Shahrekī tribe, the most powerful in Seistān. It is situated on the delta of the Helmand and a few miles from the Lake of Seistān. (*Ferrier.*)

JĀJĪS—

A tribe of Afghānistān who inhabit the valley of the Harīāb (tributary of the Kūram) and of its tributaries, the Keriah and Hazārdarakht rivulets stretching from the Pēwar pass to near that of Shūtār Gardan. They are estimated at from 700 to 800 families and divided into numerous smaller sections; there are 8 divisions called "wans," as follows:—1, Lehwani; 2, Ada Khēl (tribe of the chief); 3, Petla, which is coupled with the Allisemgeh; 4, Ahmad Khēl, who combine with the Byun Khēl; 5, Alī Khel; 6, Jamū Khēl; 7, Hūsēn Khēl; and, 8, Keriah Ahmad Khel. The Jājīs are greatly weakened as a tribe by internal feuds, and most of their villages divided accordingly into numerous separate parts to suit these factions, while rival towers shoot up side by side in every direction.

The houses of the Jājīs are of peculiar construction, which is indicative of the life of contention they lead. Each house is a detached tenement built in a square form. In the centre of one side is the entrance by a large door of stout pine planks, which are often closely studded with broad mushroom-headed nails. The floor, which occupies the whole of the interior space, is sunk a little below the level of the ground outside. The walls are built of unhewn stones, cemented together by a plaster of clay and chopped straw, and rise two or three feet above the level of the flat roof, which, during fine weather, is the resort of the family, who here bask in the sun and perform their toilette in its genial warmth.

The roof communicates with the interior of the house by a trap-door and ladder. The latter is formed of a fir pole notched at intervals, and fixed in a slanting position between the trap-door and the floor. The interior of the house is an open space that shelters the entire family, their cattle, poultry, &c., and contains also stores of wood, grain, and fodder; for the Jajīs are liable to frequent blockades, not only by their enemies, but by the snow also, which sometimes, it is said, covers the ground to a great depth. The walls all round are pierced with a series of apertures, in two or three rows, near the upper part. These serve the threefold purpose of

ventilators, chimneys, and loopholes for shooting through. In some of the houses galleries run round the walls inside, and are used for the shelter of the family, and storing fodder, wood, grain, &c., whilst the space on the ground floor is allotted to the cattle, goats, mules, &c. The Jajīs seem a prolific race, if one may judge from the number of children to be seen about every village, but they have barely culturable land sufficient to produce subsistence for them; wheat, barley, rice and peas are produced from the irrigated lands, but their chief stock is goat. Timber, fuel and fodder are abundant, and some provisions are exported to Kābal, to which they also send some planks of pine about 6 or 7 feet long. Some honey also is exported, especially from the village of Rokian. Masson states that the dress of the Jājīs is peculiar, a kind of cap being used instead of the "lūngī" or turban, and their pantaloons fitting close to the legs, while the lower portion is highly ornamented with needle-work. But Bellew, who saw them in their own homes, says they are mostly dressed in loose shirts and trousers of cotton dyed blue, and over one shoulder they carry a matchlock with a forked rest, whilst from the other depends against the back a large circular shield of camel's or buffalo's hide; around their waist are suspended by leather straps three or four powder-flasks of uncured sheep skin, together with a host of other paraphernalia belonging to the matchlock, such as tinder box, flint and steel, hammer, picket. Those not armed with the rifle carry an Afghan knife (charah). They wear their hair long. They are a fine hardy race of mountaineers, but are extremely dirty in their persons and clothing. Their skins are tinged a deep brown color from constant exposure to the sooty smoke; pine-wood they use as fuel, aided by their aversion to the use of cold water. These people, as their dress and dwellings indicate, are very poor and depend for support entirely on the produce of their cattle and crops. They breed however numbers of mules, which are much esteemed and greatly in demand at Kābal. The Jājīs are Shīāhs and have a blood feud with the Tūrīs, none of whom can venture into their country without a safe conduct (badraga). When Lumsden's mission passed through their country, it was with the greatest difficulty they were prevented from attacking it. Bellew's description of the scene of excitement which occurred on this occasion is so graphic that I cannot refrain from making an extract of it here.

"Of their proximity, indeed, there was no doubt, for we could hear the sounds of their drums ('nagara') and pipes ('surnai'). The sound of the latter very much resembled that of the Scotch bagpipe. These sounds rolled along from valley to valley, and seemed to acquire fresh impetus from each projecting spur and opposing hill, whilst the loud and shrill yells, into which the Jājīs burst every now and then, were echoed along in the same way, and told us of the excited state of the tribes. Before our party, headed by the officers of the mission, had fairly emerged from the forests bordering the summit of the hill, our road was obstructed by a party of some fifty or more Jājīs, who, with 'chārah' (Afghān knife) in hand, were capering about and gesticulating in a wild fashion to the exciting notes of a war-song chanted by the leaders of the band, and in the chorus of which the whole party joined with a sonorous 'Woh-ho, Ah-hah,' repeated several times in a deep bass voice, and followed by a peculiar shrill yell, during which the actors leapt about like mad men over the intervening rocks, till they approached our advancing party to within eight or ten yards,

and equally wonderful was the agility with which the Jājīs bounded about from rock to rock up the face of the hill with the ease and nimbleness of monkeys. A few hundred yards lower down the hill we were met by a similar though larger party of Jājīs, among whom were several armed with the long Afghān rifle, or 'jazail.'

"We were disturbed during the whole day until nightfall by these villanous Jājīs, who, with war-songs and dances, accompanied by a constant beating of drums, worked themselves up to a pitch of excitement barely restrainable, their scattered parties on the hill-tops around following each other in a succession of defiant shouts and yells, and such like exhibitions of hostility.

"Their war-dance was a most exciting performance, and, as far as I could make out from watching the proceedings of a crowd occupying an eminence some three hundred yards off, was conducted somewhat in this fashion. Some dozen or fifteen men of their number, after divesting themselves of their rifles, shields, &c., uncovered their heads, and tied the 'pagri,' or turban, round the waist; each man then unsheathed his 'chārah,' and took his place with his fellows, the whole together forming a circle. They then commenced chanting a song, flourishing their knives overhead, and stamping on the ground to its notes, and then each gradually revolving, the whole body moving round together and maintaining the circle in which they first stood up. Whilst this was going on, two of the party stepped into the centre of the ring and went through a mimic fight, or a series of jumps, pironettes, and other movements of a like nature, which appeared to be regulated in their rapidity by the measure of the music, for towards the close of the performance the singing ceased, and the whole party appeared twirling and twisting about in a confused mass, amidst the flashings of their drawn knives, their movements being timed to the rapid roll of their drums. It was wonderful they did not wound each other in these intricate and rapid evolutions with unsheathed knives. On the conclusion of the dance, the whole party set up a shrill and prolonged yell, that reverberated over the hills, and was caught up by those on the neighbouring heights, and thus prolonged for some minutes.

"Whilst all this was going on upon the heights around our camp, several parties of armed Jājīs ranged in columns, three or four abreast and eight or nine deep, followed each other in succession round and round the skirts of our camp, all the time chanting an impressive and passionate war-song in a very peculiar sonorous tone that seemed to be affected by the acoustic influences of the locality, which, as already mentioned, was a deep basin enclosed for the most part by bare and rocky eminences and hills. This effect was most marked in the chorus 'Woh-ho, Ah-hah,' the slowly repeated syllables of which were echoed back in a continuous and confused reverberation of rumbling noise. At the conclusion of the war-song, they all leapt simultaneously into the air, and, on again alighting on terra firma, the whole party together took a leap or skip forwards, at the time yelling and screaming like fiends. The excited appearance of these men and the wild antics they performed are hardly credible."

The Jājī country can be entered from Logar by the Shūtar Gardan Pass and perhaps others; from Zūrmat through the Mangal country; from Kābul by the Gharigi road; from the Jalālābād district by a road leading from Markī Khēl, south of Gandamak; and from Kūram, either by the Pewar Kotal or the bed of the Kūram and Chamkanī.

Many of the Jājīs are to be found doing work as day labourers along the British frontier stations during the winter months.

JĀJĪ THĀNA—Lat. Long. Elev.

A fort in the Kūram district, Afghānistān, 50 miles from Kūram fort, 163 from Kōhāt. It is a small square fort with two towers flanking it, but commanded itself by hills on all sides.

JALĀLĀBĀD—Lat. Long. Elev. 1,964.

A town in Afghānistān, 100 miles from Kābal, 91 miles from Pēshawar, 336 kos south of Jūrmin, Badakhshān, 450 kos south-west of Yārkand, on the right bank of the Kābal river, and in the midst of a cultivated plain. The town of Jalālābād is an irregular quadrilateral, surrounded with walls extending for 2,100 yards. It is divided into four irregular parts by four streets which met from four gates, *viz.*, in the east the Pēshawar, west Kābal, north water-gate. It does not contain more than 300 houses, and a population of 2,000 Hindūs, Tājaks and Ahwans and Afghāns, but this number increases in the winter tenfold, as the tribes of the neighbouring hills flock to it on account of its warmer climate. According to Burnes, it is one of the filthiest places in the east.

It is advantageously situated for trade, as, besides being on the high road between Pēshawar to Kābal, roads lead from it to Darband, Kashmīr, Ghaznī, Bāmiān, and through Lamghān to Badakhshān and Yārkand. The trade chiefly consists in the export of fruit, pomegranates chiefly, and timber from the pine forests of Kūnar to Peshawur.

Moorcroft says the bazaar is worse supplied than many a village in India.

The defences of Jalālābād were destroyed by General Pollock in 1842, and since that time no Englishman has visited it. However, as the Afghāns have very little inventive power in designing fortifications, it is not improbable that they merely contented themselves with building up the defences as they were before. In this view then an account of them as they existed just before their destruction by General Pollock will be of some interest, and possibly of some use too. The town was an irregular quadrilateral, having half the western side salient and the south side broken by a deep re-entering angle. It was surrounded on every side with gardens and houses, enclosed fields, mosques, and ruined forts affording strong cover to an enemy, and everywhere close to the walls and in many places connected with them. Beyond these on three sides (north, east and west) at from 400 to 500 yards ran the ruins of the wall of the ancient city, on which the sand had accumulated so as to form a line of low heights, giving cover to the largest bodies of men. Opposite the south-west angle a range of heights, composed of bare gneiss rocks, commenced at 330 yards from the works, and extended about 460 yards from north-north-east to south-south-west; these completely overlooked the town, and, from the vicious tracing of the works, enfiladed some of the longest curtains. Parallel to the north side, at 170 yards, ran a steep bank 20 feet high, extending a considerable way to the west, and several miles to the east, affording a secure and unseen approach to any number of men; and probably an old bank of the river. From it numerous ravines ran up towards the walls, affording the enemy a covered passage into the buildings and enclosures adjoining the works.

"Two very solid walls, 300 yards apart, ran from the glacis to this bank, thus enclosing on three sides a space probably occupied originally by the

Mogal Emperor's palace, but found to contain a large mosque and numerous gardens and houses occupied by Fakīrs; one of the gates of the town opened into it, and it was traversed by a water-course about ten feet wide, which entered the town by a tunnel under the rampart, large enough to admit several men abreast; a similar tunnel allowed it to pass out of the town on the eastern side.

"The walls of the town extended about 2,100 yards, without reckoning the bastions, of which there were thirty-three. The works were of earth, and in the usual style of the country, *viz.*, a high thin rampart, but in a state of ruin, without parapets, and without ditch, covered way, or outworks of any kind.

"The bastions were full, but in some places lower than the adjoining curtains, very confined, without parapets, and sloping downwards from the gorge to the salient, so that the terrepleine was completely exposed.

"There were four gates and a postern, all of the usual vicious native construction, and, except that on the northern side, in a ruinous state.

"On the north side the wall rose to a very great height towards the town, but sloped down to the exterior in a heap of ruins almost everywhere accessible; while at the foot were houses and gardens so strongly occupied by the enemy, that during the night of the 13th November our troops were unable to maintain their posts, and, with the exception of the gateway, a line of 400 yards on the northern face was without a man on the works."

In the neighbourhood of Jalālābād is the shrine of Shāh Mardān, held sacred under the supposition that Alī rested there, and in the temple is exhibited a large black stone showing an impression of the hand of Alī. A garden is attached to the shrine, and a fair held there every Thursday to which crowds resort. The town of Jalālābād is said to take its name from Akbar Shāh, styled also Jalāl-ūd-dīn.

The town of Jalālābād is chiefly known to English readers on account of the siege which a British force under Sir Robert Sale stood during the period of the Kābal disasters. The following is a brief summary of that event from Sale's despatch. On the 13th November 1841 Sale's brigade took possession of Jalālābād; the walls were in a state which might have justified despair as to the possibility of defending them. The enciente was far too extensive for the small force, embracing a circumference of upwards of 2,300 yards. Its tracing was vicious in the extreme; it had no parapet excepting for a few hundred yards, which was not more than two feet high. Earth and rubbish had accumulated to such an extent about the ramparts, that there were roads in various directions across and over them into the country. There was a space of 400 yards on which none of the garrison could show themselves, excepting at one spot; the population within was disaffected, and the whole enciente was surrounded by ruined forts, walls, mosques, tombs, and gardens, from which a fire could be opened upon the defenders at 20 or 30 yards.

The garrison took full possession of the town in this state on the morning of the 15th of November, and in the course of the day the plain and detached hills by which on one side it is commanded, were surrounded and surmounted by a force of not fewer than 5,000 insurgents. A general attack on the 14th of November rid the garrison of these enemies, and a similar array brought against them a fortnight afterwards was dissipated by a second sally on the 1st of December. But, they had seized the town,

having in their possession not quite two days' provisions and corn for their men and horses, and with the arduous task before them of striving to render the works defensible, and collecting supplies for their magazine from the midst of a fanatical and infuriated people, with very narrow means in the way of treasure to purchase them.

On the 9th of January 1842, the garrison was summoned by the leaders of the Afghān rebellion to give up the place in fulfilment of a convention entered into by the political and military authorities at Kābal, but as the British General, Sir Robert Sale, was fully assured of the bad faith of his enemies he refused to do this. Works had in the meantime been completed, which rendered the place secure against the attack of any Asiatic enemy not provided with siege artillery. But on the 19th February a tremendous earthquake shook down all the parapets built up with so much labor, injured several of the bastions, cast to the ground all the guard-houses, demolished a third of the town, made a considerable breach in the rampart of a curtain in the Pēshawar face, and reduced the Kābal gate to a shapeless mass of ruins.

The troops turned with indefatigable industry to the reparation of their walls, but at the moment of the great convulsion, Sirdār Mahamad Akbar Khān, Bārakzae, the assassin of the late envoy and treacherous destroyer of the Kābal force, having collected a body of troops, flushed with a success consummated by the vilest means, had advanced to Markhel, within seven miles of the gates. He attacked the British foraging parties with a large body of horse on the 21st and 22nd of February, and soon after establishing his head-quarters to the westward, two miles from the place, and a secondary camp to the eastward, about one mile distant, invested the town and established a rigorous blockade. From that time up to the 7th of April the reduced garrison was engaged in a succession of skirmishes with the enemy, who, greatly superior in horse, perpetually insulted the walls by attacks and alerts, and compelled the garrison daily to fight at disadvantage for forage for their cattle. The most remarkable of these affairs were those of the cavalry under Lieutenant Mayne, commanding detachment Shah Soojah's 2nd Cavalry, and Jamadar Dīna Sing, 5th Light Cavalry; a sally under Colonel Dennie, C. B., to defeat a suspected attempt of the enemy to drive a mine on the 11th of March; the repulse of an assault upon the transverse walls to the northward of the place on the 24th of the same month by detachments under Captain Broadfoot (who was severely wounded) and Captain Fenwick, Her Majesty's 13th Light Infantry; the capture of bullocks and sheep by Lieutenant Mayne on the 30th and 31st of January; and the seizure of large flocks of the latter, in the face of Mahamad Akbar's army, by a force of infantry under Captain Pattison, Her Majesty's 13th Light Infantry; and of cavalry under Captain Oldfield, on the 1st instant. These successes were crowned by Providence by the issue of the brilliant and decisive attack on the camp of the Sirdar on the 7th instant.

In addition to the troops, a large body was formed from the camp-followers, and armed with pikes and other weapons. On all occasions of assault and sally, these men were available to make a show upon the curtains.

From the time that the brigade threw itself into Jalālābād, the Native troops were on half, and the followers on quarter rations, and for many weeks they were able to obtain little or nothing in the bazaars to eke out this scanty provision. The troops, officers and men, British and

Hindūstānī, of every arm, remained fully accoutred on their alarm posts every night from the 1st March to the 7th of April.

The garrison was then relieved by General Pollock, though Mahamad Akbar raised the blockade after his defeat on the 7th April. The loss of the garrison throughout the siege was 1 officer and 24 men killed, 7 officers and 131 men wounded. (*Hough—Havelock—Burnes—Masson—Moorcroft—Broadfoot—Sale.*)

JALĀLĀBĀD—Lat. Long. Elev.

A district of Afghānistān, comprising the valley of the Kābal river, between Long. 69° 45′ to 71°. It is bounded on the west by the hills of Karkacha and Sīhkōh, on the north by the lower spurs of the Safī and Mohmand hills, south by the crest of the Sūfēd Koh, and east by the mountains of Khaebar.

The length is about 80 miles, and the breadth averages about 35 miles. The general aspect of this district is that of an irregular plain, interrupted frequently by ranges of hills intersected at every few miles by mountain streams, and surrounded in every direction by mountains.

The divisions of the Jalālābād district are—

1.	Sūrkh Rūd,	with	28	villages and	2,827	houses.
	Rūd-i-Kashkot	„	33	„ „	2,004	„
	Rūd-i-Kama	„	33	„ „	2,624	„
	Rūd-i-Kohat	„	15	„ „	1,568	„
	Mohmand Dara	„	10	„ „	2,100	„
	Gandamak	„	33	„ „	5,312	„
	Hisārak	„	30	„ „	5,214	„
	Rūd-i-Khalisa	„	18	„ „	9,934	„
	Chipriāl	„	12	„ „	710	„
	Total		212		23,293	

The low hills of Jalālābād are extremely barren, but the lofty ranges of Kūnd, Karkacha, and Sūfēd Koh are richly clad with pine, almond, and other trees, which supply the market with excellent timber. The plain of Jalālābād is cultivated to a high degree, and near the town has a breadth of 3 or 4 miles and a length of 12 or 13. It is covered with a profusion of castles, villages, and gardens, while to the north is defined the course of the Kābal river. Few countries can possess more attractive scenery, or can exhibit so many grand features in its surrounding landscape. In every direction the eye wanders on huge mountain ranges. It is frequently called Nangnahar, from the number of rivers that intersect it.

On the south of the Kābal river are a number of small plains enclosed by hills, *viz.*, Jalālābād, Chārdeh, Batī Kot, Bēsh Bolāk and Daka.

The rivers of Nangnahar are—1, Sūrkh Rūd; 2, Gandamak; 3, Kārāsū; 4, Chipriāl; 5, Hisārak; 6, Kūnar; 7, Mohmand Dara; 8, Kūnar; 9, Kābal.

These streams, with the exception of the Sūrkh Rūd, Kūnar and Kābal rivers, are more properly termed rivulets; they are chiefly fed by the melting snows of the Sūfēd Koh. Canals conduct their waters over the country through which they flow, and spread fertility wherever their influence extends. Several of these streams during the summer, at the period of the rice cultivation, are exhausted before they reach the Sūrkh Rūd or Kābal river, to either of which at other seasons they form tributaries.

Transit duties levied at Basawal and Hazarnao.

	Camel load.	Bullock, Mule, or Tattoo load.	Ass load.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Shawls (Cashmere)	......	2 0 0	......
Bookcha of ditto	......	1 0 0	......
Dried fruits from Kābal	0 3 0	0 1 6	......
Spices from Pēshawar	0 4 0	0 2 0	......
Cloth, chintz, &c.	8 0 0	0 4 0	......
Prepared leather from Pēshawar	2 0 0	0 1 0	......
Salt from Pēshawar	5 8 0	0 3 0	......
Clarified butter from Bajāwar	0 8 0	0 5 6	......
Leather unprepared	0 0 6	......	......
Wheat and barley from Pēshawar	0 1 0	0 0 6	......
Dye stuffs from Pēshawar	0 3 0	0 1 6	......
Iron from Bajāwar	0 5 6	0 3 0	0 1 6

Transit duties levied at Char Bagh.

	Camel load.	Bullock, Mule, or Tattoo load.	Ass load.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Shawls (Cashmere)	......	0 8 0	......
One Bookcha ditto	......	0 4 0	......
Spices	0 4 0	0 2 0	......
Silks, cloths, indigo, &c.	0 2 0	0 1 0	......
Groceries	0 2 0	0 1 0	......
Leather	0 2 0	0 1 0	......
Grain	0 1 0	0 0 9	......
Ripe fruits	0 2 0	......	......
Salt	0 2 0	0 1 0	......

Masson says the revenue of Jalālābād is about Rs. 3,00,000, and might be largely increased. Burnes, that it is about Rs. 7,00,000, and Moorcroft says, it yields a revenue of Rs. 6,52,000, raised as follows:

South bank Kābal river, Daka and Girdi, Rs. 2,030; Hazārnao, Rs. 10,000; Pēsh Bolāk, Rs. 10,000; Kot, Rs. 40,000; Hisārak, Rs. 50,000; Charparyar, Rs. 30,000; Khūgiānī, Rs. 60,000; Ishpan, Rs. 2,000; Gandamak, Rs. 3,000; Chakar, Rs. 3,000; Hisārak of Nūrkhān, Rs. 8,000; total, Rs. 2,21,000; town of Jalālābād, Rs. 3,000.

North bank Kābal river Lālpūra, Rs. 3,000; Goshta and Khazaī, Rs. 8,000; Kama, Rs. 60,000; Kūnar, containing 6 large valleys, Rs. 1,00,000; Shiwaikiktik, Rs. 30,000; Arab and Zakhet, Rs. 15,000; Lumghān, Rs. 1,50,000; Bālā Bāgh, Rs. 15,000; Sūrkh Rūd, Rs. 60,000; total, Rs. 4,31,000; grand total, Rs. 6,52,000.

The land revenue in kind is collected in Tabrez weight, and the money taxes in the nominal Tabrez rupee, of which the following are the tables:—

Weights.

2½ Chāraks ... ... = 1 Man-i-Tabrez.
100 Man ... ... = 2 Kharwar-i-Tabrez.
1 Kharwar ... = 10 Maunds Hindūstanī (800 lbs.)

Coins.

10 Shāhīs ... = 1 Rupee Khawa.
20 Rs. Khawa ... = 1 Toman Tabrez.
1 Toman Tabrez ... = Rupees, English, 14-9-4.

MacGregor has the following exhaustive remarks on the revenue of Jalālābād:—

"The assessments on agriculture in Jalālābād are collected in kind, and may be classed as follows :—

First, "Seh Kot ; second, Chār Kot ; third, Deh Yek ; fourth, Khalisa ; fifth, Jama-i-Kalandar Khan.

"1. *Seh Kot* signifies three shares. The produce being so divided, one-third is collected by the Government agents and two-thirds by the cultivator ; the latter has to provide labor, materials and husbandry, seed and cattle. This assessment is made on lands capable of irrigation from rivers or streams. Twenty-seven villages on the Sūrkh Rūd are classed under this head.

"2. *Chār Kot* signifies four shares, into which the produce is divided, one-fourth is the Government collection and three-fourths that of the cultivator—a special favor granted by Timūr Shāh to the inhabitants of the 15 villages on the Rūd-i-Kōhāt, on their having rendered His Majesty good service on one of his foreign expeditions, and they continue to enjoy this comparatively light assessment.

"3. *Deh Yek* signifies one, which is the amount of produce taxed on 'karez' lands, and on lands possessing no means of artificial irrigation, and dependent only on the rain which falls on their surface. The crops thus raised in the Jalālābād districts are very meagre. Batī Kot, Raghanī and two or three small villages only come under this denomination.

"4. Of *Khalisa* or Crown lands, the produce is equally divided between the Government and the cultivator ; the latter provides cattle, ploughs, seed and labor, but is exempt from all other taxes. The Crown lands are scattered throughout Nangnahar, and form 14 villages.

"5. *Jama-i-Kalandar Khan* is a fixed proportion of the produce estimated by one Kalandar Khān during the reign of Ahmad Shāh as an equivalent to the Seh Kot, and held in perpetuity ; whether the lands have depreciated or increased in value, the assessment continues the same. The Khūgīanīs and Shinwārīes may be classed under this head, amounting to 62 villages.

"6. The taxes levied in money come under the following denominations :—

	Chehl Yek.
	Rāh Dārī.
Established during the Baurikzye rule ...	Shāghāsī and Cabchī.
	Rasūm-i-Daftar.
Ditto ...	Naibān and Muhāsilān.
	Dūdī.
	Nokar.
	Kah Baha.
	Isant.
	Aseya.
	Amīrī, Bāgh-i-Shāh.
Ditto ...	Khorāka and Faojdārī. Saaer. Jarībī. Tūrazū Dārī. Shakh Shūman. Khasīl.

Established during the Baurikzye rule ...	Ghozeh at Resham. Sūrsat. Mansūl-i-Bāgh. Rôghan and Karūt. Īdera. Khūd Khūdi. Keeaia Khana. Kotwalī. Anarī. Shūtarī. Khasīl.

"As the greater part of these taxes call for comment, I will treat of each separately.

"7. *Chehl Yek Gosfandī.*—Chehl Yek Gosfandī, one of forty sheep. The term is improperly applied in the present instance, the tax being one sheep or goat on each 'ramah' or flock, which generally consists of 100, frequently a few more, but seldom less; the revenue thus collected from the pastoral tribes amounts to 'tomans' Tabrezī Rs. 55-13.

"8. *Rāh Dārī.*—Rāh Dārī here signifies the transit duties. For particulars, *vide* separate tables under that head.

"9. *Shāghāsī and Cabchee*—Is a corruption of the Tūrkish word Ishka Kāsī, a title held by one of the officers of the King's household. Cabchī implies a door-keeper. A tax is levied on the people in favor of these two persons, which amounts in aggregate to Rs. 1,200 'khamār,' of which the former receives Rs. 800 and the latter Rs. 400. These officers or their agents collect this amount, and it is also realized by the Government collectors, thus the people are twice burthened with a tax in itself oppressive.

"10. *Rasum-i-Daftar*—Is a small tax levied formerly by the Dewāns of Jalālābād and applied to their own purposes; it is still collected, but charged in favor of Government, and amounts to tomans Tābrezī Rs. 8-8.

"11. *Naibān and Muhasilān.*—The Governors of districts and the tax-gatherers each extorted from the people 8 annas upon each toman of collection, and applied the amount, being in aggregate tomans 131, to their own favor. The oppression was brought to the notice of the Government about 10 years ago, but instead of the tax being remitted, the amount is collected and added to the Government revenue.

"12. *Dūdī*—Literally means smoky; but the house-tax comes under this denomination, and is levied at the rate of one rupee, each house being occupied as a dwelling in which fires for cooking or other purposes are ignited, from which of course smoke arises, and thus the denomination. Store-houses and mūla's houses are exempted from this assessment, which may be calculated at tomans 333.

"13. *Nokar-bah.*—Nokar signifies a servant, and in the time of the Dūrānī Kings, when expeditions for the invasion of India were constantly formed, each village, according to the number of its inhabitants, provided Nokars, or more properly called, conscripts, or in lieu of one, paid 3 tomans and 18 rupees. The conscription, however, has long ceased, still the revenue derived under this head amounts to 1,020 tomans Tabrezī.

"14. *Kah Baha*—Literally means the price of straw. One-third of the straw arising from the produce of the country is the property of the

Government; the straw not required is made over to the cultivator, who is compelled to receive it at the rate of Rs. 2 per 'kharwar.' During the present season, the straw in question has been required for the King's stable, and has been exacted from the cultivator, notwithstanding which, the price he has paid for it remains unremitted.

"15. *Isāf*—A tax on trades, as follow:—

	Rs.	As.	P.
A linen-draper	7	0	0
A butcher	7	0	0
A grocer	7	0	0
A grain merchant (having a large shop)	5	0	0
A grain merchant (non-resident)	2	0	0
A cutler	3	0	0
A fruiterer	4	0	0
A cobbler	3	0	0
A dyer	2	8	0
A painter	4	0	0
A milk-seller	2	8	0
A blacksmith	2	8	0

"The poll-tax on Hindūs is included and levied at the rate for each man or adult Rs. 2-8.

"16. *Aseya*—a mill. The tax on flour-mills amounts only to one 'kharwar' of grain on each mill.

"17. *Anarī Bāgh-i-Shāh.*—In the time of the monarchy extensive royal gardens were kept up, *viz.*, Chār Bāgh, Bālā Bāgh, Nīmla, Gandamak and Ishpan, and in these gardens a quantity of pomegranates were grown far more than were required for the royal household; the surplus quantity was apportioned to the inhabitants of Jalālābād and other towns and villages, who were compelled to receive them at a fixed price. The gardens abovenamed having long since been neglected, yield no fruit, and still the taxation continues, in all amounting to tomans 73-4.

"18. *Saeer.*—Town duties and customs 2½ per cent.

"19. *Jarībī.*—The tax on horticulture is per jarīb (equal to 70 feet square), as follows:—

	Rs.	As.	P.
Sugarcane	10	0	0
Melons	3	0	0
Tobacco	7	0	0
Cucumbers	3	0	0
Hinna (Lawsonia inermis)	4	0	0
Pumpkins	3	0	0
Water-melons	3	0	0
A kind of vegetable (cucumisa cutungulas)	3	0	0
Spinach	3	0	0
Carrots	3	0	0
Turnips	3	0	0
Lettuce, &c.	3	0	0

"20. *Tūrāzū Darī*—Or weighman monopoly, tomans 18-2-1.

"21. *Shakh Shūmān*—Is the tax on buffaloes at 1 rupee each, and yields 4 tomans and 15 rupees.

"22. *Khasīl*—Implies the young wheat and barley, which without injuring the crops are cut sometimes twice, and when sold by the cultivator, one-third

3 d

of the amount realized is exacted by the Government. Last year 99 tomans and 10 rupees were thus collected.

"23. *Ghozeh at Resham*—A tax upon home-grown silk; it amounts to 19 tomans, 9 rupees.

"24. *Sūrsat or Mehmānī*—The people are taxed with Rs. 1,200 under this head, being supplies for the King's table. Last year the assessment was remitted, but it is again enforced.

"25. *Masūl-i-Bāgh*—A tax on orchards of cherry trees, plum, quince, pomegranates, apples and apricot trees. One-third of the produce estimated and paid in money; in aggregate tomans 151-5.

"26. *Roghān and Karūt.*—Clarified butter, curds and whey, 2½ seers of each on every 'ramah' or flock of sheep are collected from the pastoral tribes, in aggregate amounting to tomans 12-13.

"27. *Idāna.*—In Mahamad Zamān's time (the Governor of Jalālābād), the Hindūs of Pēsh Bolāk furnished him with trays of sweetmeats on the Id, in value however only the small sum of Rs. 12. This extortion is now included in the revenue.

"28. *Khud Khūdia*—The Governor's fee on marriages; in aggregate 7 tomans.

"29. *Khīma Khāna*—The gambling tax levied at Bālā Bāgh; tomans 1-16.

"30. *Kabba*—An upper garment; under this head Mahamad Zamān levied a tax on the people under pretence of clothes for himself; it remains in force and yields tomans 133-19; it forms a source of Government revenue.

"31. *Kasae-Khāna*—The slaughter-house monopoly at Bālā Bāgh pays tomans 2-13.

"32. *Angūrī*—Angūrī. The grape tax is levied at Rs. 5 per thousand trees and amounts to tomans 28-18. Grapes are grown by the mountain tribes at Zawal, Markhī Khēl and Khūdī Khēl.

"33. *Khōrāka and Faojdārī*—Imply supplies for the Government Collectors,—wheat, barley, butter, sheep, milk, &c. This tax yields tomans 112-4.

"34. *Kotwalī.*—On a Kotwālī being appointed to office, he pays the Government a fee which is carried to the credit of Government.

"35. I have now, I believe, given a brief illustration of the various taxes levied at Jalālābād and in its districts, and that several of them are vexatious can scarcely be disputed; they add but little revenue to the State. The following appear to be the most objectionable:—

Kah Buhā.	Anarī Bāgh-i-Shāh.
Shaghāsī and Cabchī	Khōraka and Faojdārī.
Rasūm-i-daftar.	Sursat.
Naibān and Muhāsilān.	Kabba and Idāna.

which in aggregate may be estimated at tomans tabreezee 700, or khān Rs. 14,800.

"The people also complain much of the Ghozeh-ab-resham and Dūdī; the remission of the former tax might also be considered with advantage to the public interests.

"With the assessments on agriculture for the present, it may not perhaps be expedient to interfere; certain it is that ere long from the Kalandar Khānī assessment much loss will arise to Government. The whole of the culturable lands of the Khūgīānīs and Mandozae Shinwārīs come under

this head, and the fixed proportion of the produce thus collected on the part of Government even now does not amount to one-fifth of the produce: lands are becoming daily more valuable; the present price of grain and the protection afforded to the people encourage greatly the pursuit of agriculture. Lands which for years past have been lying fallow are now under cultivation. It has been estimated that in the Jalālābād district alone two-thirds of the culturable lands until recently remained fallow; the agriculturists when overburthened by taxes found their employment so unprofitable that they sought a livelihood elsewhere; numbers emigrated to Tūrkistān, Persia, Sind, and other foreign countries; they are now daily returning to their homes. The Government legitimately is entitled to one-third of the produce; two-thirds remain to the cultivator, of which one-third may be estimated as profit, the remainder to cover the expenses of seed, cattle labor, and implements of husbandry. In lieu, therefore, of the Jama-i-Kalandar Khān assessment, I think that the Sēh Kot should be substituted, but not until a favorable opportunity and the means for effecting it can be secured.

"Chār-kot, Deh Yek, and Khalisa may, perhaps, continue in force without detriment to the Government interests.

"Independently of the assessments levied in kind and in money, which have already been enumerated, there is a system of oppression exercised by the Afghān rulers coming under the denomination of Begārī, which signifies the act of pressing or forcing to work, and which is exemplified in practice; husbandman and artificer, oxen, ploughs, camels, &c., are pressed into the Governor's service. A small daily ration of flour, known as 'khureb,' is the only remuneration granted. If siege artillery is required to be transported, the people have to drag the guns from boundary to boundary. If charcoal is required for artillery repairs, the people have to provide it gratuitously. If Government forts are to be erected, the work is performed legārī. This system falls upon the peaceable portion of the population. The mountaineers, being more difficult of control, are not often subjected to it.

"There remains still a source of Government revenue which I have hitherto omitted to mention, *viz.*, fines and forfeitures. They are levied arbitrarily by the Governor, and were farmed last year at rupees tabrezī 9,000. A man who kills another is fined Rs. 1,000; who runs away with another's wife Rs. 1,000; who defrauds the Government or steals, or in fact commits any crime or misdemeanor, is fined according to his means.

"We may now consider the total revenue of Jalālābād and the districts appertaining to it, and with reference to that which has been realized for the past year, the following estimate will be found to be very correct:—

LAND REVENUE.

	Kharwars.	*Maunds.*	*Tabrezi.*
Wheat	1,592	6	...
Barley	3,184	17	...
Indian-corn	5,545	91	...
Rice	1,196	94	...
Miscellaneous grains	560	52	...
Cotton	1,463	51	...
	1,35,421	91	...

This amount being valued at an average price of Rs. 20 per 'kharwar,' will equal—

Rupees tabrezī	... ...	2,70,858
Add to which the taxes levied in money amounting to	...	1,55,480
Fines and forfeitures	... ...	9,000
	TOTAL ...	4,35,338

Four lakhs, thirty-five thousand, three hundred and thirty-eight rupees.

"*A. D.* 1838.—In the year 1838 Sirdar Mahamad Akbar, Dōst Mahamad's second son, who was then governor of Jalālābād, farmed out the revenue at rupees Tabrezī 3,50,000—

In the year 1839 on the arrival of His Majesty Shāh Shūja, the price of grain had risen, and Mirzā Agā Jān undertook to farm it at 4,00,000.

In the year 1840, Mirzā Agā Jān renewed the farm at 4,20,850, which being compared with my estimate of revenne which has been realized by him in 1841 leaves him a profit of 14,588.

"This surplus has arisen chiefly from the increase of cultivation, and the more prosperous state of commerce, the merchant and agriculturist alike enjoying the protection of a good Government.

"The land revenue is collected generally by the 'maliks,' who make it over to the 'hakim' or his agents. In every village there are persons appointed to weigh, divide, protect and register the harvest, and they are remunerated from the whole produce thus—

A Qulum Zun receives	... 4	Sīrs per Kharwar.
Zabit-i-Deh ,,	... 4	do. do.
The Chokīdārs of Kharwars	6	do. do.
Tūrazūdār	... 4	do. do.

"The 'Hakim' of Jalālābād generally farms the revenue of the province from the Government, and lets out that of the districts subject to his control.

"I will conclude the subject of revenue by observing that an outlay of twenty or thirty thousand rupees on the part of the Government for the purpose of redeeming waste land would doubtless yield a very profitable return.

"There are extensive tracts of land in the Kama district, being commanded by a superabundance of water, left waste for the want of capital to provide oxen, seed, and implements of husbandry.

"Ishpan and its neighbourhood afford an area of waste land of about 27 square miles: all that it requires is water to make it productive, and the same may be observed of lands to the southward of the town of Jalālābād, taking an easterly direction to Heidah, thence towards Alī Baghān and Sarāe Khūsh, Gūrbar, Nūr Shānī, &c. In fact, as I observed before, it may be estimated that two-thirds of culturable land in the province of Jalālābād remains fallow."

The following summary of the history of Jalālābād is also extracted from MacGregor's Report :—

"As far back as A. D. 977, we find that Nangnahar was the scene of contention between Sabaktagīn, the Tartar, who assumed the title of Nasīr-ūd-din

and Jaepāl, the Brahmin prince. History mentions that their armies came in sight of each other on the confines of Limgān, now called Lūghmān, and the present village of Fattehābād is said to mark the spot where a victory was gained by Sabaktagīn over the Hindū prince.

"In the year 1570, Jalālūdīn Mahamad Akbar Bādshāh, when proceeding from Kābal to India, desired Shamshūdeen Khaffī to build the towns of Jalālābād and Atak, and which were completed in two years. His son, Selīm (Jahāngīr), was for some time acting Governor of Jalālābād.

"During Shāh Jahān's reign, that monarch made some additions to the town. An inscription on a marble slab, taken from an old fort and placed in the principal 'musjid' of the town, shows that the fort was built by Itimam Khān in Shāh Jahān's reign, A. D. 1638.

"In A. D. 1735, Nādar Shāh sent Sūlimān Yesāwal (stick-bearer) from Kābal at the head of a mission to Mahamad Shāh of Delhi. On the fifth day Sūlimān and his party reached Jalālābād. Abaidūla, the son of Mīr Abbās of Kūnar, whose power extended over the whole of Nangnahar, desired Sūlimān to be slain, and he was killed with much cruelty. Nādar Shāh on hearing of the treatment that Sūlimān had met with, immediately left Kābal with his army and marched to Gandamak, *viâ* Chārikar, Nijrao, and Tagao; thence he sent on to Jalālābād Sirdārs Jillayēr and Vyaz with the vanguard; Abaidūla evacuated Jalālābād and fled to Kūnar; he was pursued by the Sirdārs and fled to Swāt. Many of his followers were slain, and his sister and women made prisoners and brought to Nādar Shāh.

"The monarch with his main army went from Gandamak to Behai, thence to Jalālābād, where he remained only 31 days, his Sirdars meanwhile having captured Kūnar and Bajāwar. He proceeded *viâ* Chūra to Pēshawar, where Nasīr Khān, the Governor, submitted without making any defence.

"To enumerate all the important events which have taken place in this district since that period would take up too much space. I will only briefly allude to a few of them.

"On the 10th of September 1801, Shūja-ūl-mūlk marched from Pēshawar to attack Kābal.

"At Ishpan he found Mahmūd's force, consisting of 3,000 men, drawn up, the Sūkh Rūd being in their front.

"Elphinstone thus describes the battle: 'Shūja had at this time at least 10,000 men, but they were Bardūrānīs, and though accustomed to the battles of their clans, they were strangers to discipline and to regular warfare. Shūja's arms were at first victorious, but his Bardūrānī troops, eager to profit by the confusion, quitted their line as soon as they thought the victory decided, and began to plunder the royal treasures, which Shūja had imprudently brought into the field. Fateh Khān seized this opportunity, and charging at the head of his Bārakzyās, completed the confusion in Shūja's army; the battle was now decided, and Shūja escaped with some difficulty to the Khaebar.

"'In A. D. 1809, June 29th, Shāh Shūja sustained another defeat at Nīmla, when opposed to Mahmūd Shāh and his minister Fateh Khān. Akram Khān, Shāh Shūja's prime minister, was slain in this battle. Shāh Shūja fled over the mountains south of the Khaebar Pass to Hisārak.'

"On Zamān Shāh's defeat near Sar-i-asp, he fled to the Jalālābād valley, and stopped at Mūla Ashak's fort, which is on the Chiprīāl rivulet, about 14 miles from the town of Jalālābād, near the Sūfed Koh.

"The Mūla received them hospitably, but took means to prevent their escape, and sent off a messenger to Mahmūd Shāh. Shāh Zamān, during his confinement, secreted the Koh-i-Nūr with some other jewels in the wall of his apartment, which were afterwards found on Shūja's accession. The poor monarch was blinded on his road to Kābal by piercing his eyes with a lancet.

"On Shāh Shūja being restored to his throne, the first step he took was to release his brother Shāh Zamān, and soon after Mūla Ashak, who had betrayed him, was apprehended, and suffered the punishment of his perfidy and ingratitude.

"When the Bārakzāe Khāns gained the ascendancy over the Sadūzāe monarchs, Azīm Khān placed his nephew Nawāb Zamān Khān in the government of Nangnahar, and from the time of Azīm Khān's death, 1823, until the year 1834, the Nawāb enjoyed the entire government of Nangnahar. Dōst Mahamad insisted upon a portion of the collections of the province being made over to him; this the Nawāb refused. The Amīr collected a force and marched against him, and on his approach, the Nawāb withdrew his guns to Kamah, and there took up a position near Abdul Rahmān's fort; negociations took place between the contending parties. The Nawāb having made some slight sacrifice of his interests, Dōst Mahamad returned to Kābal.

The Nawāb then commenced fortifying the town of Jalālābād; the old fortifications were nearly on a level with the ground; a great number of people were collected for the purpose; the work advanced rapidly; but ere a month had elapsed the Amīr was again on his march to Jalālābād, and the fort was still incomplete. The Nawāb, however, determined to defend it. After three days' resistance a mine was sprung, the town was taken by assault, and it was given up to plunder. The Nawāb was taken prisoner and displaced from power, and Sūltānpūr and the transit duties of Kābal were made over to him for his maintenance. Dōst Mahamad's brother, Amīr Mahamad, remained a short time in charge of the province. He was succeeded by the Amīr's son, Mahamad Afzal, who was recalled after a few months, and succeeded by his younger brother, Akbar; he continued in charge until the arrival in 1839 of the British troops. Mirzā Āga Jān, Kazlbāsh, was then, on the part of the Shāh, appointed Governor. Since the evacuation of Afghānistān by the British, Jalālābād has been governed by members of the Bārakzāe family.

JALĀLĀBAD—Lat. Long. Elev.

A town in Seistān, Afghānistān, and about 18 miles east from the Lake of Seistān. Christie describes the modern town as neat and in a state of improvement, containing about 2,000 houses and a tolerable bazaar; but Ferrier, who visited it in 1845, says, it only consists of a little earth fortalice containing about 100 reed houses. Christie again says the ruins of the ancient city cover at least as much ground as the city of Ispahān, built in the same way as other towns in Seistān, of half-burnt brick, the houses with vaulted roofs and two stories high, while Ferrier remarks that though it was doubtless at one time very much larger, it never could have been the large city it is represented. (*Christie—Ferrier.*)

JALĀL KHĀN—Lat. 33° 6′. Long. 67° 54′. Elev.

A village in Afghānistān, on the route from Kandahār to Kābal, and a hundred and eighty miles north-east of the former town. (*Thornton.*)

JALAOGĪR—Lat. Long. Elev.

A halting place in Afghānistān, on the Kandahār-Kalāt-i-Ghilzāe road, 2 miles north of Tīrandāz, on the river Tarnak. Fuel of tamarisk is procurable, and also water from the river, and camel thorn and grass. There is a narrow pass on the road here near the river. (*Leech.*)

JALDAK—Lat. Long. Elev.

A village in Afghānistān, 68 miles from Kandahār, 16 miles from Kalāt-i-Ghilzāe. It marks the boundary between Kandahār and Ghaznī, and also between the Alikūzāe Dūrānīs and the Ghilzāes. It is on the right bank of Tarnak river, in a spot exhibiting considerable cultivation and marked by ruins indicating former importance.

JALGĀH—Lat. Long. Elev.

A fort in Afghānistān, 16 miles from Chārīkār. It was unsuccessfully assaulted by a British force, 5th October 1840, under Sir Robert Sale, with a loss of some 25 killed and wounded; the enemy, however, evacuated during the following night. (*R. Sale.*)

JALREZ—Lat. Long. Elev.

A village in Afghānistān, in the valley of the Kābal river, 27 miles west of Kābal. The village has an ancient appearance and is situated near two beautifully clear brooks, the banks of which are shaded by trees. It contains about 80 houses and has 2 or 3 Hindū shop-keepers. The valley at this point is not more than 1 mile broad, and is most industriously cultivated, the water being in some places conducted for 100 feet up hill. In the lower lands, the rice fields rise most picturesquely in gradation above each other, and the hills on either side are topped with snow, (May). *(Masson—Burnes.)*

JALŪ KOTAL—Lat. Long. Elev.

A pass in Afghānistān over a west spur of the Sūlimān range, which thrusts itself between the main branch of the Arghēsān and a tributary coming from the south of the Chārdar Pass. It is crossed on the road between Ghaznī and Qwetta, and is the second range met with south of the Āb-istāda Lake, being about 30 miles south of it. It is 7 miles in width, and does not appear to present any difficulty to guns. (*N. Campbell.*)

JAMAET—Lat. Long. Elev.

Two or three small villages in a cultivated plain, Afghānistān, 181 miles from Qwetta, 115 miles from Ghaznī by the direct road. *(N. Campbell.)*

JAMBURAM—Lat. Long. Elev.

A village in Afghānistān, situate on the road from Giriskh to Herāt, 66 miles south of the latter place, and ten miles north-east of the town of Sabzawar. *(Thornton.)*

JAMIAT—Lat. Long. Elev.

A small district in Afghānistān, distant 12¼ miles from Oba and 2 miles south of Kārābāgh. There are a great number of square forts scattered over the plain, which is highly cultivated, having much lucerne and cloves. Supplies of all sorts are procurable here, except that camel forage is not very plentiful. (*Garden.*)

JAMRAD—Lat. Long. Elev.

A small district in Afghānistān, apparently a sub-division of the Kārābāgh district in the Ghilzāe country, inhabited by Popalzāe Dūrānīs. (*N. Campbell.*)

JAMSHĪDĪS—

A division of the Hazāra tribe of Eimaks, who inhabit the country immediately north of the range of mountains which bounds Herāt in that direction, and whose limits are bounded north by the Salor Tūrkmans, east by the Fīrōzkōhīs, south by the range of Sūfēd Koh, and west by the Khūshk rivulet. This country is called Bālā Mūrgāb, comprising as it does the head waters of the Mūrgāb river.

The Jamshīdīs, insist that they spring from Jamshīd, the fabulous king of the Pishdadian family, a pretension naturally subject to doubt. They are, however, certainly of Persian descent. This is indicated not so much by their dialect as by their pure Irānī type of physiognomy, for it is retained amongst these nomades more faithfully than anywhere else, except in the southern provinces of Persia. Cast for centuries on the extreme limit of Persian nationality, their numbers have melted away in consequence of constant warfare. They count now no more than about 8 to 9,000 families or tents. The inhabitants live in a state of great destitution, scattered over the valleys and neighbouring mountains, yet wherever water and soil are found a little cultivation is maintained by them. Their chief wealth, however, lies on flocks of sheep and herds of horses of the Tūrkman breed, generally received by them in exchange for slaves whom they capture in the Herāt districts. Though their raids are much dreaded along this frontier, they are said to be arrant cowards, and superstitiously fearful of artillery.

They live in black felt tents on the banks of the streams or near water. In dress the Jamshīdīs follow the Tūrkman, but their women wear either a petticoat or very loose drawers, over which the shift falls. On the head is an ugly white cloth wound round the head under the chin, and falling upon the shoulders. The political tendencies of the Jamshīdīs are very uncertain, leaning as they do, now to the Persians, now to the Afghāns, yet they are generally friendly to the Tūrkmans, in whose infamous traffic they materially assist. Dōst Mahamad Khān, the Amīr of Afghānistān, took every possible step to win the Jamshīdīs over, so as to have them as a barrier against the incursions of the Mamanīs, and his son Shēr Alī Khān appears anxious to keep up what little influence the chief of Herāt has over them. But the intercourse with them is very precarious, for they may at any moment break out into open hostility, as they do not allow that that chief has the shadow of a right to their allegiance. The mountains inhabited by the Jamshīdīs have three special kinds of spontaneous produce, which belonging to no one, may be gathered by the first comer. They are, 1st, Pistachio nuts; 2nd, Buzgunj, a sort of nut used for dyeing; it is a produce of the pistachio tree. Of the former a batman (?) costs 5° and of the latter from 5 to 6, 8°; 3rd, Terendjebin, a sort of sugary substance collected from a shrub like manna, having no bad flavour and used in making sugar in Herāt and Persia. The mountain Badkez is rich in these three articles.

The inhabitants are in the habit of collecting them, but the merchants, on account of the enormous subsequent charges, can only pay a small sum for them, and they thus afford but a sorry resource for the poor inhabitants. The Jamshīdī women make several kinds of stuff of wool and goat's hair, and particularly a sort of cloth called 'shâl,' which fetches good prices in Persia. The Jamshīdīs reckon their own numbers at 15,000 tents, but Ferrier says they number only 10,000, or about 42,500 souls.

Pottinger says of this tribe that they inhabit the country of Khūshk and its tributary valleys. They are a large tribe, reckoned from 12,000 to 13,000 families, of which, however, not more than 8,000 or 9,000 are together under one chief. They are said to derive their name from the Persian, and Arabic words Jama-shūdah (*i. e.*, collected), as they are refugees from all parts, principally, however, from Seistān. Their chiefs moreover claim to be of Kayanī descent. They are not so warlike a tribe as the Sūnī Hazāras, and probably could not produce so large a number of good cavalry, though they could a larger one of bad.

The chief of another body of this tribe resides at Takht-i-Khatūn, and has, perhaps, 2,000 families under him, and at Karūkh is another small body of them.

Colonel R. Taylor in his list of tribes round Herāt puts the Jamshīdīs at 12,000 families, able to turn out 4,000 horse, and he states that they reside in summer at Desandar and Band-i-Afzal, and in winter at Pūstalik, while their chief strongholds are at Bālā Mūrgāb and Karūkh. During 1838, taking advantage of the trouble at Herāt, the Jamshīdīs declared themselves independent of Shāh Kamrān, and the next year murdered an envoy sent by Yār Mahamad to induce them to return to their allegiance. When the news of this reached the Khān, he took the field, defeated the Jamshīdīs, and forced 5,000 families of the tribe to live in Herāt, which he wished to re-people, and also to serve as hostages for the future obedience of the rest.

The remainder were, according to Ferrier, carried off by a raid of the Khīvans sold into slavery. During the Persian siege of Herāt in 1857, the Jamshīdīs behaved loyally to the Herāt Government, taking a conspicuous part in the defence, and since then they would seem to have recovered much of their former importance, as when Vambery passed through their country in 1863, they were in possession of the valley of Bālā Mūrgāb, and their chief was guardian to Yakūb Khan, son of Shēr Ali Khan. (*Abbott—Taylor—Pottinger—Ferrier—Vambery.*)

JĀNĀBĀD—Lat. Long. Elev.

A village in Seistān, 234 miles from Kandahār, and 36 miles from the Seistān lake. It contains 400 houses, inhabited by Biloches and Seistānīs, and is on the Helmand river. (*Leech.*)

JĀNDĀR—Lat. Long. Elev.

A village in Afghānistān, 33 miles from Kandahār by the Rah-i-Marūf. It is on the banks of the Arghesān, and is in the midst of a well cultivated tract. (*Lumsden.*)

JANGALAK—Lat. Long. Elev.

A village in Afghānistān, 4 miles from the head of the Ghōrband valley, and containing 400 families of Tūrkman Hazāras. (*Leech.*)

JANĪ—Lat. Long. Elev.

A halting place about 40 miles from Qwetta, on a road to Sebī by Mūndae and Thal.

JĀNĪKACH—Lat. Long. Elev.

A halting place in the Gomal pass, about 56 miles from the Sar-i-Gomal. It is an opening in the pass at the junction of the Zawrewun stream, with three acres or so of cultivation. The place takes its name from a famous Vazīrī robber called Sānī, who was here killed by the Pōvindahs. (*Broadfoot.*)

JANKALA—Lat. Long. Elev.

A village in Badakhshān, on left bank of the Amū Daria, on the frontiers of Darwāz. The river is fordable between this place and the village of Syad on the right bank. At the ford the stream is divided into three channels, the two first of which are easily passed, but the last, though not dangerous, is difficult. This channel has a width of 200 yards and a velocity of 4 miles per hour; the centre one is about half the breadth, and has a current of about 3 miles, while the first is quite still and shallow, and the bottoms of all are pebbly. (*Wood.*)

JĀNŪ KAREZ—Lat. Long. Elev.

A stream in Afghānistān, flowing from subterraneous aqueduct on the route from Kandahār to Ghaznī, and distant from the former place about 18 miles north-west. The neighbourhood is well cultivated and productive. (*Thornton.*)

JARAKANŪ.—Lat. Long. Elev.

The name of a ridge in Afghānistān to the west of Dand and the Ghāznī river in the Ghilzāe country. Broadfoot connects it with the range above Kharwar, but this I think must be a mistake, as the Ghāznī river runs between the Jarakanū and Kharwar hills. The Jarakanu ridge is probably a spur from the ridge from the Takshīn hills which divide the sources of the Tarnak from that of the Kārābāgh branch of the Ghāznī river. (*Broadfoot.*)

JARMATŪ.—Lat. Long. Elev.

A valley in Āfghānistān, reached from Ghāznī by the Gūlbaorī pass across the Gūlkoh range. It is probably either an upper portion of the Argandāb valley, or a tributary to it. It is described as a ravine between barren hills with a few yards of soil at bottom, with frequent rivulets, and the scanty soil cut into terraces producing barley, wheat, a little tobacco, clover and turnips. The corn sown in autumn is reaped next August. The winter is most severe, frost continuing in the shade from December to the middle of March. (*Broadfoot.*)

JAS BAGH.—Lat. Long. Elev.

A village in Afghānistān, on the road to Balkh, between Kūram and Aibak. (*Moorcroft.*)

JATS.—

A race of Mahamadans who inhabit portions of Afghānistān. Their origin is obscure, though they are generally supposed to be the aboriginal possessors of the soil. They are a fine athletic race, and although usually very dark, have handsome features. The members of this race are mostly very poor; few of them possess any land in Afghānistān. They usually earn a livelihood as farm servants, barbers, musicians and sweepers. They are Sūnīs, and number not far from 300,000 souls. (*Bellew.*)

JAIJA.—Lat. Long. Elev.

A village in Afghānistān, on left bank of Harūt Rūd, about 30 miles below Sabzawar. There is a small fort here inhabited by a chief and surrounded by the tents of some Nūrzāe nomads who are dependent on Herāt. (*E. Connolly—Ferrier.*)

JIM KALA.—Lat. Long. Elev.

A village in the north-west Afghānistān, situate on a branch of the Mūrgāb river. (*Thornton.*)

JIRGAE.—Lat. Long. Elev.

A district of the Hazārajāt, Afghānistān, to the west of Ghirū Mainī, in the valley of the Helmand. The Hazāras of this district belong to the

section known as Besūd Hazāras. The chief can collect 3,000 men. (*Masson.*)

JOGA.—Lat. Long. Elev.

A village in Shilgarh district of the Ghilzāe country, Afghānistān, 27 miles from Ghāznī, on the road to Panah. Broadfoot describes it as a cluster of forts. (*Broadfoot.*)

JOLGA.—Lat. Long. Elev.

A district in Afghānistān, inhabited by Jaghorī Hazāras, to the west of Ghāznī. (*Broadfoot.*)

JŪI-FAOLADI.—Lat. Long. Elev.

A village and fort in the Sar-i-Chasmah valley, Afghānistān, west of Kābal, near source of Kābal river. It has some land attached to it. (*Masson.*)

JŪI-SHĒR.—Lat. Long. Elev.

A stream of Afghānistān, which is formed of the springs at Sar-i-Chasma, and afterwards becomes the Kābal river.

JŪĪ SIRKAR.—Lat. Long. Elev.

A village in Afghānistān, situate on the left bank of the Helmand river, and 10 miles south of the fort of Giriskh. (*Thornton.*)

JŪRG.—Lat. Long. Elev.

A small town in Seistān, Afghānistān, near the left bank of the Adraskand, here generally called the river of Sabzawar. It is 30 miles south-east of Farah, and 25 miles north of Hamūn lake. (*Thornton.*)

JŪRM.—Lat. Long. Elev.

A village in Badakhshān, on left bank of the Kokcha and the principal place in that territory. It is little more than an extensive cluster of scattered hamlets, containing at the very utmost 1,500 people. The fort is substantially built, and is the most important of any in Badakhshān.

The Kokcha is crossed here by a wooden bridge. It is 121 kos from Kūndūz and 314 miles from Yarkand. (*Wood.*)

K.

KĀBAL—Lat. 34° 30′ 30″. Long. 69° 6′ 8° 31′. Elev. 6,396.

A town of Afghānistān situated between the rivers of Kābal and Logar, near their junction, 88 miles from Ghaznī, 229 miles from Kalāt-i-Ghilzāe, 318 miles from Kandahār, 687 miles from Herāt by Kandahār, 697 miles from Herāt by Bāmiān and Maemana, 500 miles from Herāt through the Hazāra country direct, 357 miles from Balkh, 107 miles from Bāmiān, 103 miles from Jalālābād, and 190 miles from Pēshawar.

The city of Kābal is situated at the west extremity of a spacious plain in an angle formed by the approach of two inferior ridges, the Koh Takht Shāh and the Koh Khōja Safar. With the exception of a suburb, it lies on the right bank of the Kābal river.

It is about three miles in circumference.

To the east and south-east is the Bālā Hisār, which will be described hereafter.

There are no walls round the city at the present time, though, formerly, it was encircled by walls constructed partly of burnt bricks and partly of mud. Their indications may be traced in many places, more abundantly in the east quarter. The space occupied by them being largely filled, even now, with gardens, does not contain above 5,000 houses; anciently it may be presumed to have comprised a lower number. When we consider that the large suburbs or additions to the old city have been made since the Sadūzae dynasty had established itself in power, and are owing to the foreign tribes domiciled subsequently to the demise of Nādar, we may question whether the original city could ever have boasted of twenty thousand inhabitants, or have been of one-half the size of the present.

Seven gates allowed ingress and egress to and from the old city: the Darwāzas Lahorī, Sirdār, Pēt, Dēh Afghānān, Dēh Mazang, Guzar Gāh, and Jabr. Of these, the Darwāzas Lahorī and Sirdār are the only ones standing, being built of deeply coloured kiln-burnt bricks. That of Jabr was removed many years since. The sites of those no longer existing, besides being well known, are the stations of officers appointed to collect the town duties on the necessaries of life brought in from the country. Some of the names by which the gates are now known, or remembered, would seem to have replaced more ancient ones. The Darwāza Lahorī is certainly the currier's gate of Bābar, and adjacent thereto still reside the leather dressers of Kābal.

The houses of Kābal are but slightly and indifferently built, generally of mud and unburnt bricks. The few of burnt brick are those of old standing. Their general want of substantiality does not militate against their being conveniently arranged within, as many of them are, particularly those built by the Shīahs in Chandōl and other quarters. These people lay claim, and perhaps justly, to a greater share of taste and refinement than falls to the lot of their fellow townsfolk.

The city is divided into quarters (mahalas), and these again are separated into sections (kūchas). The latter are enclosed and entered by small gates. On occasions of war or tumult, the entrance gates are built up, and the city contains as many different fortresses as there are sections in it. This means of defence is called 'Kūchabandī.' It must be obvious that an insecure state of society has induced this precautionary mode of arrangement in the building of the city. The necessity to adopt it has occasioned the narrow and inconvenient passages of communication, or streets, if they must be so called, which intersect the several sections. No predilection for dark alleys, or wish to exclude the pure air of heaven, has operated. The principal bazars of the city are independent of the sections, and extend generally in straight lines. The chief objects of attention are, when tracing out the plan of a city, defined with accuracy, and the quarters and sections are formed arbitrarily upon them.

In winter the inhabitants clear the flat roofs of their houses of the snow by shelving it into the passages below, whence they become at length choked up. Gradually melted on the advent of spring, the paths are filled with mixed snow, water, and mud, and for a long time continue in a miserable condition. After severe winters, or when much snow has been accumulated, it is surprising to how late a period it will remain unmelted in many of the

sections, nearly excluded from, or but for a short hour visited by, the genial rays of the sun.

There are no public buildings of any moment in the city. The mosques or places of worship are far from being splendid edifices, although many are spacious and commodious; convenience and utility, rather than specious external appearance, being sought for in their construction. There is but one college, and this without endowment or scholars.

There are some 14 or 15 sarāes or Karāvansarāes for the accommodation of foreign merchants and traders, named sometimes after their founders, as the Sarāe Zirdād, the Sarāe Māhamad Rūmī, &c., sometimes after the place whose traders in preference frequent it, as the Sarāe Kandahārī, &c. These structures will bear no comparison with the elegant and commodious buildings of the same kind so numerous in the cities and country of Persia. 'Hamams' or public baths being indispensable appendages to a Mahamadan city, are in some number, but they are deficient on the score of cleanliness. The approach to many of them is announced by an unwelcome odour, arising from the offensive fuel employed to heat them.

Of the several bazars of the city, the two principal, running irregularly parallel to each other, are the Shōr bazar and the bazar of the Darwāza Lahōrī. The former, to the south, extends east and west from the Bālā Hisār Pāīn to the Zīārat Bābā Khūdī, a distance of little more than three-quarters of a mile. The latter, stretching from the Darwāza Lahorī, terminates at the Chabūtra, at which point there is a street to the south, called Chōb Farōsh or the wood market, communicating with the western extremity of the Shōr bazar. To the north another street leads from the Chabūtra to the Kishtī. The western portion of the bazar Darwāza Lahōrī is occupied by the Chār Chāta, or four covered arcades, the most magnificent of the Kābal bazars, and of which the inhabitants are justly proud. The structure is ascribed to Alī Mardān Khān, whose name is immortal in these countries, from the many visible testimonies to his public spirit extant in various forms. It was handsomely constructed and highly embellished with paintings. The four covered arcades, of equal length and dimensions, are separated from each other by square open areas, originally provided with wells and fountains. These were judicious improvements on the plan in vogue throughout Persia, where the covered bazars, extending in some of the larger cities for above two miles, not only exclude the rays of the sun, but completely prevent the free circulation of air, producing thereby close and oppressive and, it may be presumed, unhealthy atmospheres. The shops of the Chār Chāta are now tenanted by retail vendors of manufactured goods, whether of wool, cotton or silk. Before the shops are what may be called counters, on which sit, with their wares displayed, silk-mercers, makers of caps, shoes, &c., with money-changers, with their heaps of copper monies before them. Beneath the counters are stalls, and as they exactly resemble the cobler's stalls of London in situation and appearance, so are they generally occupied by the same class of craftsmen.

In Kābal the several descriptions of trades and artizans congregate, as is usual in Eastern cities, and together are found the shops of drapers, saddlers, braziers, ironmongers, armourers, book-binders, vendors of shoes, 'postins,' &c. The cattle market, called Nākush, is situated north of the river and west of the Pūl Kishtī in the Indarābī quarter. It is held

daily, and sales of all animals are effected, whether for slaughter as food, or for purposes of pleasure, use, or burthen. There are two grain-markets; one near the Chār Chata, called Mandī Kalān, the other, Mandī Shāhzāda, in the quarter Tandūr Sazī, or earthenware manufactory, between the Shōr Bazar and the Darwāza Lahorī. The quarter called Shikārpūrī, adjoining the Pūl Kishtī, on the right bank of the river, may be considered the fruit-market of Kābal. To it the various fruits are brought from the neighbouring country, and thence are dispersed among the retail vendors of the city to form those rich, copious, and beautiful displays in their due seasons, which fail not to extort the admiration of strangers. Melons, an important branch of the fruit trade, and of which the consumption is immense, are sold principally at Mandī Kalān. There are, in like manner, markets for wood and charcoal, while every quarter is provided with its depôts of these articles of fuel for the winter demand. In Kābal, as in other places, all traffic is transacted through the medium of the broker.

Besides the shopkeepers, or fixed tradesmen, a vast number of itinerant traders parade the bazars; it is probable that the cries of Kābal equal in variety those of London. Many of them are identical, and the old clothesman of the British metropolis is perfectly represented by the "Moghat" of Kābal, who, although, not a Jew, follows his profession, and announces it by the cry of Zar-i-Khōna? Rakht-i- Khōna? "old bullion? old clothes?"

Inclusive of the Bālā Hisār, the number of houses in Kābal is about nine thousand, of which nearly one-half are occupied by Shīah families. The population may, therefore, be computed at something between fifty and sixty thousand. In the summer season, from the influx of merchants and people from all parts of the country, the city is very densely inhabited; and this pressure of strangers explains the crowds and bustle to be witnessed in the bazars, with the great proportion of itinerant traders in cooked provisions, and the necessaries of life, who may be said to infest the streets.

The appearance of Kābal as a city has little to recommend it beyond the interest conferred by the surrounding scenery. It is best, and indeed can only be seen from the East. In that direction it is first seen by the traveller from the lower countries at the crest of the pass of Lataband. Formerly a canopied apartment of the palace at Kābal was cased in copper gilt, and besides being very ornamental, it had a conspicuous effect in the obscure and indistinct mass presented by the city when divulged from the Kotal.

Across the river which flows through Kābal, so far as the actual city is concerned, there can be said to be only one bridge, *viz.*, the Pūl Kishtī (the brick bridge). It is in fact a substantial structure, however ill kept in repair, of mixed brick-work and masonry. It leads directly into the busy parts of the city, where the custom-house, corn-market, the covered arcades, and the principal bazars are found. At a little distance east of it is what is called Pūl Nawa, or the canoe bridge; it is composed of the hollowed trunks of trees joined to each other. It yields a tremulous passage to pedestrians, who choose to venture over it, and connects the quarters Bāgh Alī Mardān Khān and Morād Khānī. To the west, at the gorge between the two hills through which the river enters upon the city, is the fortified bridge of Sirdār Jahān Khān. This is sometimes called the bridge

of Nasīr Khān, and is probably due to the Governor so named who flourished at the epoch of Nādar's invasion, and, it is believed, was one of the dignitaries who connected with this bridge the lines of fortifications which he threw over the hills; and most likely built the parapet wall which fringes the western or exterior face of the bridge. Between this structure and the Pūl Kishtī was anciently a bridge connecting Chandol, on the southern side of the stream, with the Indarābī quarter on the opposite side. It has disappeared, but the Nawāb Jabr Khān at the time of Masson's visit contemplated its replacement. Beyond the Pūl Nawa, and altogether without the city, is another once substantial bridge thrown across the stream, said to owe its origin to Bābar. It became injured through age and neglect; but being on the road from the palace of the Bāla Hisār to the royal gardens, it was necessary to repair it; and at length, in the reign of Zamān Shāh, it was re-stored by the Governor of the city, Sirdār Jahān Nasīr Khān, whose name it yet bears. It has, however, again become dilapidated.

The river has yet another bridge traversing it west of the fortified bridge at the gorge of the two hills, and parallel to the tomb of the celebrated Bābar. It is alike a substantial erection, and its date is probably that of the tomb and its appendages, of which it may be considered one. The river has, therefore, in Kābal and the immediate vicinity four substantial bridges crossing it. The canoe bridge is not entitled to be considered a bridge, being little more important than a plank placed across a rivulet. Besides these bridges, the river has no other, either to the east or west of them, in the upper part of its course being easily fordable, and soon terminating its lower by joining with the river of Logar.

Despite the evils consequent upon winter, and the severity of the climate, which prohibits exercise abroad, the inhabitant of Kabāl seems to consider it as the season of luxurious enjoyment as it is that of supine sloth. The enjoyment vaunted of is not, however, of an enviable nature, and consists merely in regaling upon the fresh fruits of the past autumn, while the individual is seated with his legs under the cover of a 'sandulee' drawn up to his chin.

The Emperor Bābar vaunts of the commercial importance of Kābal, and the consequent resort to it of the merchants of all countries, and the display in its markets of the fabrics and produce of all climes. The eminent advantage possessed by Kābal is that of locality. It is one which cannot be impaired. It is conferred by nature; and so long as the present conformation and arrangement of hill and plain endure, so long will she preserve and enjoy it. There has always been, and there always will be, a commercial communication between India and the regions of Tūrkistān. Kābal, happily situated at the gorge of the nearest and most practicable passes connecting the two countries, will always profit by the intercourse between them. Whether the tide of commerce roll up the Ganges or up the Indus, its course must be directed upon Kābal.

It is not our purpose here to expatiate on the external trade of the city, but to consider it merely in the character of a capital to a petty state. In the centre of a considerable population, it dispenses to its dependent districts the products of other countries, and stands to them in the relation of a mart for the reception and sale of their produce and manufactures. Of the latter the city has scarcely any to offer of home fabric. Indeed the manufactures of the country do not rise to mediocrity, and are suitable only

to the consumption of the lower and less wealthy classes. If all ranks were of the one description, and satisfied with the humble products of the industry of their native country, no doubt their necessities would be amply supplied. Such is not the case if great wealth does not prevail. People in easy circumstances are very numerous. A spirit of fashion predominates, and with it an appetite for the novelties and superior fabrics of foreign countries. From the middle classes upwards it would be difficult to find an individual who is clad in the produce of his native looms. Even amongst the lower many are found little satisfied unless they carry on their heads the 'lūngīs,' and on their feet the shoes of Pēshawar.

The presence of the court, and of a comparatively large military force, not a little contributes to the bustle and activity to be observed in the city. It also imparts life and vigour to many professions and crafts engaged in the preparation of warlike instruments and necessaries.

As a class, the artisans, and there are nearly all descriptions, while not inexpert and perfectly competent to meet the wants of their customers, do not excel. There is not an article made or wrought in Kābal which is not surpassed by specimens from other countries. It is probable that many of the trades did not exist before the foundation of the monarchy, and they should, perhaps, be even now considered in a state of progression, a remark perhaps applicable to the whole country. It is cheering to be able to concede that the progression is towards improvement.

The following observations on the trade of Kabāl are from a report by Mr. C. Masson:—

"Kābal, the capital city of an extensive kingdom, is not only the centre of a large internal traffic, but possessing eminent advantages of locality ought to possess the whole of the carrying trade between India and Tūrkistān.

"A trade has ever existed between India and Afghānistān, the latter deriving from the former a variety of commodities foreign to the produce of its own soil, climate and manufactures, while she has little to return beyond fruits of native growth. Afghānistān is dependent upon India for articles necessary and indespensable for the convenience of her inhabitants and the carrying on of her few manufactures, as fine calicos, indigo, spices, drugs, &c.; of late years the introduction of British manufactured goods, as fine calicos, muslins, chintzes, shawls, &c., has produced a new era in this trade, superseding in a great measure the inferior importations, as to quality, from India, &c., of the more expensive fabrics from Kashmīr. The consumption of these manufactures at Kābal, although extensive and increasing, will from causes have a limit, but to what extent they might be transmitted to the market of Tūrkistān cannot be so easily defined. At the same time that British manufactured goods have found their way into Kābal, so have also Russian, and, what is singular, even British manufactured goods may be found at Kābal which have been imported from Bokhāra; the customs of Kābal under the Sadūzāe princes being farmed for only Rs. 25,000 per annum and that of Ghaznī for only Rs. 700 per annum; whereas the last year (1834) the former was farmed for Rs. 140,000 and the latter for Rs. 80,000, while the duties levied are at the same rate, *viz.*, two and a half per cent. *ad valorem*. With respect to the trade of Kābal, it may be observed that there are six points within its territories where duties on merchandise are levied, *viz.*, Kābal, Ghaznī, Bāmiān, Chārikār, Logar and

Jalālābād. The transit duties at these several places in 1834 were farmed as follows:—

Kābal	140,000 × 40=5,600,000 ÷ 12	Rs. per £ Sterling		=£466,666+
Ghāznī	80,000 × 40=3,200,000 ÷ 12	"	"	= 266,666+
Bāmiān	50,000 × 40=2,000,000 ÷ 12	"	"	= 166,666+
Chārikār	10,000 × 40= 400,000 ÷ 12	"	"	= 33,333+
Logar	6,000 × 40= 240,000 ÷ 12	"	"	= 20,000+
Jalālābād	12,000 × 40= 480,000 ÷ 12	"	"	= 40,000
Amount of duties ...	298,000	Value of merchandise		... £993,331

"This table only correctly shows the amount of benefit to the State derived from direct duties on merchandise, as duties are levied on the same goods frequently at two places, as at Ghaznī and Kābal, &c.; yet when it is considered that the farmers of them reap or expect to reap a profit, and that smuggling to a very great extent prevails, while there is a constant evasion of payment of duty through favor, power, or other circumstances, the calculation that the trade of Kābal with her neighbours may be of the value of one million sterling is likely to fall short of rather than to exceed the truth; of this sum £200,000 will be the value of its trade.

"That Kābal will ever enjoy the advantages from commerce to which it is entitled from locality, under its present or any other Afghān government, can hardly be hoped, for there can be no exertion of commercial enterprise by men of capital when wealth affords a pretext for extortion, but they might be considerably improved were its political relations improved, and the necessity for rapine and confiscation lessened. These objects, supposing the present government to continue, will only be effected by its allying itself in some mode or other with the British Government in India, which, if consented to on the part of the latter, will undoubtedly tend to promote the commercial prosperity of Kābal, if (as it ought to be) its influence be fully extended as to ensure security to the merchants and safety in the communications between the State and its neighbours, neither of which at present exists.

"With reference to the commodities of India and manufactures of Britain which would find sale in Afghānistān and Tūrkistān, the former are well known and would remain as at present, the demand being only increased, as spices, indigo, muslins, fine sugar, drugs, &c., but of the latter a great variety of new articles might be introduced; chintzes, fine muslins, shawls, &c., of British manufacture have now become fashionable, and investments of broad-cloth, velvet, paper, cutlery, China-ware, gold and silver lace, thread, buttons, needles, sewing silks and cotton thread, iron bars, copper, tin, brass and quicksilver, iron and steel ware, looking-glasses, with a multitude of various little articles conducive to comfort and convenience would readily be disposed of. It is singular that not a sheet of English manufactured writing paper can be found in the bazar of Kābal, while Russian foolscap of coarse, inferior quality abounds, and is generally employed in the public departments.

"It may not be improper to enumerate some of the articles which form the bulk of the exports from Russia to Bokhāra, specifying such thereof as find their way to Kābal.

Manufactured Goods, &c.

Broad-cloth	...	Re-exported to Kābal in large quantities.
Fine linens and calicos.		
Silk goods	...	Re-exported to Kābal in large quantities.
Velvet	...	Ditto ditto ditto.
Chintzes	...	Rarely to Kābal.
Sewing thread and silk.		
Gold and silver lace	...	Re-exported to Kābal.
Gold and silver thread	...	Ditto ditto.
Needles	...	Ditto ditto.
Steel and copper-ware	...	Ditto ditto.
Leather of Bulgar	...	Ditto ditto.
Paper	...	Ditto ditto.
China-ware	...	Rarely to Kābal.
Glass-ware.		
Cutlery.		
Loaf sugar	...	Very rarely.
Iron in bars.		
Steel in bars.		
Tin in plates.		
Copper in plates	...	Re-exported to Kābal.
Brass	...	Ditto ditto.
Quicksilver	...	Ditto ditto.
Cochineal	...	Ditto ditto.
Tea	...	Ditto ditto.
Honey.		
Wax, white and yellow.		

"In glancing over this imperfect list, it will be obvious that many of the articles of Russian manufacture most largely imported into Kābal, *viá* Bokhāra, ought to be superseded by similar ones from Bombay; from Orenburg, the point whence traffic between Russia and Bokhara is principally conducted, there are 62 camel or Kaifla marches, and from Bokhāra to Kābal 35 camels or Kaifla marches, being a total of 97 camels or Kaifla marches, independent of halts. In the distance travelled duties are levied at Khiva, Bokhāra, Balkh, Mazār, Khūlm, Aebak, Kūndūz, Kamard, Saeghan, Bāmiān and Kābal.

Broad-cloth, largely imported from Bokhāra, is a regular article of consumption at Kābal, being used for the 'chupkans,' 'senabands,' &c., of the opulent, as coverings to the holster pipes of the military, and as jackets for the disciplined troops; dark colors are generally preferred, as blue; scarlet and drab are also in vogue, and fine and coarse qualities are alike saleable.

In fine linens and calicos, the Russian fabrics are unable to contend with British manufactures at Kābal, either in quality or in price, and some of the latter even find their way to Bokhāra. Russian chintzes are esteemed more durable than British, as being of coarse texture, but with less elegant or fast colors; and although occasionally brought to Kābal, afford no profit to induce further speculation.

Silk goods brought to Kābal from Bokhāra of Russian manufacture, and in large quantities, would appear to have every chance of being superseded by better and cheaper importations from India, where certainly the fabrics of Bengal and China, if not of England, must be abundant. Amongst a variety of modes in which silk goods are consumed at Kābal, permanent ones are the under-garments of both male and female inhabitants who can afford it. The colors most prized are red, blue and yellow. Silk handker-

chiefs of various colors, and even black ones, would probably meet a ready sale, as would some articles of silk hosiery, as socks, and even stockings; silk gloves, lace ribands, &c., might not be expected to sell, there being no use or idea of them. Kābal has its own silk manufactories introduced some 55 years since by artizans from Herāt under the patronage of Shah Mahmūd. At present (1834) there are 88 looms in employment, each of which pays an annual tax to the State of Rs. 23. The articles manufactured are plain silks, called 'kanavaz;' red, yellow and purple 'durahee' of slighter texture, less width and of the same colors; 'suga khanmee,' of large and small width, red ground, with perpendicular white lines; 'dushmals' or handkerchiefs, black and red, with white spots, bound by females around their heads; and 'broonghees hummam,' or for the bath. Raw and thrown silks are imported from Bokhāra, Kandahār and Herāt, and raw silk is procured from Taghao, the districts of the Sūfēd Koh, Koh Dāman, and the neighbourhood of Kābal; the thrown silk of Herāt is preferred to that of Bokhāra, and the latter to that of Kandahār; while silk thrown at Kābal from native produce is preferred to all of them.

"Velvets and satins of Russian manufacture are brought from Bokhāra to Kābal, where there is a small but regular consumption; velvets being employed sometimes for 'kabahs,' and to cover saddles, &c. For 'kabahs' black velvet is most in quest; red and green are also used. Satins are employed sometimes to form articles of dress, most frequently as facings and trimmings.

"Sewing threads and silks, I should suppose, would be as saleable at Kābal as at Bokhāra, but I have never observed any of European manufacture here. They are brought from Bombay to Hyderabad, and may be seen in the shops there.

"Gold and silver lace are brought from Bokhāra to Kābal, of Russian manufacture, in large quantities. They are also brought from India, both of Indian and British manufacture. The quantity brought from Bokhāra exceeds that brought from India.

"Steel and copper wire, very largely exported from Russia to Bokhāra, is introduced at Kābal. I am not aware of the uses or extent of consumption of these articles; the former, I believe, for musical instruments. Leather, of Buljar, is brought from Bokhāra to Kābal of Russian preparation and in large quantities, being consumed in the construction of military and riding boots, horse furniture, and muttarahs or flasks for holding water, which every horseman considers a necessary part of his equipment. Leather is also largely prepared at Kābal, and hides are imported from Bajāwar, Pēshawar, &c. Paper of Russian fabric is brought from Bokhāra to Kābul in very large quantities and is as much in demand. It is of foolscap size and of stout inferior quality, and both white and blue in color, as well as being both glazed and unglazed; the blue glazed paper is preferred, unglazed paper being even submitted to the operation of glazing at Kābal. Quantities of Russian paper, both glazed and unglazed, are annually exported from Kābal to Kandahār. Paper for the Kābal market should be stout, to allow facility of erasure, and on this account, and with reference to the nature of ink employed, glazed paper is most prized, which is prepared by saturating the unglazed fabric in a composition of starch, and subsequently polishing it. No duty is paid on paper at Kābal.

"China-ware is sometimes exported from Bokhāra to Kābal, but generally

of ordinary Chinese fabric; it is also in a certain demand which is likely to increase from the growing habit of tea drinking, &c. Articles of British China-ware are occasionally seen, but they have been brought probably from Bombay rather as presents than as objects for sale. In the same manner tea trays and other conveniences are found. China-ware, stone-ware, and even the superior kinds of earthen-ware would, no doubt, find a sale at Kābal if the charge for their transmission from India would allow the speculation; but the articles should be of a solid nature and fitted for the use of purchasers, as plates, dishes, basins, bowls, tea-pots, tea-cups, jugs, &c. China-ware, as well as being in quest for use, is employed for ornament and display, every room in a respectable house having its shelves furnished with sets of basins, bowls, &c., &c. These are generally of the coarse fabric of Kābal, China-ware being scarce and too high in price. The earthen-ware of Kābal manufacture is very indifferent, although the country abounds with excellent materials.

"Glass-ware, exported from Russia to Bokhāra, is not brought to Kābal for sale, nor is any of British manufacture to be found, although many articles applicable to ordinary and useful purposes would probably sell. To Hāēdarābād imports from Bombay are in quarter or less degree made, and glass decanters with drinking glasses are common in the shops. During the last five or six years attempts have been made generally by Persians to establish a glass manufactory at Kābal, but the success has not been complete in a profitable point of view; the articles fabricated are bottles, drinking glasses, &c.; the glass made is slight and not very clear, but upon the whole of tolerable quality. Cutlery of Russian manufacture exported to Bokhāra is not brought to Kābal, nor has English cutlery ever been a subject of trade there. Kandahār derives many articles of cutlery from Bombay, as razors, scissors, clasp knives, &c., which would no doubt as readily sell at Kābal. These are moreover manufactured at Kābal of inferior goodness, and of more esteemed quality at Chārbāgh of Lughmān, but they are still indifferent articles.

"Loaf sugar, largely imported from Russia to Bokhāra, is rarely brought to Kābal, where are manufactures of a coarse article prepared from the finer raw sugars imported from India, from which also sugar-candies are prepared. In the districts west of Jalālābād, as Chārbāgh and Bālābāgh, the sugar-cane is extensively cultivated, and the products in sugar and 'goor' to large amounts disposed of at Kābal. But, whether from circumstances of soil, climate, cultivation, or preparation (more probably the latter), both the cane and its produce are inferior articles. Sugars also find their way to Kābal from Pēshawar, where the plant thrives better or is cultivated with more attention, and the products consequently are of a richer and finer grain than those of Jalālābād. The sugars of India are exported from Kābal to Bokhāra to a limited extent. But no British loaf sugar has ever arrived at Kābal, and the experiment remains untried. Whether it might profitably be carried to Bokhara or be able to compete with that of Russian manufacture at that city, where from the universal habit of tea drinking it is in general demand and consumption, the chances are in its favor, but certainly were the communications as they might and ought to be between India and Kābal and Tūrkistān, the latter ought not to be dependent for saccharine products on Russia, at least her provinces south of the Oxus.

"Iron in bars, largely imported from Russia to Bokhāra, does not find its way to Kābal nor does iron of British produce, although exported from Bombay to

Kalāt in Bilochistān and Kandahār. Kābal derives its iron from the mines of Bajāwar, and re-exports it to Turkistan generally in the form of horse shoes, large quantities of which are annually sent over the Hindū Kūsh from Chārekār of Kohistān. Iron is not abundant at Kābal and high priced, one and a half seer of unwrought iron selling for the current rupee, and for the same sum half the quantity (three churruks) of wrought iron.

"Steel of Russian fabric exported to Bokhāra is not introduced to Kābal, which, independently of her own manufactures, derives supplies of Indian steel *viâ* Pēshawar and Mūltān, and British steel from Bombay, *viâ* Kandahār.

"Tin plates or white iron is largely brought to Bokhāra from Russia, but not re-exported thence to Kābal. This article is exported from Bombay to Kandahār, where there are several shops of whitesmiths.

"Copper in plates and bars, very extensively exported from Russia to Bokhāra, is also largely exported from this place to Kābal, where there is a constant and important consumption of it for the ordinary household utensils of the inhabitants, for the copper coinage of the Government, and for other various purposes. Copper from Bombay is largely introduced into Sind, Bilochistān, and even to Kandahār. Whether it might be profitably brought to Kābal will be best determined by the prices obtained for it there. New unwrought copper is retailed for eight rupees the seer, Kābal, wrought or fashioned into vessels 111 Rs. kahum; broken copper purchased by the mint at seven rupees the seer. Notwithstanding the existence of copper in many of the mountains of Afghānistān and Bilochistān, there is not a single mine worked in them, or indeed in any region between the Indus and the Euphrates, the Persians deriving their copper *viâ* Arzrūm, from Asia Minor, the Uzbaks, and partially the Afghāns from Russia.

"Brass exported from Russia to Bokhāra is sparingly introduced into Kābal, where there is a limited but constant consumption of it in the ornaments of horse furniture, military arms and equipments, bells for the necks of camels, pestals, mortars; &c., and occasionally for the casting of guns. Brass utensils are little used by Mahamadans, but largely by Hindoos, and these are brought prepared to Kābal from the Panjāb.

"Quicksilver is exported from Russia to Bokhāra and thence to Kābal, employed to plate looking-glasses; as medicines, &c., its consumption is but limited, and it is also brought from India.

"Cochineal, exported from Russia to Bokhāra, is brought thence to Kābal, where its consumption is by the silk-dyers; sells for Rs. 70 kashum the maund tabrizee, or two and a half charraks of Kābal.

"Tea is imported largely from Russia to Bokhāra, of a kind called there 'Khūsh-boī.' This is rarely brought to Kābal, but large quantities of ordinary kinds of black and green tea are brought there from Bokhāra, which seem to be imported from China *viâ* Khokand and Yārkand. A superior kind of tea called 'Bankah' is sometimes to be procured at Kābal, but not as an article for sale. The consumption of tea will in process of time be very considerable at Kābal, the habit of drinking it being a growing one. It is considered cheap at Kābal, at six rupees the charruk or one-fourth of a seer.

"Honey and wax, exported largely from Russia to Bokhāra, are not introduced into Kābal, which is plentifully supplied with excellent qualities of these articles from its native hills, as those of Bangash, Kunar, and the Sūfēd Koh.

"The trade between Russia and Bokhāra yields to the Government of the latter a yearly revenue of 40,000 tillahs, collected from the 'kafillas' passing to and fro. A duty is levied at 2½ per cent. *ad valorem*. The whole amount of the trade will not be less than 1,600,000 tillahs or about Rs. 12,500,000, a large excess to the amount of trade between Kābal and Bokhāra, which would seem to be about Rs. 2,500,000.

"The merchants of Kābal have, many of them, commercial transactions with Russia itself, and their agents are resident at Orenburg and Astrakan, while their intercourse with India seems to exist rather from necessity than choice. The reason for the traffic of Kābal inclining towards Russia for articles of European fabric may, perhaps, be discovered in the remoteness from it of any great mart for British manufactures, Bombay, until lately the nearest, having to be reached by sea *viá* Karachi, through countries unknown even by name here. Sea voyages are generally much dreaded, and a journey to Bombay seldom performed by an inhabitant of Kābal, unless as a consequence of one of the last and most desperate acts of his life,—the pilgrimage to Mecca. It may also in part be ascribed to the comparative facility and safety of the communications between Kābal and Bokhāra, which, excepting one or two points, are perfectly secure. While the rulers of the intermediate regions are content to levy moderate duty upon merchandise, the Government of Bokhāra being in this respect singularly lenient and liberal. The routes between Kābal and India are, with the exception of the dreary and desolate one of the Gomal, impracticable to any 'Kafila' of whatever strength, and this can only be travelled by the Lohānīs, who are soldiers as well as merchants; but these being also a pastoral community, for the convenience of their flocks make but one visit to India during the year, and the route, except at the period of their passage and return, is closed at all other times. The Lohānī, born and nurtured in the wilderness, and inured from infancy to hardship and dangers, will encounter from custom the difficulties of the Gomal route, but the merchant of Kābal shrinks from them, and the route is likely ever to be monopolized by the Lohānīs and never to become a general one for the merchants of Kābal. The intercourse between Kābal and India would be exceedingly promoted by opening the anciently existing high road from Kābal to Mūltan division, *viá* Bangash and Banū. This route is very considerably shorter, leads chiefly through a level, fertile, and populous country, is practicable at all seasons of the year, and no doubt could be rendered safe were the Governments on the Indus and of Kābal to co-operate. This of course will not take place in the present state of the political relations of Kābal, or until its measures may be actuated or influenced by the British Government. The desire of the Russians to drive an extensive commerce with the nations west of the Indus, and even to participate in that of India, is well known, and it has induced the Government warmly to support its commercial community. The traders of Kābal who have visited Orenburg affirm that the Russians expect to engross the trade of Kābal; nor will their expectations prove idle ones, unless

counteracted by some decisive steps on the part of the British Government in concert with a greater display of exertion on the part of its merchants. The traders of Russia appear very accurately to study the wants and convenience of the people with whom they traffic, and to adapt their exports accordingly.

"The last year (1834) a species of Russian chintz was brought as an experiment from Bokhāra to Kābal; it was of extraordinary breadth and of a novel pattern, and was sold for Rs. 3 a yard. In like manner was brought nankah, or linen stamped with chintz patterns. The readiness with which these articles were disposed of will probably induce larger exports. The last article is one calculated to supplant the present large importations of British chintzes or stamped calicos. The advantage of superior machinery enabled the skilful and enterprising artizans of Great Britain to effect a memorable revolution in the commerce of Asia, and their white cottons and printed calicos have nearly driven from its markets the humbler manufactures of India. Slight cotton fabrics are of course eminently calculated for so sultry a climate as that of India, but less so perhaps for one of so variable a temperature as that of Afghānistān. Its inhabitants, while from necessity they clothe themselves in calico, will naturally prefer the better fabrics of Britain, but if they were offered linens of equally fine web and beauty of printed patterns, there can be no doubt which would be selected. It is not improbable but that sooner or latter manufactures of flax and hemp will, in some measure, supersede those of cotton for general use in Afghānistān, and if so, it will be a question whether the manufactures brought from so distant a point as Great Britain will be able to compete with those obtained from Russia, comparatively contiguous. I shall close these remarks by observing that the Russian merchants so nicely study the wants and even dispositions of the people with whom they traffic, that multitudes of the inhabitants of Kābal are to be seen with 'chupkans' of nankah on their backs actually got up and sown at Orenburg; while all the shops in the city may be searched in vain for a single button of British, or indeed any other manufacture."

Kābāl is abundantly supplied with water, and generally of good quality. The river, on its entrance from the plain of Chār Dēh, is beautifully transparent; but after a course of a few hundred yards its waters are little used by the inhabitants of the city as a beverage, from a belief that its quality is impaired by the large quantities of clothes cleansed in it preparatory to bleaching upon its banks. Parallel to the river, in the first part of its course, is the canal called Jūī Sharīn, whose water is esteemed excellent. The southern parts of the city are supplied with water from a canal called Bāla Jūī, which is brought from the river at its entrance into the plain of Chār Dēh, and being carried on the western face of the hill, Koh Takht Shāh, passes the sepulchre of Bābar Bādshāh, and thence winds around the same hill until it reaches the Bāla Hisār. Without the Bāla Hisār to the east flows a canal, the Jūī Pūl Mastān, whose water is held in high repute. It is derived from the river of Logar as it enters the plain of Shēvakī, and has a course of about five miles, a length a little inferior to that of the Bālā Jūī. There are very many wells throughout the whole extent of the city, indeed, numerous houses are provided with them; the same remarks apply to the Bāla Hisār. The waters of these are more or less esteemed, but are generally considered heavy, and decidedly inferior to

river water undefiled. In Kābal, water, to be good, must be light in weight. The monarchs were accustomed to have the water drunk by them brought from Shakar Dara, a distance of nine miles; and the experiments, testing its superiority over that of the neighbouring valleys of Ferzah, &c., are narrated.

Water is very readily procurable throughout the whole valley of Kābāl, which, notwithstanding its superior elevation, is still, with reference to the altitude of the hills surrounding it on various sides, a depressed one. The presence of the rivers of Kābal and Logar, and the facilities they afford, with the multitude of springs and rivulets issuing from the bases of the hills, render a recourse to wells here, as throughout the country, unnecessary; but in situations where they may be needed, as in gardens, there is no difficulty in finding water at moderate depths.

While the quality of the provisions brought into the Kābal markets is excellent, prices are liable to much fluctuation, especially in the various kinds of grain; and the reason is, obviously, that the country at large scarcely yields a sufficient quantity for the supply of its inhabitants, and wheat becomes an article of import. It follows hence, that not only are prices subject to variation from extraordinary accidents, as partial or general failure of the crops, the ravages of locusts, &c., but that they are affected by the ordinary and constantly occurring changes of the season. Winter in Kābal is always distinguished by high prices, and the advance immediately follows the stoppage of its communications by snow. In the famines which from time to time have afflicted Kābal, the misery has naturally been most intense within the city during the winter; and it would appear that the calamity has been only experienced there, while in the provinces supplies, if not abundantly, might still have been spared to have relieved the distress of the capital; but the roads were closed by snow, and the little energy wanting to overcome the slight impediment was absent, or no one thought of bringing it into action. The chiefs are naturally anxious to relieve the pressure which would attend the residence of a large body of troops in the city throughout the winter; and the collection of the revenues of Bangash and Taghao affords them the opportunity of employing them advantageously during that period. The warmer region of Jalālābād also provides for the reception of a large body of troops, and contributes to lighten the demand upon the winter stores accumulated for the supply of the city, which are never altogether sufficient, both from want of capital and improvidence.

The existence of the marshy ground to the north is by no means beneficial to the health of the city; for it cannot fail to be remarked that in those years when the accumulation of water is large, dangerous autumnal fevers prevail, and that the contrary happens under converse conditions. In cases of excess, the ordinary causes of diminution, absorption, and evaporation are not sufficient to carry off or dissipate the mass, and the superfluity stagnates towards the close of autumn. The effluvia arising from this putrid collection are borne full upon the city by the prevailing winds, particularly by the northerly winds of Parwan, which incessantly rage at that time of the year, and sweep over the more noxious chamans of Vazīrābād and Bēmarū.

Still Kābal may not be considered an unhealthy city. Its disadvantages, besides those just noted, are, its situation, wedged in, as it were, between two hills, its confined streets and buildings, with the evils consequent upon

them. In compensation, it has the benefits of a fine atmosphere, excellent water and provisions, with delightful environs. A considerable part of the city, from its locality, is deprived of the benefit of the winds from many quarters, as from the west and south. There are two spots without the city to the east and west, where it is remarked that amid the calm which pervades the intermediate space strong breezes are always playing, the one towards the junction of the two hills between Chāndol and the Pūl Jahān Khān, where a constant current of wind drives through the slender aperture, separating them as through a funnel; the other, as you quit the Bālā Hisār Paīn to the east, where, immediately without the Darwāza Shāh Shahīd, a northerly breeze incessantly plays.

During the summer and autumnal months, but chiefly during the latter, the city is visited every evening by a 'khāk-bād,' or whirlwind. As this phenomenon is so very constant and regular as to its time of occurrence, showing itself about three or four o'clock, its causes may, no doubt, be sought for in the relative situation of the neighbouring plains and hills. It arises in the north-west, apparently in the barren tracts between Paghmān and Chār Dēh, and is impelled with great violence over the city. The complete obscuration of the atmosphere, in the direction in which it originates, announces its formation, as a furious blast and sudden decrease of temperature gave warning of its immediate approach. It is necessary to close windows, but the precaution does not prevent the apartments from being filled with subtile particles of dust. Its duration is short, or so long only as may suffice for its impetuous transit over the city; and it is rarely, although sometimes, attended by a few drops of rain.

The range of thermometer at Kābal from the 6th to end of August in 1839 was from 46° to 74° at 4 A. M., and at 3 P. M. from 72° to 96°.

In September at 4 A. M. 50° to 64°, and at 3 P. M. 70° to 90°.

From 1st to 14th October at 4 A. M. 30° to 56°, at 3 P. M. 64° to 92°.

Without the limits of the ancient city, to the west, is the quarter of Chandol, once a village, now a large town belonging to the Kazlbāshes, a tribe of Persian descent that have become located at Kābal since the death of Nādar. It contains about 1,500 or 2,000 houses, and is provided with its independent bazars, baths, mosques, and other appurtenances of a city. It has also its separate police and courts of law and justice. Its walls were raised under the sanction of the Vazīr Fateh Khān.

Besides the fortified suburb of Chandol, there may be about 1,500 other houses dispersed without the ancient limits of the city.

Attached to the city are several places of burial, the different sects having their distinct ones, and even the different classes of the same sect. In general they resemble European localities of similar character. The larger burial-places, which are always without the city, are those of the Zīārat Khidar, and Panjāh Shāh Mardān, the Darwāza Shāh Shahīd, and of Ashak Arifān, under the hill Koh Khoja Safar, with that east of the Darwāza Lahorī belonging to the Sūnīs. The Shīas of Chandol have a burial-place on the part of the hill Khoja Safar which overlooks their quarter; a large one is that of the Afshārs, so called from being near them, but where the dead of many of the Shīa tribes are deposited; this lies on the brow of the hill Assa Māhī. The Morād Khānīs have a distinct place of sepulture, as have the Kūrds and other tribes. The skirts, indeed, of all the superior hills, and of the minor eminences in the environs of the city,

are occupied by graves and burial-places. On those of the Tapa Mārinjān, east of the city, are the burial-place of the Jews, and the spot where Hindū corpses undergo cremation. The Armenians have their peculiar and walled-in cemetery amongst the Māhamadan grave-yards of Khoja Khidarī, south of the Bāla Hisār, and directly opposite the shrine of Shēr Alī Kapchak, over the entrance to which is an inscription on a marble slab, recording that Jahāngīr visited Kābal on an excursion of pleasure in the year 1002 of the Hijra.

The Māhamadan tombs vary little, except in position, from ordinary Christian ones. They are placed from north to south. They have the same shaped head-stone, generally of marble, either of the costly kind imported from more eastern countries, or of the native alabaster procured in the quarries of Maidān. The head-stone also bears an inscribed epitaph, and is ornamented, if not with faces of angels and cherubs, with sculptured flowers and other fanciful devices. It is no uncommon circumstance among the graves of the Shīa tribes to see shields, swords, and lances engraved on the tombs, commemorating the profession of the deceased—a practice observed in various parts of Persia, particularly in Kūrdistān, where, if expense deters the sculptured stone, a rudely painted figure of a warrior on the humble monument of wood constitutes the simple memorial.

There are many head-stones in the Kābal burial-grounds which have an antiquity of several centuries; many of these may have been removed from their original sites, but they bear inscriptions in antiquated Arabic and Persian characters. I am not aware that stones with cufic epitaphs exist, which, however, would not have been deemed strange, looking at the long period the Cāliphs dominated in these countries. In the grave-yards of the hill Assa Māhī, a neglected stone, distinguished by a sculptured mitre, denotes the place of rest of a Georgian bishop, who, it would seem, died at Kābal three or four centuries since. In the Armenian cemetery, likewise, a mitre on one of the stones points to the rank of the person deposited beneath it, although tradition is silent as to him or to his age. But the more curious, and to Englishmen the most interesting, grave-stone to be found about Kābal is one commemorative of a countryman, and which bears a simple epitaph and record in large legible Roman characters. The monument is small, and of marble, not of the very frequent description of upright head-stone, but of another form which is also common, and which imitates the form of the raised sod over the grave. It is to be seen close to the Zīārat, or shrine of Shāh Shahīd, in the burial-ground east of the gate of the same name, and within some two hundred yards of it. It is rather confusedly engraved around the sides of the stone, but runs as follows:

"Here lyes the body of Joseph Hicks, the son of Thomas Hicks and Edith, who departed this lyfe the eleventh of October 1666."

It is customary for people to sit and weep over the graves of their deceased relatives; and this task principally falls upon the females, who may be presumed to enjoy greater leisure than their lords. It also gives a fair pretence to exchange the confined atmosphere of the 'haram' for the healthy breeze of the external country. Priests on recent occasions are also hired to repeat prayers and recite the Korān, sometimes for so long a period as one year. At the revival of spring annually, a day is appropriated to the visit of the

graves of the dead; it is called the "Day of the Deceased," and would almost seem a Māhamadan conservation and transposition of the ancient rites paid in honor of Adonis and Osiris. On such occasions the graves are visited in procession, they are sprinkled with water, garlands are placed on them, and any injuries which may have occurred during the preceding year repaired. These pious offices do not, however, preclude a due manifestation of grief in lamentations and howlings. It is worthy of note that the same sanctity does not attach to burial-places amongst Mahamadans as with Christians. At least they are in nowise offended by persons walking or riding over and trampling upon them. Neither are they consecrated localities.

Many shrines are interspersed amongst all burial-places, nor does the admixture of things so profane with objects entitled to reverence appear to be thought improper; indeed, it is never thought of at all. Very many of these places deserve notice, not merely on account of the holy repute attaching to them, but that they are amongst the chief and usual spots of holiday resort to the inhabitants of the city, owing to the beauty of their picturesque sites. Found generally on the acclivities of hills in recesses supplied by springs of water, and embellished by groves and gardens, they also command extensive views of the country around. At many of these localities the largest trees in the country are to be seen, usually the plane, and each of them has some peculiar attraction. The more eminent of these are the Zīārats, Jahān Bāz, Panjāh Shāh Mardān, Khōja Khidarī, Khōja Safar and Ashak Arifān, on the eastern skirts of the hill Koh Takht Shāh, and the tomb of Bābar and the Zīārat Shāh Malang on the western skirts, overlooking Chār Dēh, at the Zīārat Panjāh Shāh Mardān, the object of estimation, indeed of adoration, is an impress on the surface of the rock in the shape nearly of the human hand. This is held to be a token of Hazrat Ali. It is clearly, however, no impression of the human hand, but a geological curiosity, being the indenture made by some animal passing over the rock when in a plastic state. Such impressions abound in the countries of Kābal, and are generally made Zīārats, although not always so.

Amongst the other scenes of recreation to which the inhabitants of Kābal, essentially a holiday people, repair are the various gardens and orchards. These are numerously interspersed amid the houses under the hill Assa Māhī, as well as partially throughout the city, while many are found without its limits to the north and north-east. The vast supplies of fruits brought to the markets are produced in the orchards of Chār Déh, Paghmān, Koh Dāman, and the Kōhistān. Gardens are invariably open to the public, even those belonging to private individuals. The principal of these are the royal gardens of Ahmad Shāh, Timūr Shāh, and Zamān Shāh, Bāgh Vazīr, the Chār Bāgh, Bâgh Khojā, with the gardens of Deh Afghān. The garden formed by Ahmad Shāh is called Nimāz Gāh (the place of prayer), and appears to have been the Īd Gāh (place of celebrating the festival of Īd) of his time. Of the mosque erected in the centre the ruins remain, but the encircling space is still carefully swept, and about it are planted irises and other flowers. The trees of this garden are all mulberries, venerable as to age and proportions. We are told that the roots of them were originally nourished with milk in lieu of water. The under-soil is now annually sown with trefoil, but numerous splendid varieties of the tulip, spontaneously growing in their season,

proclaim that it was once under the dominion of Flora. The garden of Timūr Shāh is on the race-course, leading from the Darwāza Sirdār, and occupies a space of nine 'kolbahs.' The greater part of the trees has been destroyed by the ruling chiefs, who raise trefoil on the denuded soil. The Bāgh of Zamān Shāh is seated also on the Kaiabāns, but lower down or more easterly, and on the side opposite to that of Timūr Shāh. It fills a space of seven 'kolbahs,' and, agreeably to the plan upon which all these gardens have been laid out and formed, it had a pleasure-house in the centre from which diverged the four principal roads. Of this erection, as in the case also of the preceding garden, merely the remains exist. Surrounded by walls, the entrance was distinguished by a handsome building, the remnants of which are still interesting.

This, like all the other royal gardens, is now the property of the Governor of Kābal, who derives a revenue from the produce of the fruit trees, and turns the soil to profit by the culture of grasses. A little beyond the garden of Zamān Shāh terminates the kaiabān, or race-course, which extends in a direct line east from the Darwāza Sirdār, one of the old city gates. It was made by Sirdār Jān Nisār Khān, and passes the several royal gardens and the village of Bēmārū. Where it terminates the British cantonment was formed; the village and heights of Bēmārū are a little to the north of the 'kaiabān.' These spots have derived a mournful celebrity from the unhappy occurrences during the siege of Kābal.

The Bāgh Vazīr is seated on the left bank of the river, west of the Pūl Kishtī and near Chāndol, and is noted for a conspicuous pleasure-house built by Fateh Khān. It is also memorable as having been the place where Ata Mahamad Khān, son of the Mūkhtiār-ū-daolat, was deprived of sight by Pīr Mahamad Khān, the younger of the brothers of the Vazīr. The Chār Bāgh is also similarly situated. It is well stocked with standard mulberry trees, and in the centre is the unfinished tomb of Timūr Shāh, an octagon of kiln-burnt bricks, surmounted by a cupola. Bāgh Khoja, so called from its founder, a religious character, is seated between the river and Deh Afghān, a small village without the city on the eastern front of the hill Assa Mahī. It is furnished with fruit trees of various descriptions. Dependent upon Deh Afghān are many gardens, one of them, in which is the tomb of a saint, is of repute, as being entirely laid out as a flower garden. Its visitors are of a disorderly class. In this neighbourhood are also the bulk of the kitchen gardens which supply the city with vegetables. They are very creditably tended, and the horticulturists are esteemed the best in the country.

To the north-west and north of the city are the 'chamans' or pastures of Vazīrābād and Bēmārū, to the east those of Bēgrām, and to the south-east and south those of Shēvakī and Bīnī Hisār. In seasons when snow has been plentiful, they are covered on the breaking up of the winter with large sheets of water, becoming indeed lakes, and are the resorts of immense numbers of aquatic fowl. As the waters are absorbed or evaporated, vast quantities of rank but very nourishing grass abound, and the steeds of the Sirdar are let loose upon them. As the season advances, the cattle of the inhabitants are also permitted to graze over them on the payment of regulated fees. These 'chamans' have all their nuclei of bibulous quagmire, and they can scarcely be looked upon without

the suggestion arising to the imagination that the entire valley was once under water, and that these still, tremulous bogs, the deeper portions of them, are testimonies to the fact.

The following account of the defences of Kābal is from the able report of Lieutenant Durand, Bengal Engineers :—

"The city of Kābal occupies a triangular space. The north-west side is bounded by the Kābal river, which after passing through a narrow gorge in the Kābal range runs in an easterly direction; the range of mountains trends from north-west to south-east, and forms by the aid of a spur from the main chain the boundary of the southern side of the triangle. The north-east side has an open plain of meadow ground in its front. The Bālā Hisār or Fort of Kābal occupies the south-east angle of the city.

"Among the Afghāns one kind of position appears to have obtained repute, and has accordingly been selected for their most important forts. Kābal is a specimen of this kind of fortification, which consists in occupying with a citadel the detached knoll so frequently the termination of a spur from a mountain range; a series of works surrounds the knoll and forms the main body of the place.

"In the present instance the space enclosed by the fortifications lies to the north of the citadel, and may be roundly stated to have an extreme length of 900 yards from east to west, with a breadth of 800 yards from north to south.

"The contour of the place is by no means regular, but it may for the sake of description be divided into six sides, *viz.*, D E, E F, F G, G H, H I, I D. (*Vide plan in Quarter Master General's Office.*)

"The defences of five of these fronts, *viz.*, F G, G H, H I, I D, and D E, consist in a masonry wall flanked at irregular intervals by masonry towers; at the base of the wall and forming the scarp of the ditch runs a *faussebraye*, which was in course of construction by Dōst Mahamad at the time that he quitted Kābal. The work throughout is in an unfinished state, but if completed according to his design would have materially strengthened the place. The ditch was formerly of greater depth; it is now, however, filled up along the fronts D I, I H, H G, F G, and assumes the appearance of a shallow marsh.

"The front E F, occupying in part the steep side of the knoll and its slopes to the plain, is devoid of a ditch, except near the point F, nor is the *faussebraye* here continuous, but a portion of the front is without it; the spur from the mountain rises opposite with a rapid slope to the point K, a height which not only commands the lower works, but also to a certain extent the citadel itself, the knoll top H and the point L being nearly on a level. In consequence, however, of the form of the citadel mound sloping from H to C, a great portion of the upper space is defiladed by the knoll acting as a natural traverse. The part M N is the only one clearly seen and taken in reverse from the height K. Sensible of the importance of the hill top in question, which is about 500 yards from the nearest point of the lower works and 700 yards from the citadel, the Afghāns have occupied its crest by a small out-work of bad construction, but sufficient, according to their mode of attack and defence, to give them a hold of the summit. They connected the out-work with the body of the place by means of two parallel earthen walls (O P) flanked at intervals by circular towers; as the northernmost of these two walls did not sufficiently flank the north-west slope of

the height K, a third wall was added; it is of a similar construction as the former; by these means the possession of the height K was deemed secured, for from K to R the slope falls rapidly, and then again rises gradually to S, the summit of the range, which being about 1,300 yards from the outwork K, could have but little influence on its defence. As a precaution against the plundering excursions of the Ghilzîes, the southern wall was carried along from K to S, and from thence along the summit of the mountain to the gorge through the river passes into the plain of the city.

"The masonry wall extended, as the main defence of the body of the place is in general, about 24 feet high, exclusive of a parapet which varies from 10 to 13 feet, also of masonry. Through this parapet numerous loopholes are pierced, and occasional covered projections enable the defenders to see the foot of the walls. There are some parts where the wall is of less height, and where, with the parapet knocked off, an escalade might be easily effected from the *faussebraye*. The level of the exterior, with respect to the level of the terreplun of the rampart, varies a good deal, being sometimes even with the latter, but frequently much lower.

"This is the case at the bastion-shaped projection T, which is a hollow work with the wall in such very bad order that the point is an exceedingly weak one, as little battering would suffice to bring down the rampart *en masse*. In other places, such as at the place at the eastern portion of the front G F, and at a few other localities, no terreplun is left in consequence of the encroachments of private buildings.

"The defences of the citadel are in a still worse condition than those of the body of the place. The masonry towers, as formerly breached by mining, have never been repaired, the double retrenchment A is completely dilapidated, the high masonry parapets are in wretched order—a circumstance, however, little unfavorable to the defence of the walls, as nothing can be more faulty than these high loopholed parapets without banquettes.

"Such being the particulars of the details of the works, it is evident that both the enciente and the citadel are in their present condition weak, for along the front E D and along the half D H, the city buildings give cover up to the very edge of the counterscarp, the remaining half of the fronts D I, H is, as already described, exceedingly weak. The front H G has cover within 200 yards from the wall, if advantage were taken of the broken ground in front of it. The side F G has a part of its terreplun occupied by private houses, and the remaining portion, with the exception of the re-entering angle at the Shāh-ī-Gate, is seen in reverse from the height K. Along all these fronts the ditch is no obstacle and the flanking fire is trifling. In considering the value of the front E F, the out-work K, in its present condition is scarcely worthy of notice. This height once occupied, a portion of the wall between E and the closed gateway might be breached from a distance and carried by assault, without the necessity of opening approaches; the buildings of the city, the wall Q, and other cover consisting of high walls parallel to the road, might be made use of to facilitate the operation of storming. The citadel in its present condition could only serve as an intrenchment to which the defenders might retire and treat for terms, for it has neither cover for troops nor stores; the breached tower is unrepaired, and from misconstruction the wall at the point B admits of being escaladed.

"Notwithstanding its present weakness, the place may be given a respectable strength by aid of the following improvements, *viz.*:—

"The occupation of the height K by a strong outwork. The walls Q and P, which connect the outwork with the enciente, might be improved at no great cost, and would secure the communication. The outwork itself, a strong redoubt of an irregular form, must be constructed *de novo*, and ought to contain an expense magazine, a cistern for water, and some bomb-proof cover for the men. Both skill and attention would be requisite in the planning of this work, which must be adapted to the nature of the ground, precipitous towards the city, for it must be perfectly secure from a *coup-de-main*, the object being to force an enemy, who might select this as the side of attack, to open trenches against the work. Now, although batteries might be opened from a distance against the redoubt, and that too without difficulty, in consequence of the earthen wall before described, affording plenty of material for their construction, yet it would be no easy operation to get the guns into position, and any attempt at pushing approaches down the slope from S to R would prove a serious undertaking and cost the besiegers time and men. I have mentioned that the bomb-proof cover would be requisite, because an attempt might otherwise be made, by dint of a heavy concentrated fire of shot and shell, to expel the defenders from the work, necessarily a confined one; but by properly defilading the redoubt, (which the knoll effects naturally in a great measure), and by constructing some cover against the effects of vertical fire, the post would be perfectly tenable, and by forcing an enemy to open trenches and attack in form, would keep him at a distance from the body of the place, and thus protract the defence. In fact this side would then be in no way inferior in strength to the other fronts, and would not probably be selected as the easiest of attack.

"The ditch, which is nearly filled up, ought to be re-excavated. The difference of cost between executing the work in a bastioned outline or adhering to its present one, could not be such as to counterbalance the manifold advantages which the defence of the place would derive from having a proper contour. I should therefore recommend the excavation of the ditch to be made with reference to the following improvements, noting at the same time that all the fronts, except E F, might be given a good wet ditch.

"The *faussebraye*, as already stated, is nowhere complete or in repair. It edges the natural mound to which the masonry wall is a scarp, and has a considerable command over the plain. A system of building is common around Kābal, and was being applied to the *faussebraye* by Dost Mahamad, which system may be described as consisting in a series of courses of well worked clay. It is well suited both to the climate, in which rain is unfrequent and not heavy, and also to the nature of the soil—a tenacious clay; lofty walls of no great thickness are thus run up, and stand for long periods remarkably well, even though frequently devoid of slope. I should therefore propose adopting the above mode of building for the scarp of the bastioned line which is recommended for adoption; a masonry scarp would be too expensive, and the strength required for the place may be obtained by the above plan at a comparatively cheap rate. The *faussebraye* thus altered would in fact become the main defence of the place, that from which the most effective part of the resistance might be expected to be made.

"The masonry wall, which now constitutes the chief strength of the place, I should propose leaving untouched, except that its high masonry parapet should have a banquette added to it, as one advantage derived from the existence of the wall in question would be the difficulty it presented against any attempt to carry the place by escalade. The high faulty parapets should not be lowered, excepting in such places as it was found impossible to give them banquettes, or as from the great height of the wall could spare two or three feet from the top of the parapet. The hollow work T should be removed altogether, and the material employed in edging the mound which runs across the gorge with a revetment every way, similar to the masonry wall. The latter would thus become an intrenchment to the bastioned line around it, and would be much covered by the new line of works.

"The surplus from the excavation of the ditch might be usefully employed in forming a glacis on such sides as have sufficient clear space on the counterscarp. The fronts which have it not, ought to have the private dwellings, none of them costly structures, demolished in order to obtain the requisite space.

"In proposing to leave the masonry wall nearly untouched, the citadel, and that portion of the outer wall from B to C which may be considered as forming part of the citadel, is to be excepted; at D there is a brick-lined wall in good order, and the space around is convenient for store-rooms, &c., &c.; the outer wall would need alteration and repairs to its high masonry parapet, and might with advantage, particularly on the side towards the height K, have the parapet reduced to a height of 4½ feet to serve as a screen-wall to a berm of a 7½ feet high parapet of earth thrown up in rear of the wall. The citadel itself would need the adjustments of its parapets, which should be earthen ones; its interior space should be properly defiladed, some flanking fire obtained for its fronts, and a small powder magazine excavated in the knoll in the side away from the height K; spare space should be occupied in cover for the troops.

"By reference to the plan it will be seen that with the foregoing ameliorations, the angle D is left the weakest, in consequence of the manner in which the city buildings come close up to the counterscarp. This would probably be the point selected for an attack, and as the only remedy to its defects, *viz.*, a wholesale demolition of private houses on the counterscarp, would most certainly be objected to, recourse must be had to cutting off the bastion D in the manner shown in the plan, by a carefully constructed intrenchment with a good ditch. The latter might be so planned as to admit of being kept dry, until the moment that the anticipated fall of the bastion rendered it necessary to fill the intrenchment ditch with water. The masonry wall would have to be altered and made to follow the outline of the intrenchment, some demolition of private buildings at this angle of the fort, and a change of gateway and entrance into the Bala Hissar from the city, would be necessary. The essential weakness of the angle D renders a sacrifice imperative, either inside or outside the fort, and that inside, though not so advantageous to the strength of the works, would cause less outcry than the destruction of houses for forming an esplanade on the outside. The first duty however, if the place were ever threatened, would be the clearance of the private buildings along the fronts I D, D E, and the neglect of such a precaution would be inexcusable.

"The next weakest point is the front G H, for it admits, from its general saliency, of being easily enveloped by the enemy's approaches, and the broken hillocky ground immediately in its front is favorable for giving cover and facilitating an attack. A ravelin thrown out on this front would restore the equilibrium of strength, and render this angle of the fort no weaker than the more favorably situated. The ravelin should be constructed in a similar manner with the rest of the bastioned line.

"Besides having a wet ditch, I should anticipate having no difficulty in obtaining such a command of water as would give the former of flooding the meadow lands which skirt the three fronts F G, G H, H I, and the half of D I. Such an inundation, when once an enemy had completed the investment of the place, could not be maintained, but its drainage would cost him time and labor and give him trouble.

"The place thus modified and properly furnished with guns and ordnance stores would be of respectable strength, and would force any army moving against it to encumber itself with no insignificant siege train. We are now well acquainted with the routes from the westward by which Kābal would probably be approached, and can therefore easily estimate the enormous increase of toil and exertion which would be needed in order to bring over even a very moderate siege equipment. Such a column might almost with impunity, to those acting against it, be harassed for the space of a couple of months, no long time to allow for surmounting the difficulties between Khūlm and Kābal. The siege train would arrive in a crippled state, and the defence of Kābal would be undertaken against a wearied enemy, attacking with an ill-conditioned equipment. The success of the defence would mainly hinge on the superiority of the artillery means. Accordingly this branch, if the fortifications are improved, ought to be on a most efficient scale, for in case of an attack it would be an affair of artillery.

"The demolition of all the private dwellings inside the Bālā Hisār would be a measure of the greatest utility; space would be then obtained for barracks and other edifices, and that which is considered of primary importance by those whose experience entitles them to be deemed indisputable authorities secured, *viz.*, in case of an attack on helpless inhabitants, compromised by or exposed to the horrors of operations from which they can alone reap suffering without being of any use to the besieged garrison.

"No estimate of the cost of the proposed improvements has been appended, because in the event of such being required and ordered to be framed, a more laborious and detailed examination of the fortress, more elaborate plans and sections, and an extensive enquiry into the means available will be necessary."

Kābal was first made the capital of Afghānistān by Timūr Shāh, and it continued so throughout the whole of the Sādūzāe dynasty; on their overthrow it remained in the hands of Dōst Mahamad, who gradually increasing his power was crowned Amīr, and since then it has always been considered the capital town of Afghānistān.

Before this it had fallen to Timūrlang and Nādar Shāh, and Bābar had made it the seat of his government, and it is the resting place of his remains.

It was on the 7th August 1839 that Shāh Shūjah, escorted by the British, made his state entry into Kābal. Through that year and the next the British troops remained without hindrance.

Lieutenant Durand, of the Engineers, drew up a report soon after the arrival of the force on the defences of the place, which showed clearly that it was essential that the garrison should have military possession of the Bālā Hisār, that being the proper place, under every point of view, both with reference to the present and the future, for lodging the troops.

This was however not done, and the troops were permitted to take up a position in the plain below, an idea of which cannot be better given than in the spirited words of Lieutenant Vincent Eyre :—

"To render our position intelligible, it is necessary to describe the cantonment or fortified lines so called. The credit, however, of having selected the site for the cantonments, or controlled the execution of its works, is not a distinction now likely to be claimed exclusively by any one. But it must always remain a wonder that any Government or any Officer or set of Officers, who had either science or experience in the field, should, in a half-conquered country, fix their forces (already inadequate to the services to which they might be called) in so extraordinary and injudicious a military position. Every Engineer Officer who had been consulted, since the first occupation of Kābal by our troops, had pointed to the Bālā Hisār as the only suitable place for a garrison which was to keep in subjection the city and the surrounding country; but, above all, it was surely the only proper site for the magazine, on which the army's efficiency depended. In defiance, however, of rule and precedent, the position eventually fixed upon for our magazine and cantonment was a piece of low swampy ground, commanded on all sides by hills or forts. It consisted of a low rampart and a narrow ditch in the form of a parallelogram, thrown up along the line of the Kōhistān road, 1,000 yards long and 600 broad, with round, flanking bastions at each corner, every one of which was commanded by some fort or hill. To one end of this work was attached a space nearly half as large again, and surrounded by a simple wall. This was called the 'Mission Compound;' half of it was appropriated for the residence of the Envoy, the other half being crowded with buildings, erected without any attempt at regularity, for the accommodation of the officers and assistants of the mission, and the Envoy's body-guard. This large space required in time of siege to be defended, and thus materially weakened the garrison; while its very existence rendered the whole face of the cantonment, to which it was annexed, nugatory for purposes of defence. Besides these disadvantages, the lines were a great deal too extended, so that the ramparts could not be properly manned without harassing the garrison. On the eastern side, about a quarter of a mile off, flowed the Kābal river in a direction parallel with the Kōhistān road. Between the river and cantonments, about 150 yards from the latter, was a wide canal. General Elphinstone, on his arrival in April 1841, perceived at a glance the utter unfitness of the cantonment for purposes of protracted defence, and when a new fort was about to be built for the magazine on the south side, he proposed to purchase for the Government a large portion of the land in the vicinity with the view of removing some very objectionable inclosures and gardens which offered shelter to our enemy within 200 yards of our ramparts; but his proposal was not sanctioned, nor were his representations on the subject attended with any good result. He lost no time, however, in throwing a bridge over the river, in a direct line between the cantonments and the Sīah Sang Camp, and in rendering the bridge over

the canal passable for guns; which judicious measure shortened the distance for Artillery and Infantry by at least two miles, sparing, too, the necessity which existed previously of moving to and fro by the main road, which was commanded by three or four forts, as well as from the city walls; moreover, the Kābal river being liable to sudden rises and almost always unfordable during the rainy season (March and April), it will easily be understood that the erection of this bridge was a work of much importance. But the most unaccountable oversight of all, and that which may be said to have contributed most largely to our subsequent disasters, was that of having the Commissariat stores detached from cantonments, in an old fort which, in an outbreak, would be almost indefensible. Captain Skinner, the Chief Commissariat Officer at the time when this arrangement was made, earnestly solicited from the authorities a place within the cantonment for his stores, but received for answer that no such place could be given him, The Envoy himself pressed this point very urgently, but without avail. At the south-west angle of cantonments was the bazar village, surrounded by a low wall, and so crowded with mud huts as to form a perfect maze. Nearly opposite, with only the high road between, was the small fort of Mahamad Sharīf which perfectly commanded our south-west bastion. Attached to this fort was the Shāh Bāgh or King's Garden, surrounded by a high wall, and comprising a space of about half a square mile. About two hundred yards higher up the road, towards the city, was the commissariat fort, the gate of which stood very nearly opposite the entrance of the Shāh Bāgh. There were various other forts at different points of our works, which will be mentioned in the course of events. On the east, at the distance of about a mile, was a range of low hills dividing us from the Sīah Sang Camp; and on the west, about the same distance off, was another somewhat higher range, at the north-east flank of which, by the road side, was the village of Bēgmārū, commanding a great part of the Mission Compound. In fact, we were so hemmed in on all sides, that, when the rebellion became general, the troops could not move out a dozen paces from either gate, without being exposed to the fire of some neighbouring hostile fort, garrisoned too by marksmen who seldom missed their aim. The country around us was likewise full of impediments to the movements of Artillery and Cavalry, being in many places flooded, and everywhere closely intersected by deep water-cuts."

On the 2nd November 1841 the rebellion broke out and found the British troops occupying the position above described. At first there was some desultory fighting. On the 4th the enemy took possession of Mahamad Sharīf's fort, and thus effectually prevented any communication between the cantonment and the commissariat fort. They then surrounded this last fort, and drove back three detachments sent from cantonments to the assistance of its garrison with heavy loss. During the night of the 4th it was arranged to try and seize Mahamad Sharīf's fort, but on the morning of the 5th, just as a party had got ready for the purpose, the garrison of the commissariat fort arrived at cantonments having evacuated their post. Thus were all the supplies of the garrison lost, there being at that time only two days' rations in the cantonment.

During the 5th an attempt was made to carry the Mahamad Sharīf's fort, but failed, owing to the officer commanding the infantry not advancing at the proper moment.

On the 6th this fort was carried after a breach had been made, and an attempt to dislodge the enemy from the Shāh Bāgh, close to it, was defeated with heavy loss. On the 8th the enemy attempted to mine Mahamad Sharīf's fort, but failed.

On the 9th General Shelton, who till this had held the Bālā Hisār, withdrew therefrom with his garrison. On the 10th the enemy received some reinforcements from the Ghilzāes, and seized the Rika Bashī fort, 400 yards from the north-east angle of the cantonments. A party was then detached under Geneal Shelton to capture it. Captain Bellew blew in the gate, the storming party advanced, and Colonel Mackerell and Lieutenant Bird with a few men got in; but at this moment a party of Afghān cavalry charged round the corner of the fort, and the rest of the party gave way, only being saved from utter destruction by the gallantry and firmness of General Shelton. Meanwhile the small party who had got in drove the enemy out and shut the gate by which they went, but on the above disaster occurring the enemy came back in overwhelming numbers, and soon killed all but Lieutenant Bird and one sepoy. These two retreated to a stable and closed the door and there stood at bay, keeping up a hot fire for quarter of an hour, when, having then only five cartridges left between them, they were rescued, having killed upwards of 30 of the enemy during that time. The rescue was effected by the entrance of General Shelton with a storming party. Our loss was 200 killed and wounded, but the enemy evacuated all the forts in the neighbourhood, and left 1,400 maunds of grains in our hands. Only half of this however was secured, the rest being taken off by the enemy, in consequence of no guard being left in charge of it.

On the 13th the enemy occupied the heights of Bēmārū, and a strong force, consisting of 2 guns, 4 squadrons cavalry, and 17 companies infantry, went out to dislodge them. This movement was successful, and the enemy's guns were captured, but we lost two of our best officers, Major Thain and Captain Paton wounded.

This was the last success gained by the British till the end of the siege.

On the 15th Major Pottinger and Lieutenant Haūghton came in, having escaped from Chārīkār.

On the 19th a futile attempt was made to drive the enemy off the heights of Bēmārū which they had occupied.

On the 23rd another force, consisting of one horse artillery gun, 3 squadrons cavalry, and 19 companies infantry, was sent to drive the enemy off the same heights, but they received reinforcements to the extent of about 10,000 men and surrounded the British detachment. The Afghāns behaved with gallantry; the British troops do not appear to have emulated, except in the case of the officers, whose conduct was beyond all praise. After the whole day was spent in doing nothing, General Shelton, seeing the troops were in bad heart, retired. On this the enemy followed slaughtering as they went, the British force being saved from utter destruction by a gallant charge of Lieutenants Hardyman and Walker of the cavalry, and the forbearance of the enemy. The British loss was tremendous. After this all heart seemed to go out of the men; several attempts were made to induce the authorities to move out and seize the Bālā Hisār, but all were frustrated by objections which can only be accounted for on the principle of *Quem Deus*

vult perdere, prius dementat. On the 27th the enemy proposed terms, which could not be accepted. On the 1st December the enemy made an ineffectual assault on the Bālā Hisār, which was gallantly defeated by Major Ewart.

On the 4th December the enemy moved to the Bēmārū heights and fired into the cantonment, but without doing much damage, and during the night they tried to carry the gate of Mahamad Sharīf's fort with a rush, but failed.

On the 5th December the enemy destroyed the bridge over the river, and commenced mining under one of the towers of Mahamad Shurīf's fort.

On the 6th December the garrison of this fort, consisting of one company British and one company Native infantry, fled though scarcely attacked at all.

On the 8th December talk of retreat commenced: the garrison had now 600 wounded and only three days' supplies, half ration.

On the 11th Sir William MacNaghten, accompanied by Captains Lawrence, Mackenzie and Trevor, went out to meet Akbar Khān and certain other chiefs for the purpose of arranging the terms of surrender.

On the 13th the troops in the Bālā Hisār evacuated it and came into cantonments.

The next days were spent in negotiations, and Sir William MacNaghten on the 21st December again met Akbar Khān on the plain towards Sīah Sang. On the 23rd, Akbar Khān having proposed separate terms to Sir William by which he was to be made Vāzīr and troops were to be admitted into Mahamad Khān's fort and to the Bālā Hisār, the Envoy again went out to meet him. But a plot had been arranged, and at a given signal the four English officers were seized, and Sir William MacNaghten was shot by Akbar Khān and hacked to pieces immediately, his escort all running away at once.

From this day till the 6th January the negotiations went on, and at last on that morning the garrison, numbering still 4,500 fighting men (of which there were 690 British, 970 Native cavalry, and 2,840 Native infantry) and 12,000 followers, marched out. Their fate is well known: of all that number Dr. Brydon was the only man who reached Jalālābād, besides 95 prisoners, men, women, and children, who were recovered afterwards.

On the 15th September 1842, General Pollock arrived at Kābal with an army, and took possession of the Bāla Hisār without any opposition, and the British forces remained there till 12th October, when the city was evacuated. Previous to the departure of the army, the great bazar, the Chār Chatah, was destroyed by gunpowder as a retribution for the murder of Sir William MacNaghten and the indignities offered to his remains on this spot. Since this date no Englishman has visited Kābal, and it has remained without interruption in the hands of the Bārakzāes.

KĀBAL—Lat. Long. Elev.

A province of Afghānistān, bounded on the north-west by the Koh-ī-Baba, north by the Hindū Kūsh; north-east by the Panjshēr river, on the east it extends as far as Jagdalak, on the south it is bounded by the Sūfed Koh

and Ghaznī, and west by the hill country of the Hazāras, giving an extent of country as nearly as possible 100 miles square. Much of this country is mountainous, but it contains a large portion of arable land, which is most productive and lies along the base of the hills, and derives a richness from the soil washed from them.

Wheat is the chief product, and after it barley. The poorest classes consume a considerable proportion of barley and peas in their food. There are none so poor but that they occasionally indulge in animal food, and the rich in a great measure subsist on it. Corn is imported even from the environs of Ghaznī. Rice is brought from Upper Bangash, Jalālābād, Lūghmān, and even Kūnar; in a dear year corn is sometimes brought from Bāmiān in small quantities; on the whole, however, the quantity of corn annually imported into the valley does not bear a great proportion to that produced in it, and provisions are seldom dear.

The chief supply of ghee is from Bāmiān, the Hazāra country, and the Ghilzāes, who pasture their flocks in the south part of the valley and its skirts. Some is brought from the extremities of the Hazāra country. From Tūrkistān sheep are brought, but seldom either ghee or lambs. From the Hazāra country come considerable numbers of sheep. In the spring lambs are had from the Ghilzāes. Horses and ponies are imported from Tūrkistān, but some are fed up in the valley. The people drink from streams. In the valley itself there is a good deal of cultivated wood, being that of fruit willows and sycamores. In Kōhistān there is abundance of timber, but it is not required. The orchards of this valley, which are very numerous, are chiefly in the Kōh Dāman, and in it the valley of Istālif is much celebrated for the excellence and profusion of its fruits and also for its picturesque beauties; still the most interesting object to the people is tillage. The chief pasturage is in Logar, and on the south, as also towards Ghōrband. The division of Būtkhāk is that in which agriculture is most pursued. In the whole valley the watered lands much exceed the unwatered, but in the south skirts there are some small spaces in which the reverse is true. Fodder is most plentiful in Kābal and most parts of the valley; artificial grasses constitute a considerable part of it in those quarters where pasturage is much pursued. A part of the population live in tents in summer, but otherwise houses are used, and the most common kind is the flat-roofed. The chief stock is in cows, except where pasturage is followed, and there sheep are a more important object. A considerable trade is carried on by the Kābalīs, especially with Tūrkistān and Hindūstān. The villages are various sized, and on an average contain 150 families; they are not fortified, but invariably contain small castles or private forts of very contemptible strength. There are few wastes or spaces ill supplied with water in this district; such as do exist are towards the south and the north-west limits.

With respect to carriage, bullocks are chiefly used within the valley; those who trade to Khōrasān employ a majority of camels. Goods taken into the Hazāra country are carried on mules and ponies. The Ghilzāes who trade to Tūrkistān by the road of Bāmiān use camels. In the trade to the east, including all quarters, equal use is probably made of camels, mules, and ponies.

The revenue of Kābal amounts to £180,000. Its military force is greater than any among the Afghāns, since the chief retains a body of 9,000 horse well mounted and accoutred. He has also 2,000 infantry with other auxiliaries and a park of 14 guns. The country is by nature strong, though it has good roads through it.

KĀBAL—Lat. Long. Elev.

A river of Afghānistān, which rises in two branches, a description of the south of which will be found under the title Logar. The north branch is believed to rise from a copious spring at Sar-i-Chasmah, lat. 34° 21′, long. 68° 20′, and elev. 8,400 ft. But another source is said to be about 12 miles further west on the east declivity of the Ūnae ridge. In its course it is joined by many small tributaries from the south slopes of the Paghmān range. It is at first an inconsiderable stream, everywhere fordable for 60 miles as far as Kābal, at a short distance beyond which place it receives the river of Logar from the south, and thenceforward is a rapid river with a great volume of water. About 40 miles below Kābal it receives from the north the Panjshēr river, 15 miles further the Tagao, 20 miles below the united streams of Alingar and Alishang, and 20 miles further at Bālābāgh the Sūrkhāb from the south. At Jalālābād the Kābal river is of considerable size and of a mountainous character, and two or three miles below it is joined by a large river, the Kūnar. After all these accessions the Kābal river becomes a large stream, unfordable, and flowing with great force it hugs the north side of the Jalālābād valley until it enters the Mohamand hills, when it presses towards the north base of the Khaebar range, and is confined between hills till it emerges into the Pēshawar valley at Michnī. Here it divides into two branches called the Adūzāe and the Nagūmān. The Adūzāe or north then receives in three branches the waters of the Swāt river. The Nagūmān or south branch separates again into several smaller branches at Mūki to rejoin again at Zakhi, where also it receives the Bārā river from the south, and then the two branches unite at Dūobandi. Thence it flows 40 miles east-south-east, and falls into the Indus at Attock after a course of 300 miles. From Sar-i-Chasmah to Jalālābād this river is of no importance except for irrigation, but from Jalālābād to Dūobandī it assumes an additional importance by affording means of safe and generally rapid descent. For this purpose it is navigated by rafts of inflated skins. This mode of travelling is a good deal resorted to, especially when the Khaebar Pass is disturbed. It saves a distance of 10 marches, and may be traversed in 12 hours during the floods. From Dūobandī to Attock the river is navigable for boats of 40 or 50 tons.

As above stated, from Sar-i-Chasmah to Kābal it is everywhere fordable. Thence to Jalālābād it is fordable at a short distance above Jalālābād on the road to Lūghmān in dry weather, and there are ferries at villages of Kutz, on the right bank. From Jalālābād to Dūobandī there are fords at—1, opposite Jalālābād there is a difficult ford in April, and ferries at 1 Goshta, 2 Lālpūra, 3 Ābkhāna, Daka, Prang (Adūzae branch), Khalīl Bandah (Nagūmān branch), and at the following points below that place :—

1. Nisata to Khalīl Bandah, from 2 to 6 boats. It is the principal ferry between Pēshawar and Yūsafzāe through Hashtnaggar.

2. Dehri Zardād to Shāh Alam, 2 boats. This ferry is little frequented.

3. Khaishkī to Pīrpae and Zakhēl, 2 boats. This ferry is little frequented.

4. New Naoshahra to old Naoshahra. This is the largest ferry in connection with Yūsafzāe. In the hot weather it employs from 6 to 8 boats. In the cold weather, and sometimes throughout the year, there is a bridge of boats below this ferry.

5. Pīrsabak to Badrakāe. This ferry has been closed of late years.

6. Misrībandah to Akora, 2 boats. This is the favorite ferry between the east portion of the Yūsafzāe plain and the Khataks.

7. Jahāngīra to Shaīdoh, 2 boats. In case of need, 8 or 12 boats can be procured from Attock.

KABR-I-JABR.—Lat. Long. Elev.

A tomb in Afghānistān, 24 miles east of Kābal, supposed to be that of a chief of the Jabr Khēl Ghilzāes. It is better known as the grave of many of the unhappy force retiring from Kābal in 1842.

KABR MACH.—Lat. Long. Elev.

A village in Afghānistān in the Hazāra mountains.

KACH KANI.—Lat. Long. Elev.

Three villages in Kūram valley, Afghānistān, 4 miles from Shilozan, situated close to each other. (*Lumsden.*)

KACH TOBA.—Lat. Long. Elev.

A halting place in Afghānistān near some huts on the banks of a small river, 77 miles from Qwetta, 219 miles from Ghaznī on direct road. There is some cultivation in the neighbourhood. (*N. Campbell.*)

KADAH.—Lat. Long. Elev.

A fort in Seistān on the Khash Rūd, having 300 houses inhabited by Arbābzāes, 202 miles south-west of Kandahār. (*Leech.*)

KADANI.—Lat. Long. Elev.

A halting place in Afghānīstān, consisting of a few huts on banks of the small river of this name, 100 miles from Qwetta, 196 miles from Ghaznī on direct road. There is a plentiful and excellent supply of water from the river, and some forage for horses is procurable. This vicinity is inhabited by Bārakzāe Dūrānīs. (*N. Campbell.*)

KADANI.—Lat. Long. Elev.

A river of Afghānistān which rises in the Sūlimān Range, north of the Kand peak, and flowing south-west joins the Dorī river near Dand-i-Golae. It has a course of about 30 miles, and is a shallow stream, but has always water in it. (*Hough—N. Campbell.*)

KADAOLA.—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān, 26 miles north-east of Kābal. It is a small village, but is picturesquely situated, has abundance of water, and is surrounded with gardens.—(*Masson.*)

KĀDAR-I-SŪFED.—Lat. Long. Elev.

A village in Afghānistān, at the west foot of a lofty and precipitous pass over the Paghmān mountains, one march from Ūrt on the west side, and one march from Goda on the east. No supplies are procurable. It is on the route followed by Outram in his pursuit of Dōst Mahamad Khān in 1839. (*Outram.*)

KADĪ ROGHMĪ BANDA.—Lat. Long. Elev.

A village in Hisārak division, Jalālābād district, Afghānistān, containing 300 houses of Tājaks.

KAE-TŪ.—Lat. Long. Elev.

A name applied by Abbott to the portion of the west Sūfēd Koh range of Afghānistān, crossed on the road from Herāt north to Merv. (*Abbott.*)

KĀFAR CHĀH.—Lat. Long. Elev.

A place in the table-land of Toba in Afghānistān. (*Elphinstone.*)

KĀFARISTĀN.—Lat. Long. Elev.

A country of Afghānistān, which, according to Lumsden, consists, generally speaking, only of the valley of the Chigar Sarae river, with the ridges which enclose it on the north-west and east. Masson, however, says that three rivers flow through it, *viz.*, the Kao, Alingar and Chigar Sarae, and Raverty follows him in this statement. This discrepancy is to be reconciled by supposing that Masson alludes to all the country inhabited by the Kāfar race, while Lumsden merely professes to include those who are at the present moment independent.

There seems to be no doubt that the Kāfars cross the Hindū Kūsh and are found at the head of its north valleys as far west perhaps as the Farkhan ridge. Thus Kāfaristān has something the shape of a T, the down stroke being the valley of the river Chigar Sarae, while the cross stroke is formed by the crest of the Hindū Kūsh from the Kāshkār ridge to the Farkhan ridge.

No European, nor any other alien of whom we have any knowledge, has been into this country and returned, so that it is evident that very little can be known of it; yet, as Lumsden appears to have taken considerable pains in acquiring information from General Faramosh Khan and other Kāfars he met, I cannot do better than follow his account; besides, we know something of parallel and similarly-situated valleys to that of Kāfaristān, and there is no reason to assume that it would be found to differ greatly from them.

The drainage system of the Chigar Sarae river therefore may be said to comprise the country of Kāfaristān. From the Hindū Kūsh numerous small streams drain in converging and descending lines to concentrate in one deep glen which continues its course southward, joined ever and anon by streams from the inner slopes of the two ridges of Kāshkār and Kāfaristān, till, having become a large river, it joins the Kūnar at Chigar Sarae. The slopes of this valley and these glens form the homes of the Sīahpōsh, and each little glen is inhabited by its own particular section. Probably in the upper portions of the Kāfar country the hills are exceedingly high, and covered with snow for half the year; it is also likely they are, especially at their summits, not of a very precipitous nature, but rounded and with easy slopes, affording, during the summer, pasturage for the yak and shawl goat in their highest summits, and lower down for the highland cattle and goats of the inhabitants. Lower down, the slopes of the Hindū Kūsh, as well as of the confining ridges on the east and west, are most probably covered with forests of pine, and become more precipitous. Down below in the glens and valleys, there is more or less of level, sometimes from the easy slopes of the hills, and sometimes, and especially at their embouchure, in the beds of the rivers. These valleys are probably all of very narrow breadth, and in them is all the cultivation that is carried on. We know nothing of their names, but, as I said before, the topographical divisions of the country correspond with those of the tribe.

Raverty, who has a greater variety of information regarding Kāfaristān

than any other authority (though his information can hardly be deemed well founded), says that rain falls in copious showers, but never for any lengthened period. It occurs chiefly during the spring months, and towards the end of August and September, although occasional showers fall, as in other temperate climates, throughout the year. In the winter violent snow-storms are of frequent occurrence, which block up the passes between the hills, and cut off all communication between the different valleys, often for weeks together.

The climate, on the whole, is exceedingly healthy, and but little sickness is known. The principal diseases the people are subject to appear to be ophthalmia and fevers. That scourge of the human race, the small-pox, has never yet made its appearance among them, which may be attributed, in great measure, to their slight intercourse with foreigners.

I have no knowledge whatever of the geology of the Kāfar country.

The wild animals of Kāfaristān do not probably differ from those of other mountainous regions of the same nature; these are probably leopard, bear, ibex, ovis ammon, and perhaps yak and kiang, and certainly not, I should say, the following, which are given by Raverty—lion, tiger, wild ass. The musk-deer is also said to be hunted by the Sīahpōsh for the sake of the musk, which is an article of barter.

Masson says horned cattle are scarce in Kāfaristan, but Raverty says there are numerous herds of them. Goats are said to be numerous and are of a particularly fine breed, and supply the inhabitants not only with food, but also with clothing, which is made from the prepared skins of these goats, and which, from being worn with the black hair outside, has earned for these people the name Sīahpōsh.

Sheep are apparently not so abundant, those that there are, being of the fat-tailed variety, except in the Peh district, where large flocks of the long-tailed sheep are to be seen. It is said that each sheep, goat, or cow knows its name and answers when called to. None but the poorest act as shepherds, and these are paid at the rate of one sheep in twenty for every six months they have charge of them.

The chief vegetable productions in Kāfaristān consist of wheat, (which is cultivated in a greater proportion than any other grain,) barley and millet, together with small quantities of rice in the low grounds, in the southern parts of the country, for only those who have been much among Mahamadans, and have seen it cooked, know how to boil it. A few varieties of vegetables and greens are grown wherever the land is suitable. They use the spring water for drinking purposes, having no wells; and the fields are entirely dependent on rain, or are irrigated artificially from the innumerable small streams intersecting the country, wherever the situation of the ground enables them to distribute the water by means of small cuts or channels. The quantity of land conveniently situated for this purpose is by no means great, and it is necessary to cultivate all the smallest available spots on the sides of mountains, and often on the terrace-like ridges. Many of the latter are artificial, and formed after the employment of great labor, time, and perseverance; indeed, no favorable bit of land, be it ever so small, is neglected. This somewhat unfavorable situation of the tillable land, and the often barren nature of the soil in many parts of the country, compels the people to depend in a greater measure on the produce of their herds and flocks, and on their orchards and fruit-gardens for subsistence.

The slopes and ravines of the Hindū Kūsh, as well as many of the lower ranges of hills, are generally covered with primeval forests, containing trees of immense size, the growth of ages, especially the different kinds of pine and fir, such as the deodar, 'chilghozah,' and five or six other sorts; the oak, hazel, alder, wild olive, plane, horse chesnut, seesoo karkarah (a species of fir), mulberry, walnut, jujube tree, together with several others. In the year 1849, when the Bombay troops were at Pēshawar, the late Surgeon J. P. Malcolmson collected some twenty-five or thirty specimens of timber brought from the vicinity of Kāfaristān, amongst which were many hard, strong, and useful kinds of wood. Many of the specimens of fir and pine were dark and heavy, from the quantity of turpentine they contained, and were just the same in appearance as the pine of Riga.

The dense forests of pine and other trees supply the people of these Alpine regions with an inexhaustible stock of fuel, as well as wood for building purposes. Pine slips are generally used instead of lamps and torches.

The fruits are produced in great quantities and of fine flavour, and consist of grapes of several kinds, pears, apples, apricots, plums of two or three species, peaches, nectarines, figs, wild walnuts, quinces, pomegranates and mulberries, walnut-trees, and, it may be presumed, peach, almond, and pistachio trees, which abound in the hills of their neighbours. The whole of these are chiefly grown in the sheltered valleys to the south. There are a few others growing wild, such as the 'amlūk' (a species of Diospyros), 'pista' (*Pistacia Lentiscus*), the seed of the 'chilghozah' (species of pine), &c.

Numerous wild flowers, indigenous to these regions, grow in the hills and in the valleys; the gūl-i-nargis or narcissus is to be found in infinite numbers.

Masson mentions that the river Kao when swollen brings down to Lūghmān branches of an odoriferous wood supposed to be cedar, but which is more likely to be the juniper cedar. The unfitness of the country for the purposes of tillage is so evident, that the principal attention of the inhabitants is directed to their orchards, which yield them amazing quantities of fruits, which are found also, in the wild state, in the greatest profusion over their hills. It is known that they have vines and walnut trees.

Lumsden says the cultivation is in the hands of the women, who till, sow, and reap; they have no ploughs, but their chief implements of husbandry are a pointed stick of hard wood, a three-pronged wooden fork, and a reaping hook; a rope is fastened to the fork just above the prongs, and while one woman pushes the fork into the ground as far as she can, another turns the soil by pulling the rope forward. As soon as a field has been turned over it is manured, and the surface being once more slightly forked up it is sown and watered; when weeds appear the pointed stick is used to eradicate them, much in the same way as a gardener in England would use a Dutch hoe.

Masson generally corroborates these statements, saying—"In tilling the land both in Kāfaristān and the districts to the south and west, men and women alike assist. In the valley, or wherever the land is sufficiently level, oxen are used for ploughing at the rate of one to each plough; but on account of the generally irregular face of the country, the Sīāhpōsh tribes, as well as their Nīmchah and Mahamadan neighbours to the south and west, are obliged to sow their grain wherever they may be fortunate enough to obtain

available spots of land. These mostly consist of narrow terraces or plateaux on the sides of steep hills, sometimes natural, but often constructed at the expense of great labor, where oxen could not be brought; and in these places the soil is ploughed by hand.

"The plough used by the Kāfar tribes is a very rough and primitive affair, consisting of a piece of wood about eight feet in length, terminating in three prongs of about a foot long, and somewhat in the form of a trident, save that it is slightly curved towards the prongs or teeth. A rope of goat's hair is fastened to this machine at the middle, and this the woman or man holds with both hands. Should the plot of ground be of any size, the back of the individual, generally a female, is turned from the plough; and with the rope over one shoulder she pulls it along, whilst a man guiding and pushing it forward with one hand, scatters the grain with the other from a little bag fastened round the waist, as he goes along. If the plot be small, as is generally the case, the woman stands on one side of the little field with her face turned towards the plough, whilst her husband, father, or brother, as the case may be, stands at the other. She then merely draws the plough towards her, whilst he guides it and sows the seed as before described. By this method the soil, as may be easily conceived, is merely turned; but when an ox can be attached, it is done in a better manner. The ploughing and sowing having thus been completed, both persons go over the land again, and cover up the grain with their feet."

The principal harvest takes place in the autumn, and the crops which are sown in the spring greatly depend on the rain to bring them to perfection. When the corn is sufficiently ripe, it is cut down, carried home, and the grain separated from the straws by oxen treading over it.

With the exception of a few slaves, the Kāfar tribes send but little out of their country, the only other exports being a little wine, vinegar, wax, and honey. They import all sorts of small goods, such as needles, horn-combs, scissors, small knives of Kābal or Pēshawar manufacture, and very roughly made; balls of cotton thread, coarse cotton cloth, called in India 'kadi;' Lōhanī chintz, so called because brought into Afghānistān in the first place by the Lōhanī tribe of Afghāns; indigo for dyeing purposes (and also used by the women for making false moles on the face); gunpowder, lead, and salt.

The Kāfars levy a tax, termed 'kalang,' from the Mahamadans and Nīmchahs who dwell in the vicinity of their frontier, and who are unable to prevent their inroads, at the rate of one skein or ball of thread or cotton, and a Tabrez 'seer' of salt, equal to about eight pounds English, for each inhabited house.

Kāfar slaves are greatly sought after by the Afghāns on account of their known courage and fidelity, and the present reigning Bārakzāe family have all their confidential body-servants from these tribes, as well as young boys who attend upon the females of their 'harem;' the price of a Kāfar boy is from 40 to 200 Company's rupees. Kāfar girls when caught are brought up by rich families as slaves, and fetch so much per span in height, according to their looks; a very pretty one has been known to sell at Rs. 100 per span, or almost her weight in silver. They are said to be exceedingly fair, but like Circassians and Georgians are wanting in animation. These slaves are generally procured through the agency of rascally Nīmchahs (half-breeds) in the neighbourhood of Farajghan and Chigar Sarae.

It is a mistaken idea to imagine that the Kāfar tribes sell their own

children, as Burnes mentions, at the rate of Rs. 20 the span. Whenever the people of Chitrāl and Lūghmān, who are generally at peace with them, come into their borders for the purpose of barter and for purchasing slaves, they sell them the children of the Bārīs, a tribe of laborers. Yet, uncivilized as they are, it is rather improbable that they would show much hesitation or compunction for a good reward to kidnap and sell their neighbours' children if opportunity offered; nevertheless it is of rare occurrence.

The roads or foot-paths in Kāfaristan are narrow and difficult in the extreme, and every here and there intersected by frightful ravines, yawning chasms, and foaming torrents. These the Kāfars cross by means of rope bridges, now leading along the brink of tremendous precipices and frowning cliffs, now winding through deep and narrow hollows, dark almost at midday. Travellers also incur not a little danger from fragments of rock and stones that, either loosened by the rain or wind, or disturbed by wild animals or the numerous flocks of goats that crop the herbage on the higher hills and beetling crags, at the base of which they tread their way every now and then, come rolling down with a fearful crash reverberated on all sides.

If the road should be a frequented one, these primitive bridges are made by connecting together four or five stout and strong ropes made of goat's hair by slighter ones at about six or eight inches distance from each other, laid transversely, just like the shrouds of a ship's masts with the ratlines across. These are fastened to the trunks of trees on either side, and stretched as tight as possible. Should there be no trees sufficiently near the spot, the ropes are either attached to strong stakes driven into the ground or made fast to the rocks. On each side of this suspension bridge there is another rope by which a person crossing may steady himself. Some people crawl along on their hands and knees, and others less timorous walk across; still the depth of the yawning abyss beneath, accompanied at times by the deafening sound of the foaming torrent that seems to shake the very rocks, renders this mode of crossing, even to those accustomed to it, fearful in the extreme.

Other bridges, when the narrowness of the chasms will permit and trees of sufficient length are available, are formed by placing three, four, or more logs side by side. The Kāfars cross the smaller chasms and mountain torrents of no great breadth by means of leaping poles. In the use of these they are exceedingly expert, and being a particularly active race can climb the steepest hills.

Horses, mules, asses, and camels are unknown in the Kāfar country, and burdens are either carried by bullocks or on men's backs, chiefly by a tribe of people designated Bārīs, although the Kāfars themselves do not disdain, upon occasion, to carry a load.

The form of government in Kāfaristan is a sort of patriarchal republic, for there are certain families of ancient descent in each valley who are much looked up to, and a conclave of the elders or whitebeards who settle all matters of government, and when necessary make peace or war. Blood feuds are very prevalent and bitter, both between individuals and tribes, and a very common way of bringing about a reconciliation between families is to give a daughter in marriage to some member of the opposition; but in such a case it is understood that no dowry is exacted. Every Kāfar killing a Kāfar, no matter what the provocation may have been, is driven

out of his village for three years at least, after which time he may return with the consent of the elders, but take his chance of being retaliated upon by the relatives of the victim; and in aggravated cases he is not allowed to return at all. Vengeance is considered a sacred duty, but in the event of two Kāfars who have a blood feud between them, meeting under circumstances precluding their settling accounts on the spot (such as one of them having a guest with him), the party wishing for delay throws his dagger on the ground, puts his foot on it, and gives his reasons, while the other party advancing also places his foot upon the weapon, and both turning their backs on each other depart on their respective business. With all Mahamadans, Kāfars have a mortal feud, even with converts from their own tribes, and a youth is not considered to have arrived at manhood until he has killed one or two at least; the greater the number the more exalted his position in society. An oath of peace among Kāfars in time of hostilities is taken by licking a piece of salt.—(*Elphinstone—Burnes—Masson—Raverty Lumsden*).

KĀFAR SĪAHPŌSH—

The name by which the inhabitants of Kāfaristān are known. This singular people, of whom it is so difficult to learn anything, and consequently regarding whose origin some writers have formed such far-fetched notions, are a unique race in Asia, by their isolation, their religion, their appearance, and their manners; and as such it seems strange that the British, who for 30 years have lived so close to them, should not know more of them. Still the difficulty of getting more information is doubtless very great, as Masson says: "The Mahamadans bordering on the Sīahpōsh frontiers are incompetent to speak accurately of the manners, habits, history, or traditions of tribes with whom they have no friendly intercourse. They repeat, therefore, the wondrous tales they have heard from persons as ignorant as themselves, whence their variance with all probability and with each other. It also happens that the few Sīahpōsh who are seen in the adjacent countries are such as have been kidnapped, and generally children or shepherd boys, amongst the rudest and less informed of their own countrymen, and consequently unqualified to give testimony on the topics concerning which European curiosity desires to be satisfied. The six or seven Kāfar youths met by Masson were obviously in this predicament, and incapable of replying clearly to questions on subjects which they did not comprehend.

However, what is known of the race I propose here to narrate, yet I would fain hope that the very meagreness of this article may induce some one to endeavour to acquire fuller information regarding them.

The Kāfars themselves have no traditions which help to give clue to their origin, and therefore to supply this want, authors have been pleased to furnish them with ancestors; some trace them back to the Arab tribe of Koreish, others find a connection between some of their customs and the Guebres of Persia, and some do not hesitate to suppose that they are the descendants of the Greek soldiers of Alexander. Knowing nothing of their descent, it is impossible absolutely to deny that these surmises are incorrect; but a much more simple and probable origin is to be found in Lumsden's opinion that they are neither more or less than the aborigines of the plain country driven into the mountains they now occupy by fanatical professors of Islam. As will be noticed hereafter, their language bears no affinity to Arabic, or Persian, or

Tūrkī, but to the Sanskrit. As regards the division of Sīah-pōsh into tribes, I think with Masson that it is more probable that they have no real genealogical descent from one father, nor such tribal and well defined divisions as the Afghāns or Arabs. Doubtless, the divisions which do exist are, or at all events were, topographical in their origin, and that they relate to the various valleys, glens or villages of their country. The divisions given by our various authorities are—Katti, Waegal, Kamoz given both by Lumsden and Raverty, and the Kam of Lumsden may be the same as the Kampar of Raverty. But it will perhaps be better if I give the divisions of both these authorities. First, then, Lumsden divides them as follows :—

1*st.*—*Traiegama,* divided into Gumbeer, Kaltār and Devi. Raverty has a division called Kaltār, and Masson gives the names of two villages Kaltār and Gumbeer.

2*nd.*—*Waegal,* divided into Paintar, Willwal and Bungalee. Masson says Waegal is the largest village in the country, and Raverty has a division of this name.

3*rd.*—Waillegal.

4*th.*—Kam, perhaps the same as Raverty's Kampar.

5*th.*—Kamoz, evidently identical with Raverty's Kamoz, and perhaps with Masson's Amisoz.

6*th.*—Katti, same as Raverty's Katihi.

7*th.*—Kahrah.

8*th.*—Mundegal, perhaps Raverty's Mundool.

9*th.*—Peh.

10*th.*—Kantor divided into Kaymgal and Gadu. Kaymgal divided into Bairkama, Pimichgram and Atergam. This is the largest division.

11*th.*—Kieth is also a very numerous faction, chiefly pastoral, and is said to be the most ancient branch, all the other divisions being said to spring from it.

12*th.*—Paj.

13*th.*—Paintar.

14*th.*—Pendesh, perhaps Raverty's Pandoo, and Masson's Pandeet.

Raverty's divisions are Katihi, Seeah-posh, Pashagar, Pandoo, Wamah, Mandool, Samajil, Tapahkal, Chanak, Dahtak, Salao, Katar, Kampar, Kamoz, Askeen, Ashpeen, Wadeehoo, and Waekal.

The villages mentioned by Masson are Kattar, Gambeer, Dehūlz, Arans, Ishoorma, Ameesoz, Pundeet, Waegal. These villages will be found described under their respective titles.

Raverty's descriptions of his divisions are given under their separate titles as above.

Mackenzie Turner says the Kāfars are divided into four tribes :—

1. Kamozaes in hills round Chitrāl.
2. Kullush, near Chillas and Gilzut.
3. Kuttars near Koonur.
4. Gumbeer above Loogman.

No one attempts to estimate the strength of the Sīāhposh tribes. Masson to be sure states the numbers of houses in certain villages, but he makes no profession of estimating those of the whole race. The villages he names with the number of houses are : Kattar, Gambeer, Dehūz, Ishumia, Ameesoz, Pandeet, each 1,000 houses, Arans 3,000 houses, and Waegal 6,000 houses. I therefore leave the question of numbers till further information is procured.

As there is some difference of opinion regarding the physical appearance of the Kāfars, it will be best if I extract from each authority his own. These opinions should be carefully noted, as it is on account of their reputed fair appearance that they have been supposed to be descendants of the Greeks. Lumsden, who, in addition to an intimate acquaintance with the Kāfar General Faramosh Khān, had seen at Kandahār perhaps 20 of these people in servitude with the various chiefs, and had in his own regiment, the Guide Corps, several of this race, says: "Kāfars are physically athletic, powerful men leading an indolent jovial life."

Raverty, who appears not to have seen one, says:—"The Kāfars have European features and a highly intellectual cast of countenance. They have both blue and dark eyes, arched eyebrows, long eyelashes, and broad open foreheads. Their hair varies in color from black to lightish brown; and both males and females are tall and well made, and of handsome figure. Some of the females are said to be particularly beautiful. They all go about unveiled."

Wood thus describes a Kāfar he met in Badakhshān: "He was an uncommonly handsome man, of about 25 years of age, with an open forehead, blue eyes, and bushy arched eyebrows; his hair and whiskers black, and his figure well set and active. Cross-legged he could not sit, for in this respect the Kāfars differ from all Eastern nations, and, like Europeans, prefer a chair or anything raised to a seat on the ground. He gave us an animated account of his countrymen, and pressed us to visit them when the passes opened. As an inducement to do so, he promised us plenty of honey and oceans of wine."

Masson says: "We cannot behold the fair and regular countenance of the Sīāhpōsh, his variously colored eye and shaded hair, and suppose for a moment that he is of the same family as the Tājak, the Hazāra, the Ūzbak, or the Kirghiz."

Dr. Trumpp thus describes the appearance of three Kāfars, enlisted in the Guides, who were sent for his inspection by Colonel Lumsden: "It may not be out of place here to add a few words on the look and general aspect of these Kāfars. It has been so often stated by travellers, that I myself was led thereby to expect that Kāfars had more or less a European look in features. However, I was utterly disappointed in this; they had no blue eyes, nor light hair, like the Saxon race, nor a white skin either; they were in all respects like the natives of the Upper Provinces of India, of a swarthy color, dark hair and dark eyes; only their faces were more reddish, which may be easily accounted for by their liberal use of wine, for when Colonel Edwardes asked them what they wished to eat and to drink, they answered, 'A mashak of wine every day.' It may fairly be stated that their features betray at once their Hindū origin, and if dressed like Hindūs they would not be distinguished from their countrymen of the plains."

The Kāfars are noted even among their Mahamadan neighbours for the faith with which they keep every compact once entered into. A Kāfar before breaking a truce, even when made for a stipulated time, invariably sends a brace of bullets or arrows as a significant hint of his future intentions. They look upon hospitality as a sacred duty, and when an old and intimate friend comes to a Kāfar's house, the host runs to the flock and brings his finest ram, which is killed, and a handful of the blood sprinkled

on the forehead of his guest, while the flesh is cooked for his dinner. When a very celebrated character arrives in a village, the people turn out, place him aloft on a bed and dance about with him thus raised and around him for two or three hours with music and firing guns and pistols; but these are honors seldom conferred, perhaps once in ten or twelve years.

Every one allows that the Kāfars are remarkably sociable and hospitable and great wine-bibbers; their Mahamadan neighbours state that the Sīāhpōsh women are not noted for chastity, and that they lend their wives to their guests on occasions; but as no Mahamadan caught in the Kāfar country is permitted to live an instant, it does not seem quite clear how they could have procured the necessary data for the formation of such opinions; and again, the Afghāns seem indiscriminately to credit the women of every tribe they know little of with unchastity, as well as their husbands with liberality of feeling.

True, Raverty has a description of a disgusting debauch which he says is annual, but his informant was a Mahamadan. Therefore, as there is really no reliable evidence of this defect in Sīahposh morals, it will be more charitable if we withhold our opinions till there is.

When a guest enters the house of a Kāfar, whatever eatables and wines are at hand are immediately set before him. When he has finished his repast, the people of the house eat, but not before. If the visitor should be a Mahamadan, or of any other religion than their own, they bring him a goat or a sheep that he may slaughter it himself according to the custom of his own faith; and after he has selected a portion for his food, which he is also permitted to cook himself, the family take the remainder for their own use.

After a guest has once crossed the threshold, the master of the house alone waits on him, the brother of the host, or the other members of his family, being prevented from supplying the stranger with anything, even water to drink, without his sanction; so much do they respect the rights of hospitality. In the same manner, no person of the village where the guest may be staying is allowed to entertain him without the consent of the host. If this be done, quarrels arise, in which lives are frequently lost. With the sanction of his entertainer, a stranger is permitted to visit the other people of the village, the headman in particular, and on entering a house, at whatever hour of the day it may be, wine and victuals are immediately placed before him, of which he is pressed and expected to partake. The guests, whether male or female, sleep in the same apartment with the family.

Polygamy is said to be common among the Kāfars, and, like the Jews and Mahamadans, the surviving brother takes the widow on the death of a brother. The landed property of the family is always divided among the widows, while the rest of the substance is generally distributed among the sons; daughters, being supposed to live with and assist the mothers until disposed of by marriage, have no share in the inheritance. The condition of women among these tribes is much less restrained than among Mahamadans; they do not conceal their faces and wander about at pleasure, but are never allowed to eat at the same table with men.

If a young man falls in love with a girl and wishes to marry her, he takes an arrow, which he has previously covered with blood, and discharges it into the house of his mistress' parents or guardians, as the case may be, but at the same time taking good care that the arrow

injures no one. He then goes away to one of the chief men of the village and acquaints him of the circumstance. The girl's father, or master, if a slave, having discovered the arrow, makes enquiry amongst his neighbours if they know who has discharged it into his dwelling. On this the confidant of the lover comes forward and makes known the name of the party, and proposes to the tribe that the girl be given to him in marriage; and if they agree, which is generally the case, they fix the amount of dowry, consisting of cows, goats, sheep, land, and ornaments; and these must be made over to the damsel's parents, or master, by the intended bridegroom on or before a certain day. If he has sufficient property of his own for his marriage expenses it is well, otherwise the tribe raise a subscription amongst themselves and set him up in the world.

When a marriage has been determined upon between the members of two families, a party of elders meet and arrange the amount of dowry, which is generally paid in sheep or goats. On the day of the wedding, the friends of both parties assemble at the house of the father of the bride, who provides a sumptuous repast. The ceremony commences by the attendant priest sacrificing three or four goats over bundles of dried juniper or yew branches collected on the ground; some of the blood is waved towards the four corners of the earth, supposed to be in the direction of the abodes of each of their deities, who are called on by name, and a portion of the blood is then daubed on the forehead of the bridegroom's father, the remainder being burnt on the dried bushes just mentioned, the flame being increased by the oblations of the guests, which consists of oil, butter, and cheese thrown on the flame to feed the fiery element. The repast is now served up on round tables, while the guests sit on three-legged stools. This concluded, the bride is produced, bedecked in all her finery, and accompanied by her husband walks off to her future home, distributing dried fruits and confectionery to all whom she may meet on the road; arrived at the threshold, the sacrifice of goats is again gone through, but the blood this time is sprinkled on the face of the bride's father. Both parties publicly accept each other as man and wife, the priest invokes a blessing on the union, and the ceremony is wound up by the guests partaking of a second sumptuous repast provided by the bridegroom's father.

The age for marriage is from 20 to 25 for males, but mainly depends upon whether the person can afford to support a wife. The period of marriage for females varies from 15 to 20 years of age, and even older.

Within a short distance of every village, there is a building erected and entirely set apart for the reception of females during certain periods, and also after childbirth, when they are considered impure.

On a female becoming aware of the first mentioned circumstance, she must at once retire to the building referred to, and clothes, bedding, food, and such other things as she may require, are brought to her. After some days she bathes, puts on clean clothes, and returns home.

In cases of childbirth the parturient woman is removed, as quickly as possible, after the signs of labour are apparent, to this general lying-in-house, where she remains with her offspring for a period of 40 days, during which time everything she may require is brought to her. After the expiration of the 40 days she performs her ablutions, puts on clean apparel, and returns home with her child.

During both the periods referred to, a female must on no account put her hand to any vessel used for food or for drinking purposes. If she should do so, it must be destroyed, for her touch is considered pollution.

Kāfars, like many more enlightened nations, appear never thoroughly to appreciate a man's deeds until he is beyond all thanks, for the great event in a Kāfar's history is his funeral. On this occasion the body is dressed out in its finest attire and laid on a bed; the whole population of the village assemble at the house, and keep up a perpetual round of dancing and singing, the men in one party and the women in another, the body being taken up on the bed at intervals and carried up and down the room. In the case of a notable, this ceremony continues for eight or ten days, during which time all present are feasted and regaled with wine, excepting the immediate relations of the deceased, who are supposed to be in too great grief to care for such things. After the feasting is finished the body is placed and nailed down in a box, which is carried to the summit of a hill or other conspicuous spot, and placed under some shelving rock sheltered from the weather, and the spot marked by a cluster of flags mounted on long poles. If the man was a very great worthy, his bones are treated to a new suit of clothes, a second commemorative feast, and a new box at the end of five years. But should he have fallen in a quarrel among his own tribe, he receives but a small portion of these honors. The remains of ordinary folk are simply closed in a box, and carried to the top of some adjacent mountain and there left without further ceremony. In the case of a distinguished warrior, who has fallen in battle at a distance from his home, or under such circumstances that the body cannot conveniently be brought home, his friends cut off his head and bring it home to receive the honors, a body of straw being substituted in the clothing to complete the figure.

"The religion of these tribes is a gross idolatry, though differing in many particulars from that of Hindūs. Their images are invariably moulded in the shape of a man or woman; their chief deities are called Māhādeo, Pane, Truskin, Eumrai, Kāantar and Bruk, but the great god of which these are supposed to be merely fractional parts, or incarnations, is known by the name of Dogan, who is the creator of all things and wields the destinies of all mankind; the different incarnations having also some slight influence for good or evil. The Kāfar has no belief in a future state of reward or punishment, but holds that the principle of life is never extinct, for as soon as one earthly body is used up, the vital spark is immediately transferred to another of the same species.

"The priesthoods are invariably of a particular caste called 'Utah,' one family of which is attached to each idol to perform the services and receive offerings. These men are generally wealthy, and looked up to by the Kāfars, who, with this exception, ignore caste and all Hindū ceremonies as well as their ideas of clean and unclean meats; they will eat the flesh of cows and pigs, and in fact of all except carnivorous animals. Before undertaking an expedition, or indeed any matter of great moment, a Kāfar generally sends for a 'Dīl,' who is a sort of hereditary prophet among them, and enquires from him the oracular result. On these occasions the prophet seats himself mysteriously on the ground, balancing a strong bow by the centre of the string between the forefinger and the thumbs of both hands, placed close together, and calls on one of the deities (but more especially Truskin) to declare what the result will be; in about quarter of

an hour, should the bow oscillate in the direction of its length, the answer is supposed to be propitious, but if sideways, the reverse. Should Truskin not vouchsafe an answer, which is sometimes the case, another of the deities is similarly applied to, the bystanders all the while throwing down votive offerings before the Dīl, for the god, to induce him to return a favorable answer, the Dīl of course being the self-constituted pursebearer."

As the account of the religion of these tribes given by Mr. Elphinstone somewhat differs from the above, obtained by Masson from men of Trijuma and Peh, I here transcribe it :—

" Their religion does not resemble any other with which I am acquainted. They believe in one god, whom the Kāfars of Kamdesh call Imra, and those of Tsokoi, Dogan; but they also worship numerous idols, which they say represent great men of former days who intercede with god in favor of their worshippers. These idols are of stone or wood, and always represent men or women, sometimes mounted and sometimes on foot. Mūla Nājīb had an opportunity of learning the arts which obtain an entrance to the Kāfar pantheon. In the public apartment of the village of Kamdesh was a high wooden pillar, on which sat a figure with a spear in one hand and a staff in the other. This idol represented the father of one of the great men of the village, who had erected it himself in his lifetime, having purchased the privilege by giving several feasts to the whole village; nor was this the only instance of a man deified for such reasons, and worshipped as much as any other of the gods. The Kāfars appear indeed to attach the utmost importance to the virtues of liberality and hospitality. It is they which procure the easiest admission to their paradise, which they call Bari-le-Bula, and the opposite qualities are the most certain guides to Bari-Daffar-Bula, or hell.

" When about to make a sacrifice to the gods, a Kāfar first takes water, and pronouncing the name of the deity it is intended to propitiate, dashes a handful of it into the animal's ear, when, if the victim shakes his head to get rid of the water, it is supposed to be sign that the sacrifice will be accepted, but if not the animal is not killed. All cattle and sheep taken in battle with their enemies are sacrificed to the gods, and not one kept, while all arms, &c., become the property of the captors."

Raverty's account of their religious ceremonies also somewhat differs from the above. " In religious matters," he says " the Sīahpōsh tribes appear to be exceedingly ignorant, and their few forms and ceremonies are idolatrous. They consist chiefly of sacrifices of cows and goats to their deities, whom they call Shuruyah, Lamani, and Pandu, which latter, the name would lead us to suppose to be one and the same with the deity of the Hindū pantheon known under the name of Yudhishthira.

" They have hereditary priests who assist at the different feasts and ceremonies, and who are supported by voluntary contributions, and a double share of victuals and wines at festivals. Their influence is very slight, and the elders and chief men of tribes appear to hold all authority.

" Each village contains a temple or place of worship, differing but little from the dwellings of the people themselves, and in which the wooden representations of the three deities before-mentioned are placed. The walls are generally ornamented with the antlers of deer.

" Fire appears to be necessary in most of their religious ceremonies ; and a Kāfar has great antipathy to extinguish it by water, or even to blow out

a flame with the breath; yet they do not keep up the sacred fire like the followers of Zoroaster, and do not even seem to know anything concerning it. At the same time, a number of their usages bear great resemblance to those of the Gabrs, of whom they are probably an offshoot, but whose characteristics have gradually declined during the many centuries they have been separated from the parent stock. The Badakhshānis and others inhabiting countries are probably descended from the same race."

"On the primary subject of religion," says Masson, "reports and opinions are too vague and various to admit even a plausible conjecture to be made. The furious Mahamadan will not concede that they have any; while the less zealous pretend that they reverence trees and other inanimate objects. The Hindū believes them to cherish in their retreats his own anomalous creed, and that they perform 'pūja' on altars. From the testimony, however, of the Sīahpōsh, whose fate has made them captives, it is clear that they have some kind of worship, and that their deity is Dāgon. The topic is one on which they dislike to be questioned, either that they are incompetent to reply, or that amongst Mahamadans they feel delicacy in expressing their sentiments. It may be supposed that a strange medley of rites and superstitions prevails among them. While as tenacious of their religion, whatever it may be, as of their liberty in their mountain fastnesses, the Sīahpōsh captive, without hesitation, becomes a Mahamadan, and manifests no aversion to abandon his old faith. It need not be remarked how different would be the conduct of the most wretched Hindū on such an occasion."

"The Sīahpōsh," says Burnes, "are very fond of music and dancing, but, as in eating, the men separate from the women, and the dance of the one sex differs from that of the other. Both were exhibited to me; that of the men consists of three hops on one foot and leaps with both feet going round in a circle. They have a two-stringed instrument and a kind of drum for music.

"The mode of life among the Kāfars is described as social, since they frequently assemble at each other's houses, or under the trees which embosom them, and have drinking parties. In winter they sit round a fire and talk of their exploits. They drink from silver cups, trophies of their spoil in war. Old and young of both sexes drink wine, and grape juice is given to children at the breast. A Hindū, who was present at a Kāfar's marriage, informed me that the bridegroom had his food given to him behind his back because he had not killed a Mahamadan.

"Enmities frequently arise among them, but the most deadly feud may be extinguished by one of the parties kissing the nipple of his antagonist's left breast, as being typical of drinking the milk of friendship, the other party then returns the compliment by kissing the suitor on the head, when they become friends till death. The Kāfars do not sell their children to Mahamadans, though a man in distress may sometimes dispose of his servant or steal a neighbour's child and sell him."

Amongst the singularities imputed by the Mahamadans to the Sīapōsh, is their objection to sit on the ground or take their repasts on it, and the custom they have of using chairs or stools. That such conveniences are in vogue seems sanctioned by the presence of a low chair in the houses of the poor throughout Lūghmān, and likewise in the houses of the Khūgīanīs. It is possible the custom of sitting in chairs was formerly general in the valleys of Lūghmān and Jalālābād.

The Sīapōsh name for the Mahamadans is Odal or Awdal, which Raverty supposes to be derived from Abdal or Abdālī, the name of the Dūrānī Afghāns.

They do not, naturally enough, know their country by the name of Kāfaristān. The name given to Dr. Trumpp by the three Sīāhpōsh from the Guides was Wamastan.

When the Sīāhpōsh propose to make an inroad into the territories of their Mahamadan neighbours they all assemble, and those desirous of joining stand on one side. On this, one of the elders arises and harangues the audience on the deeds and the prowess of their ancestors, how many Mahamadans they had killed in their lifetime, how many of their villages they had plundered and destroyed, and enjoins them to take example therefrom. If there should be any one amongst the assembly distinguished for his actions against the enemies of their faith, they are recounted and enlarged upon, as also the deeds of any other individuals the orator may recollect.

When the bard has finished his address, the people, with the exception of those who have come forward to invade the country of their enemies, disperse to their several homes, and the latter make arrangements for their departure on the crusade.

Until they have matured their plans, and the expedition is ready to depart, no individual of the party either eats or sleeps in his own dwelling; and in whosesover's house he may happen to be in the evening, there he sleeps for the night.

When the morning arrives for the warriors to set out, the people of the village or villages, as the case may be, give them provisions and wine for their journey, and those requiring arms are supplied with them. Some conspicuous hill or other place is then determined on, at which a beacon-fire is to be lighted on their return, in order that the villagers may come out to meet them. The necessary fuel or combustible for this beacon is then got ready and piled up at the appointed place; and in case any one might be so malicious to set fire to the pile, or that it might accidentally take fire, all other persons are strictly forbidden to approach the spot under pain of severe punishment.

Having shared the food and wine given to them by the villagers, each man places his portion in a small goat-skin bag kept for this purpose. Before leaving the halting-ground every man conceals under a stone, or in some other place, a day's provisions to serve him on his return. This is done each morning before setting out for the next stage.

The war-party having arrived near the borders of the territory of their foes, determine on some spot as the base of their operations, at which place also they agree to meet, if possible, every night. On this arrangement being completed, they roam throughout the hills, forests, and valleys in search of enemies, sometimes alone, and sometimes in parties of two or four, and at times in larger bodies. In the evening they meet together at the place agreed upon, and relate to each other the adventures of the day, and the number of Mahamadans they have killed.

A few years ago the Sīāhpōsh had no firearms whatever amongst them, but at present they are much better provided with flint-lock pieces than the people of the Kōhistān of Kābal, Lamghan, Badakhshān, or Panjkorah. Where these firearms come from it is difficult to say—probably

they are of Russian manufacture, imported by way of Khokand to Chitrāl, with the people of which latter State they are on friendly terms. There seems to be no other route by which they could obtain flint-lock pieces, unless made in the Panjāb or Kashmīr, and thence carried into their country by way of Gilgitt and Chitrāl. The Afghāns have generally matchlocks only.

The original weapons of offence used by the Kāfars are bows and arrows, the former about four feet in length, the latter nearly two, and a long broad knife of a peculiar curved shape and about two feet in length. They also use a smaller knife, about twelve or fifteen inches in length, for cutting their food with. Some few possess swords, the spoils of their enemies.

They so much exceed the Mahamadans, by whom they are surrounded on all sides, in point of intrepidity and skill in their mode of warfare, that hitherto none of their enemies, save for a very short period, and then only in far superior numbers, have been able to oppose them with success.

Their mode of fighting is to lie in ambush near the villages and grazing grounds of their enemies; for they very rarely attack them openly or in large numbers. Being very strong and active, they seem particularly fitted for stratagem, in which they are infinitely superior to their neighbours.

If a Mahamadan falls into the hands of a party of Kāfars, and they kill him, they gain no honor thereby collectively; the credit alone attaches to him who may have first laid hands on the victim.

Those who have succeeded in slaying an enemy will not eat or drink in the company of their less fortunate comrades; but each as he succeeds in killing a foe is again received into their society. Those who cannot accomplish the task must be content to remain separate from the others.

They go on in this manner, day by day, for twenty days or a month, on the expiration of which time, if the expedition has turned out tolerably successful, they set out on their return; and on their arriving at the beacon, fire it, in order to warn their friends in the village of their approach. The villagers, young and old, rich and poor, male and female, come out to meet and conduct them in triumph home. Those who have killed a Mahamadan in the foray are raised on the shoulders of the crowd, before whom the young maidens dance, sing, and clap their hands, until they reach the hamlet. Those of their comrades who have not been so fortunate have to follow behind on foot; and until they succeed, on some future expedition, in killing a follower of Islam, they are not allowed to sit in the assembly of the tribe, neither to eat nor drink with their fellow countrymen, and are excluded from participation in all public diversions. They become, in fact, outcasts of society, are not at liberty to marry, and are not even permitted to cook victuals for themselves, but must live by beggary, and food is handed to them over the giver's left shoulder; when they have succeeded, however, in taking the life of a Mahamadan, they are re-admitted to their rights as freemen, and become honorable men again. Thus, to escape from this disgrace as soon as possible, it may naturally be imagined that these unsuccessful foragers lose no opportunity in going again to seek their enemies; and that the young men require no stronger stimulant to urge them to the destruction of their natural foes. Those who during their lifetime have never volunteered to set out on one of these expeditions, or may never have had the opportunity of so doing, are not subjected to these rigorous rules, which only refer to

those who, of their own free will, have set out for the express purpose of making an inroad into the territories of their enemies, after the termination of the annual feast; still, all who have not killed at least one Mahamadan during their lives are not held in much esteem.

Notwithstanding the natural animosity of the Sīāhpōsh Kāfars towards the followers of the prophet of Mecca, who constantly make inroads into their country for the purpose of capturing and carrying off slaves and cattle, and that the former lose no opportunity in making reprisals, and are constant in their endeavours to destroy them, yet when a Mūsalmān throws himself on the generosity, and places faith on the word of a Kāfar, he treats him in the most hospitable and generous manner. If one of the former people falls by chance into the hands of the Kāfars, when not on their yearly crusade, and says that he is a friend or acquaintance of a certain Kāfar of a certain tribe, they release him.

If a Sīahpōsh and a Mahamadan wish to enter into a truce of friendship, as they sometimes do with the people of Badakhshān and Chitrāl or Kāshkār, but rarely with the more cruel and bigotted Afghāns, they exchange weapons, and until these are again returned, they remain at peace; but after they have been given up the friendly intercourse ceases, and the fire of enmity burns as fiercely as before.

The men wear a tuft of hair on the crown of the head, but the beard is worn according to individual taste; some never shave, others merely shave round the mouth, and others again cut off the beard entirely.

The dress of the Sīahpōsh, Kāmāz, Kamfar, Kattār, and Wāe-kal tribes is precisely alike, *viz.*, a shirt, drawers, neither very tight nor loose, and a loongee or scarf, all of coarse cotton, besides a black dress similar to that worn by devotees at Kābal, consisting of a wide cloak with short, wide sleeves, made of a peculiar sort of wool. This they put on over the under-dress, and over all are worn the goat-skin garments.

The remaining tribes—the Kātī-hī, Pashāgar, Pāndoo, Wāmah, Mandūl, Samā-jīl, Tapah-kāl, Chanak, Dūhtak, Sā-lāo, Askeen, Ashpeen and Wadī-hū—wear a dress called a 'chakman,' which is sometimes brought to Kābal for sale, and is manufactured from wool of various colors, drawers called 'buzo,' also made of wool, and a shirt of coarse cotton cloth, as worn by the other tribes.

In the winter season, on account of the snow which lies on the ground for several months in the more elevated districts, they are in the habit of wearing shoes of black goat's hair, woven strongly together; but in the summer they substitute a sort of half-boot made of goat-skin with the hair outwards, to lace up in front, and similar to the boots worn by the mountaineers of Panjshēr, who are, by all accounts, converted Kāfars, and the shoes of skin with the hair on, worn by the Scottish Highlanders.

Few of the Kāfars cover the head; and when they do so, it is with a narrow band or fillet made of goat's hair of three different colors, red, black, and white, about a yard or a yard and a half in length, wound round the head.

The females dress in a similar style to the women of the Kōhistān or highlands of Kābal, *viz.*, loose drawers tight at the ankle, a long shirt or chemise, a veil, and a small scull-cap under which the hair is plaited.

Their ornaments or trinkets consist of flat bracelets on the wrists, necklaces and earrings, and rings on the fingers. Those of the rich are mostly

of silver, and rarely of gold; whilst the ornaments of the poorer classes are generally of brass and copper. The men wear rings in the ears and on the fingers only.

Those females whose fathers or husbands may have slain one or more Mūsalmāns have the peculiar privilege of ornamenting their caps and locks with shells. Young virgins, instead of the scull-cap, fasten a narrow fillet of red cloth round their heads, which they adorn with shells, if entitled to the privilege.

The Sīāhpōsh are said to have none of the prejudices regarding food common to Mahamadans or Hindūs, excepting only that some of them are said not to eat fowls, which is also a Hindū prejudice. Otherwise they eat beef, but the flesh of sheep and goats, particularly the latter, is more commonly consumed, as also the game they capture in the chase, such as deer, antelope, ibex, the antlers of which they set up in their places of worship, and the 'kūchār' or mountain sheep, and other smaller animals. They sometimes eat the flesh of bears, but this is very seldom. Burnes describes them as eating monkeys, which is not truly the case, for these animals, if they really exist in the country, are extremely rare.

Their other articles of food consist of unleavened bread, milk, curds, butter, honey, a few herbs, vegetables, and fruit, which latter their country produces in great quantities, and of excellent flavour.

All classes of people drink a great deal of wine, as do most of the inhabitants of the neighbouring countries professing the Mahamadan religion; the Chitrālīs or Kāshkārīs, who are considered to be of the same stock as the Kāfars; the people of Gilgitt, Kanjūt and Yāsīn; the Badakshānīs and the Nīmchahs, who are either converted Kāfars or descendants of those who have intermarried with their Mahamadan neighbours. On public occasions the Kāfars are very liberal with their wine, and it is put into vessels and placed in convenient places, where all who come may help themselves. There are stringent regulations regarding picking the grapes before a certain day, and great care is taken in their cultivation.

The wine is much better in flavour than in appearance, and does not seem to be of a very intoxicating nature, judging from the deep potations in which they indulge without becoming over-excited or quarrelsome. In the manufacture they boil it, and use it without filtering, which is the cause of its untempting appearance.

Bread, the staple article of food, is made from three different kinds of grain, wheat, barley, and millet mixed together and ground into flour in a hand-mill. This is made into thick cakes or bannocks, baked in an oven, or on an iron dish suspended over the fire.

Their method of slaughtering cattle is strange and superstitious. The animal intended to be killed is brought out, and is seized by the head by one man, whilst a second strikes it a blow on the neck with a sword or long and sharp knife. If the head is severed from the body by one stroke, which is generally the case, the flesh is considered pure and fit for food, but if not, they give the carcass to the Bārīs, a certain tribe residing amongst them held in the light of Pariahs.

Their diet also consists principally of meat, cheese, curds, and fruits, both fresh and dried. The quantity of cheese made and consumed by them is said to be surprising. The natives of the Kōhistān of Kābal and of

the dependent valleys of Sar Alang, Panjshēr, Nijrao, &c., subsist much in the same way, and although they can obtain grain more easily, they have a remarkable predilection for cheese and dried fruits. Kābal is supplied with cheese from those parts, and the people of Nijrao are very expert in its manufacture. Dried mulberries, which are no doubt abundant with the Sīāhpōsh, are a favorite food of the Kōhistānīs, and much used by them in lieu of bread. They devour them by handfuls, washing them down with water, and travel with bags of them as regularly as the Sīāhpōsh do with "khigs" of wine.

The Kāfar wines are of two classes, dark or light, according to the color of the grapes used in the manufacture. None but children are allowed by the laws of the land to touch the vines before an appointed period, when the whole tribe set to work and get in the vintage; this custom was adopted in order to ensure the grapes being thoroughly ripe before they are made into wine, and secure its being of the best quality. The fruit is trodden in a large wooden trough, from which a small spout conducts the juice on to a grass sieve, placed over the mouth of a large earthen or stone vat, in which the wine is allowed to settle and ferment, the froth which rises being daily skimmed off. As soon as the process of fermentation is over, the sediment is removed from the bottom of the vat in wooden ladles, with the greatest care, to prevent the wine becoming muddy, after which the mouth of the vat is closed with mud, and remains so for three or four months, when the wine is fit for use, but the longer it is kept the more it is valued. When the whole of the wine has been used, bread is soaked at the bottom of the vat, and in this shape forms a recherche dish among Kāfars.

The houses of the Sīāhpōsh are usually built on the slope of a hill: the walls are formed of stone, mud, and wood fitted together, and rise two or three stories in height, having underground cellars for wine. The upper apartments are reached by stairs formed of the trunks of three or four large trees, placed in a slanting direction, side by side, having deep notches cut in them to answer the purpose of steps.

The Sīāhpōsh houses are much embellished with carving. These accounts are trustworthy, as the Sāfīs of Kāzīābād in the hills west of Lūghmān reside in such dwellings; and there is a great taste for çarving in the present inhabitants of Lūghmān, who always elaborately decorate the wooden framework at the entrances of their dwellings and castles. From some of the hills of Lūghmān the tall houses of the Sīāhpōsh may be distinguished on a clear day. While they are skilful as joiners and carvers, they are equally so as smiths, and are regular customers for the raw iron smelted from the sand ores of Bajāwar. Whenever mention is made of their drinking cups and bowls, it is always added that they are ornamented and embossed in a costly manner. The Kāfar towns and villages, several of which contain three and four hundred houses, are almost invariably built on the steep acclivities of the mountain, on account of the general irregular nature of the country they inhabit, and also as being better in a defensive point of view in case of invasion. Some few are situated in the valleys and on the table-lands towards the northern parts of the country. They never dwell in tents, but some are said to dwell in caves.

Some dwellings contain, according to the means of the owner, several rooms, furnished with wooden benches or tables, stools made of wood, and

sometimes of wicker-work covered with goat-skin; for the Kāfars cannot squat down in the Oriental fashion; and in this point, in particular, they bear a striking resemblance to Europeans in being unable to sit cross-legged with any comfort. Their beds are made of wood, and similar in form to the Indian 'chārpāe,' a simple frame with short legs, over the frame of which they lace bands of leather.

The following interesting remark regarding the language of the Sīāhpōsh is from Masson:—"As regards the language or dialect spoken by the Sīāhpōsh, there can be no doubt but that they have one which, as Sharīfudīn has recorded, is neither exactly Persian nor Tūrkī, or Hindī. It is remarkable that on the south-western and southern borders of the Sīāhpōsh country, or in those points where it connects with the actual limits of the Kābal and Jalālābād territories, there are four distinct dialects spoken, independently of the more prevailing ones of Persian, Afghānī, Tūrkī, and Hindī. The dialects in question are called Perāncheh, Pashae, Lūghmānī, and Kōhistānī. It is said, and with every appearance of probability, that these several people are able to hold converse with Sīāhpōsh.

"On a comparison of their dialects, although they by no means coincide, there is sufficient similarity to authorize the assumption of their affinity, and the conjecture that they are the remains of some old language, once general in this country, before the introduction of Persian, Arabic, and Tūrkī, and that they have a close resemblance to that spoken by the Sīāhpōsh. Of these four dialects, the Kōhistānī most nearly approaches to Hindī; and on listening to people conversing therein I was able, without comprehending the whole of what was said, to understand the general purport of their discourse.

"There are also other dialects spoken by various people in the valleys of Kābal and Jalālābād, descended from the same original stock; and the natives of Dīr and Chitrāl have alike dialects unintelligible to their neighbours, but which, it may be presumed, are understood by the Sīāhpōsh. Arabic terms are to be found in the other dialects I have mentioned, which is no subject of wonder, considering that for a long period the Kāliphs dominated in these countries, and that the Arabic language and literature must have been very generally introduced. The language of the Sīāhpōsh will be more or less blended with Arabic terms, as their settlement in their present abodes may have happened before or after the first Mahamadan invaders; and this test may be advantageously applied both to determine that period and the antiquity of the several dialects, of which the most free from foreign terms may reasonably be concluded to be the most ancient, and that most resembling the original language. It will be observed that the names Lūghmānī and Kōhistānī merely refer to the localities in which certain dialects are spoken; and I notice this to suggest that of these several dialects spoken on the Sīāhpōsh borders the Pāshāe may be the more original."

Dr. Trumpp considers the Kāfar language "a pure Prakrit dialect, separated from its sister dialects since the eruption of Mahamadan power in the tenth century of our era," and as such he considers it of the greatest importance to Indian philology. In Vol. XIX of the "Journal of. the Royal Asiatic Society," there is a very interesting article on the language of the Kāfars by this authority.

It is noteworthy that the late Lieutenant Mackenzie Turner, of the Guides, says the Kāfar language is known to the Kaka Khēl Khataks who are in the habit of visiting that country.

Lumsden also thinks that the Kāfar language is evidently of Sanskrit root, and Elphinstone says—"There are several languages among the Kāfars, but they have all many words in common, and all have a near connexion with the Sanskrit. They have all one peculiarity, which is that they count by scores instead of hundreds, that their thousand (which they call by a Persian and Pushtū name) consists of four hundred or twenty score. All these observations apply also to the Lūghmānī or Dōganī language, which seems to be a Kāfar dialect, and gives reason to suppose the Lūghmānīs to be Kāfars converted to the Mahamadan religion. It is probable the inhabitants of the Kōhistān of Kābal to have the same origin, particularly as the name of Kōhistānī is that applied to all the lately converted Kāfars. This derivation of their language seems fatal to the descent of the Kāfars from the Greeks, and their traditions do not furnish us with any distinct account of their origin."

There is of course nothing known of the history of the Sīāhpōsh. The first notice of them is in 1839, when Timūrlang being at Indarāb, the inhabitants complained to him that they were grievously oppressed by the idolaters of Ketuer and by the Sīāhpōsh. It would appear that the general name of the northern parts of the region of Kāfaristān was Katuer, or Katāwar, and the chief of it was thence styled Shah Katur. It was asserted by the complainants that the Sīāhpōsh extorted excessive sums of money from them, calling it tribute and karaj (a term in use at this day), and in default of payment killed their men and carried off their women and children. Timūrlang selecting nearly a third part of his army (or three out of every ten soldiers) marched against the Sīāhpōsh. He reached Perjān, said to be a town of Badakhshān, two days from Īndarāb, whence he detached a large force to the left or north, while he proceeded himself to Kavuk, where finding a demolished fortress he ordered it to be rebuilt. Neither of these localities are perhaps exactly known, but it may be inferred that Kavuk was in the valley of Panjshēr. From Kavuk Timūr made the ascent of the mountains of Ketuer. These were the range dividing the courses of the Panjshēr and Najil rivers; and this notice substantiates the fact that the country to the east of Punjshēr was called Katāwar, and that the term was a general one applied to that part of Kāfaristān. The passage was difficult from snow, but when the army had surmounted it they descended upon a river (that of Nadjil) where was a fortress on the western bank. This was abandoned by the Sīāhpōsh, who crossed the river and occupied the summit of a high hill.

The infidels are described as "strong men, and as large as the giants of Aad. They go all naked; their kings are named Oda and Odashooh. They have a particular language, which is neither Persian, nor Turkish, nor Indian, and know no other than this." Timūr passed the river and attacked the Sīāhpōsh position, which, defended with singular obstinacy, was at length carried. The males of the infidels, whose souls are said to have been more black than their garments, were put to the sword: their women and children were carried away.

"Timūr ordered the history of this action to be engraved upon marble. It happened in the month Ramadan, in the year of the Hejira 800 (June 1398), and he added the particular epocha which this people used, that their posterity might have some knowledge of the famous pillar of the

ever victorious Timūr. This pillar so inscribed gave the greater pleasure to the Emperor, in that these people had never been conquered by any prince in the world—not even by Alexander the Great."

The large detachment sent by Timūr to the left met with signal disgrace and discomfiture. It is pretended that a reinforcement partly retrieved it, but it is clear that the success of the Emperor himself was rather equivocal, and without attempting to maintain a position in the country of the warlike infidels, he hastily returned to Īnderāb and rejoined the rest of his army.

From this time it appears to have been the practice of the Mahamadan princes of Tūrkistān occasionally to make inroads upon the Sīāhpōsh, not so much with the view of reducing them, as of gaining for themselves a reputation, and of meriting the illustrious title of Ghāzī or Champion of the Faith. History notes many such crusades as that of Sūltān Mahamad Mirza of Bokhāra in 1453, A. D., who won the honorable title, whatever may have been the fortune of his arms. It has, however, occurred that combinations of Mahamadan princes have been made against the independence of the Sīāhpōsh, and that armies from different quarters have entered their country. But these have been invariably repulsed, unable to overcome its natural obstacles, and the gallantry of the mountaineers who defended it.

The celebrated Bābar in his memoirs repeatedly mentions the Sīāhpōsh under the designation of Kāfars, yet, as his notices are incidental, they impart no light upon their history, religion, or other important points connected with them; still they are extremely interesting, both as concerns them on minor details, and the neighbouring countries and people to the south, the activity of the observant prince having led him to make frequent excursions amongst the latter. The lapse of a century and a quarter had brought about no change in the nature of the relations between the Sīāhpōsh and the people of Panjshēr and Īndarāb, whose ancestors had claimed Amīr Timūr's protection. Bābar, describing Panjshēr, notes that—"It lies upon the road, and is in the immediate vicinity of Kāfaristān. The thoroughfare and inroads of the robbers of Kāfaristān are through Panjshēr. In consequence of their vicinity to the Kāfars, the inhabitants of this district are happy to pay them a fixed contribution. Since I last invaded Hindūstān and subdued it (in 1527), the Kāfars have descended into Panjshēr, and returned after slaying a great number of people, and committing extensive damages."

Bābar had previously noted that in 1514, A. D., the year in which he took Cheghānserai on the Kāmeh river "the Kāfars of Pich came to their assistance;" and adds—"So prevalent is the use of wine among them, that every Kāfar has a 'khig' or leathern bottle of wine about his neck. They drink wine instead of water." At an earlier period in 1507, A. D., he had led a plundering expedition against their rice-fields in the valley of Birāin, which he thus describes—"Some persons who were thoroughly acquainted with every part of the country informed us that up the river of the Alishang the Kāfars sow great quantities of rice, and that probably the troops might there be able to lay in their winter's corn. Leaving the dale of Nangnahar, therefore, and pushing speedily forwards, we passed Saegal and advanced up to the valley of Birāin. The troops seized a great quantity of rice. The rice-fields were at the bottom of the hills. The inhabitants in general fled and escaped, but

a few Kāfars were killed. They had posted some men in a breast-work on a commanding eminence in the valley of Birāin. When the Kāfars fled, this party descended rapidly from the hill and began to annoy us with arrows. We stayed one night in the Kāfars' rice-fields, where we took a great quantity of grain and then returned to camp." Here is the cool narration of a cool exploit; yet Bābar nowhere speaks of the Kāfars with particular ill-feeling, or discovers the slightest ambition to win, at their expense, the title of Ghāzī, of which Amīr Timūr had been so proud. Their jovial habits, so much in keeping with his own, may have somewhat prepossessed him in their favor. In 1520, A. D., he mentions having sent from Bedrane (in the present Tagao) one Haldar Alamdar to the Kāfars. This man on his return met him below the pass of Bādī (the present Bad Pash) and was "accompanied by some of their chiefs, who brought with them a few skins of wine." The present probably explains the nature of the mission.

It is singular that Marco Polo, who, if the statement transmitted to us in the twenty-fifth chapter of his first book, as given by Marsden, be implicitly credited, resided for a year in Balashan, or Badakshan, should not have particularly noticed so interesting a people as the Sīāhpōsh.

In 1603, A. D., Benedict Goez, a Jesuit, crossed the Hindū Kūsh by the pass of Parwan to Īndarāb. He heard of the Sīāhpōsh tribes, and being told they were not Mahamadans, and that they drank wine and arrayed themselves in black, inferred that they were Christians. The fanciful notions of the zealous missionary are not more ludicrous than those of later Europeans, who have imagined them to be Arabs.

In the reign of the Emperor Jahāngīr, we find the Afghāns taking their wives and children prisoners, and at the same time remarks that the infidels of Dara Lamghān, Dara-i-Pesh, Dara Kūnar, belonging to Kābal and Jalālābād, together with Tālagh, Panjkora, Chamlah, Būnei, Damtāwar, Paklī, and other places, dependencies of Pēshawar and Langerkot, were in this manner made converts of Islām.

The Sīāhpōsh tribes claim brotherhood with the Farangis; and in the end of 1839, when the Shāh and Sir W. MacNaghten had gone down to Jalālābād for winter-quarters, a deputation of the Sīāhpōsh Kāfars came in from Najīl to pay their respects, and, as it appeared, to welcome the British as relatives. There were some 30 or 40 of them, and they made their entry with bagpipes playing. An Afghān attendant, sitting outside Edward Conolly's tent, on seeing these savages rushed into his master's presence, exclaming, "Here they are, sir! They are all come! Here are all your relations!" Conolly, amazed, looked up from his writing and asked what on earth he meant, when the attendant, with a very innocent face, pointed out the skin-clad men of the mountains, saying, "There! don't you see them, your relatives, the Kāfars?"

Conolly told this as a good joke, he believing at the same time that his Afghān attendant was not actuated by impudence in attributing a blood connection between his master and the Kāfars.

The Kāfars themselves certainly claimed relationship, but their reception by Sir William MacNaghten was not such as pleased them, and they returned to the hills regarding the British as a set of purse-proud people ashamed to own their country cousins.

During the remainder of the British sojourn in Afghānistān, nothing more was seen or heard of this singular race, and it cannot but be regarded as most unfortunate, that when so favorable an opportunity presented itself of becoming acquainted with these tribes and the country they inhabit, they should have been allowed to depart unconciliated, and no advantage have been taken of their visit.

The rare opportunity for sending a European officer back with them to explore their country was thus neglected and altogether lost.

As to the possibility of opening a communication and establishing an intercourse with the Sīāhpōsh, it is allowed by respectable Mahamadans that there would be no difficulty, provided the capture and conversion of them were discontinued. The late Syad Najīm of Kūnar proved that it was easy to make them peaceable neighbours, and to be respected by them, even although he had waged wars against them. Neither is his instance a solitary one. When Shāh Māhmūd of Kābal released the imprisoned princes of his family, and appointed them to offices and to government, one of them, to whom Lūghmān was given, became on very good terms with the neighbouring Sīāhpōsh.

The safest mode of entering the Kāfar country is to get one of them beforehand to become security, after which a person may go from one end of it to the other without the slightest danger. For a European, the best and safest route would be by way of Gilgitt to Upper Kāshkār or Chitrāl. In penetrating into Kāfaristān from the south, the greatest, the sole, danger is from the Yūsafza Afghāns, whose territory of Panjkora must be passed through.

When foreigners enter the territory of the Sīāhpōsh tribes, they are treated with great kindness and hospitality, but they try by every means to induce strangers to remain, and even offer them their daughters in marriage as an inducement. If a man once allies himself to one of their females, it is extremely difficult to get away again. Their boasting that the Farangis are their brothers, would appear a sufficient guarantee for the safety and kind treatment of any European who may penetrate into their secluded valleys. (*Elphinstone, Burnes, Masson, Raverty, Lumsden, Wood, &c.*)

KAFAR ŪJ—Lat. Long. Elev.

A town mentioned by Ferrier, apparently situated near the end of the spur of the Sīahkoh which crosses the road between Herāt and Sabzawar. *Ferrier.*

KĀH-DARA—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān, 25 miles north-east of Kābal. It is a large village and has abundance of gardens and vineyards, and is the chief place of a sub-division. There is a considerable rivulet here, of the same name which drains into a longer tributary of the Panjshēr river to the east.

During Sale's operations in the Kōhistān in 1840, a party of 500 rebels from this place made a night attack on his camp at Āksarae, four miles distant, but did little damage, and on his moving to attack them the village of Kahdara was found evacuated—a circumstance attributable to the cowardice alone of the inhabitants, for the position is a very strong one and is thus described by an officer who was present:—

"On examining the position which the enemy (800 or 1,000 in number) had not ventured to defend, it became immediately apparent that their want of courage had spared us the loss of probably one-half of our men, to say

nothing of the possibility of an unqualified defeat. The difficulties presented by the ground to an enemy assailing the village cannot be adequately described; vineyards and gardens, forming a succession of terraces one above the other, on the steep hill side, garden walls without number, and trees of all sorts closely planted, were obstacles to be surmounted ere the village itself could be attained; and the village was of considerable extent, containing about 800 flat-roofed houses, the streets so narrow that only one horseman could pass through the best of them, and only two or three lanes giving entrance from beyond the walls of the place, which was built on a steep ascent, house rising above house like a series of irregular steps. Had the enemy defended this ground with resolution, it was the opinion of some officers that it would have been scarcely possible for us to have carried the village. The road proved to be impracticable for guns, and that one could have given but little assistance to the assailants from any position which it could have attained in the course of the morning." *Masson—Sale.*)

KAISAR—Lat. Long. Elev.

A village in Afghānistān, 30 miles west-south-west of Maemana. It is a fine village, giving its name to a district which includes 10 others, each cultivating its own territory up to the boundary of its neighbour. They are inhabited by Kapchaks and Fīrozkohīs, who have separated from their own tribes. (*Ferrier—Vambery.*)

KAJA—Lat. Long. Elev.

A village in the Jalālābād district, Afghānistān, situate under the Sūfēd Koh, 27 miles from Jalālābād. It has a good climate, in consequence of which the Bengal European regiment was moved there from Jalālābād to pass the hot weather of 1840. It contains 300 houses of Khairbūn Khūgīānīs. *(W. Cotton—MacGregor.)*

KAJAKZĀES—

A tribe of Pathāns who inhabit the vicinity of Sebī in Bilochistān. They are descended from one Kajak, a Kākar chief who in consequence of a feud fled from his village of Mejhtur, 10 kos from Borjaba in Kākaristān, to Sebī in Kach Gandava. The Governor of Sebī was Jeeymed Khan, son of Barū, founder of the Barūzāes, and he granted Kajak one cubit of the water of the Narī for his people. In process of time this grant was increased to eight cubits, and the power of the Barūzāes decreased in proportion as that of the Kajaks increased, till at last the former, reduced by their misfortunes to extreme poverty, were necessitated to throw themselves on the mercy of their enemies for subsistence, and the latter saw with pride the descendants of the Barūzāes, once the governors of Kachī and their masters, now begging at their gates for relief.

The Kajaks in 1839 numbered from 700 to 1,000 fighting men. (*Hart*).

KĀJARĪ—Lat. Long. Elev.

A glen in Afghānistān, which goes from Tatung (near Gandamak), in the Jalālābād district, in a north-west direction to the Sūfēd Koh range. *(Masson.)*

KAKA—Lat. Long. Elev.

A fort in the Ghilzāe country, Afghānistān, six miles east of Tāzī, on the Kandahār and Ghaznī road. The fort is situated on a hill. Water is supplied from a 'karez' below, there being none in the fort. It belongs to the chief of the Tōkī Ghilzāes, who usually resides with his family inside

hut has all his fighting men outside. The chief could collect 2,000 to 3,000 men in a few hours.

KĀKAR—Lat. Long. Elev.

A village in Afghānistān, 40 miles north-west of Shikot, in the Pēshīn valley.

KĀKARS—

A tribe of Afghānistān who inhabit the extreme south-east corner of that country. It is not very easy to trace the boundaries of any Afghān tribe in the present state of our information, and it is still less so in the case of the Kākars, of whom Lumsden's is practically the only detailed account. To the west of the British frontier opposite Mīran are the Ūstārānahs, west of them, says Raverty, are the Zmaris (?), and west of them the Kākars. This is rather vague, but as the Ūstārānahs and Zmaris are small tribes, it is probable that 35 to 40 miles from the frontier post of Gorwalī would take one to the Kākars. Sixteen miles beyond the west limit of the Kasrānī Biloches, who extend about 30 miles into the hills, Kākars are again found beyond the high peaks which have been supposed to be part of a continuous range, and are called the Sīāhkōh. To the south of this again the Kākars trend more to the west, making room for the Bozdar Biloches. To their south they now meet the Khetrans, and then they flow round the north-west boundary of this tribe, and under the name of "Lūni Pathāns" they approach close to the Sham plain, so much so that one of the arguments for its occupation by British troops was that, "here we should be in contact with harmless Lūnī Pathāns and Kākars." From the vicinity of the Sham plain they are bounded south by the Marī Biloches, whose limit runs with theirs towards the Bolan Pass. I think it is probable that they occupy all the country from Thal to Sebī, and perhaps a little south of it. Kajak and Sebī are inhabited by the Panī section of the Kākars. From Sebī to the head of the Bolān defile, they do not, perhaps, actually occupy the pass, but their settlements come close enough to it to make them one of, if not the principal tribe whose safe conduct through the pass must be purchased by 'Kafilas.' From this we come to Qwetta, and we have the authority of Masson and Elphinstone for saying that the valley of Shāl formerly belonged to the Kākars, and that many of them still dwell in Qwetta and its immediate vicinity. Indeed they go on the road to Mūstang as far as Berg, and on that to Peshīn as far as Kūchilak.

In the valley of Peshīn, they occupy the country about Darzī Karez, and perhaps come down as far as Nūrzāe. Thence their boundary probably runs with the Atchakzaes, a little to the west of Kach Toba, whence they pass between that place and Tokarak. From this point their boundary is very vague, but I think a line drawn from half-way between Kach Toba and Tokarak to the point on the Sūlimān range, north of the Kand Peak, where the road from Bābarkakala to Kūndar crosses it, will mark it approximately. Thence the Kākars cross the main range and are found as far north as Lārī, from which they go back south, and perhaps west of Sar-i-Darga to the Zhōb valley. Arrived there, I think the spur of the Sūlimān range, which separates the Zhōb from the Kūndar, may be considered their limit, till the junction of the former river with the Gomal, or perhaps rather short of this, for they are not likely to care about coming too close to the Vazīrīs. Thence they go back to the point whence we started.

Of the country thus limited, we know nothing more than can be picked up from the few meagre routes through it which are recorded. The only European that ever traversed it was Lieutenant Marsh, of the Bengal Cavalry, who came from Kandahār by the Zhōb route; but I believe I am right in saying that not a line of any report he may have made can now be traced. This is the more to be regretted, as, notwithstanding that our frontier has been for the last 20 years from 30 to 40 miles from that of the Kākars, no officer has, as far as I know, recorded anything regarding them and their country of more value than Leech's meagre routes written 33 years ago, or of so much as Lumsden's account, written at a distance of 140 miles from the nearest Kākar village.

With the portion of the Kākar country west of the Sūlimān range, we are so far well acquainted that we know its streams drain into Shāl, Peshīn, or Kāch, but to the east it is different. The Zhōb river we know rises in the vicinity of the Joba and Kand peaks, and that it joins the Gomal north of it; therefore a spur must be thrown out to end at this junction. And south also there must be another spur, which, though it may run irregularly, and throw branches of greater or less length to the south-east, yet must in its crest be pretty nearly parallel to the Zhōb. This spur ends at the debouchure of the Gomal into the plains, and is the range seen from Dera (there known as the Sūlimān range) to rise like a wall to the west, giving it the appearance of a great range running north and south, and seeming to bar all progress west except by surmounting its crest. I surmise, therefore, that all the streams that debouch into the plains between the Gomal and the Vihowah, *viz.*, the Draband, Shangao, Dahna, Kowrah, and Vihowah, rise in the south slopes of this spur, which probably has a considerable elevation.

But with regard to the rest of Kākaristān, it is more difficult to speak. The river which passes Borī we know rises somewhere to the west of Sar-i-Borī, or certainly in the main range of the Sūlimān range, which is here continued from the Jaba peak to that of Chappar.

But where does it go after Borī? It does not come out into the plains by the Vihowah defile, because the road by this crosses a pass, and then goes by a stream (the Zhōb) to Bābārkakala. The Drūg stream, says Johnson, rises beyond the Sūlimān range, by which I suppose he means beyond the line of peaks running south from Takht-i-Sūlimān, which seem to form a range.

Leech's route to Borī by the Sangarh pass crosses no ridge at all, and I am therefore inclined to think the Borī river has its exit by the Drūg branch of the Sangarh pass. I am inclined to think the Lūndī branch of this pass does not come from the main range, but rises south of Sandwalī, and east of Manarū. And my reasons for this surmise are, that Lumsden gives a road from Borī to Raknī which only crosses one hill. This hill is the range between the Borī and Sounhra branches of the Sangarh river, and the road thus probably goes west of the head of the Lūndī river. The Sounhra branch of the Sangarh comes from Raknī, according to both Leech and Lumsden. From Raknī to Kolū no hill is crossed, and the same is the case to Thal, Dakī, Baghao and Smalan (? Ishmāilān). I therefore think the Sounhra also rises in the main ridge not far from Mount Chappar. Thus I suppose a spur to spring from the Sūlimān range somewhere between the Jabā and Chappar peaks (north of

it is the Borī river, south of it the Thal or Sounhra river), and run east of Manarū, and there to split into two, and give rise to the Lundī river; the end of these ramifications being respectively the junction of the Sounhra and Lundī, and of the Sounhra and the Drūg.

But there is still another range to which I wish to call attention. In going from Sakhī Sarwar to Raknī, a high and difficult hill has to be passed,—Lumsden says by the Paiwat Kotel, and Leech at a place called Ūntpalāna. This is the ridge on which the proposed sanitarium of Ek Bhāe is situated, and it is 7,462 feet in height.

Again, the Kaho river, after watering the Sham plain and emerging into the plains at Harand, rises to the north in Khetran country, and from the slopes of a range the natives call the Kala or Sīah Roh. This Kala Roh, I think, must be the same as the range crossed between Sakhī Sarwar and Raknī. Again, Lumsden gives routes from Thal to Sebī and to Kahun. Both of these immediately after leaving Thal cross a range of hills, which I conclude to be identical with the Kala Roh, a little to the east. We have no more cross routes to the west by which we can continue this range in that direction, but we know that the Nārī and Gorzamīn rivers rise to the north of Dādar, and to the east of Mount Chappar, and to the south of Smalan and Baghao. Therefore I take, this range to be the Kala Roh of the east routes, and thus we have a spur running from the vicinity of Mount Chappar, east, as far as the neighbourhood of Barkhan of the Khetrans, and then turning north and ending in the plains west of Mangrotah. Of course these are but suppositions, but they have been carefully thought on, and I think may be accepted with some confidence. There is one point, however, which I am doubtful of, *viz.*, whether Barkhan and Raknī are on the same side of the range or not.

The Kākar country is probably very much like that passed through on the Gomal route; the hills are probably bare and in many places precipitous, while at the bottom are valleys of different width, which are dependent on irrigation. There are probably no trees either on the hills or in the valleys, but grazing is probably abundant and excellent. The climate in the west portions of the Kākar country must be temperate, but still cold enough to make it an object with the inhabitants to migrate to warmer places in the winter. All that is known of Borī, Thal, &c., will be found described elsewhere.

The Kākars claim to be descended from one Sharīf-ūd-dīn, who was the son of Sharaband, the eldest son of Keysh, who was made a Mahamadan by the great prophet himself, and thereafter called Abdūl Rashīd, until in a fight with infidels at Mecca, he is said to have slain 17 men with his own hand, and received from Mahamad the title of Pret Khàn, since changed into Pathān, of which race he is the reputed founder.

Sharīf-ūd-dīn is said to have had five sons, all founders of clans, *viz.*, Shīrānī, Tarīn, Miuni, Barechi, and Ūmar-ūd-dīn. The mother of Shīrānī, the eldest, was a Kākar, and finding that her lord intended to make Tarīn, his second son, his heir, she left his protection and returned to her own tribe and to her father's house; her descendants have therefore been included among Pathāns, and with them the whole of the Kākars under one name.

The Kākars are found scattered over Afghānistān, and a strong branch of them, now known as the Gākars, are located on the banks of the Jhēlām

in Kashmīr. The country of the Kākars is as yet unexplored by Europeans.

Their country is extensive and intersected by spurs coming down from the Sūlimān range, but which, owing to the great elevation of the plains themselves, rise to no great height above them; it is almost devoid of trees, and the few that do exist, have been brought up with considerable care in the immediate vicinity of villages.

Small portions of the land, here and there, are irrigated from "karez," but the chief mass of the cultivation is "lallam," or dependent on rain, which, however, seems to be more general here than in any other locality in these parts. There is but one crop in the year, but this tribe possess large flocks and herds of camels, cattle, sheep and goats, and export hides, ghee, wool, and goats to Peshīn, the Derājāt and Kandahār.

The whole of the asafœtida trade of Herāt and the Nādalīdar, a or more properly speaking the collection of the gum from the wild plant, is in the hands of the Kākars, who send down from five to six thousand people annually to these localities, and pay considerable sums to the Governors of Herāt for the privilege of the asafœtida collecting monopoly.

The present actual strength of the Kākar tribes and their divisions may be gleaned from the following brief notice of each section :—

Jalazāe.—This is the most influential division of the Kākars, and can muster some 2,000 fighting men; their main strength lies about Kaisar and Borī.

Mūsakhēl—Musters 3,000 men, occupying Saraī, a place at the foot of the mountains on the Marī frontier, with which tribe this section have interminable feuds.

Kudizāe—Numbers 2,000 strong; this section is rather looked down upon by the rest of the clan, owing to their occupying the country about Darzi Karez, and being obliged to pay revenue to the ruler of Peshīn, whose territory they adjoin.

Utmānkhēl.—This section can turn out about 200 men. It was an offshoot of this section, which, after assisting Sūltān Mahmūd of Ghaznī in his expedition to Hindūstān in A. D. 997, settled in the hilly range forming the northern boundary of the Pēshawar valley, and to the north-west of Rānīzāe, where they are to be found in the present day.

Abdūlazāe—Musters 2,000 and resides at Mayana.

Kabīzāe—Who hold the lands of Tarbezāe, on the Zhōb road, are chiefly shepherds, and turn out 1,000 strong.

Hamzazāe—Turns out 1,100 men, and occupies Shāhrāng.

Shabozāē, *Tenizae* and *Alīzae*, each musters 200 strong. The Alīzāe have another faction 300 strong at Chīna. The head-quarters of the first three are at Darzi and Sazri.

Khidarazāe—Occupies Maskat, mustering 200 strong.

The total fighting strength of the Kākars, including the Targhani and Zhōb factions, would thus be from 14 to 20,000 men; to the former of these sections belonged the infamous Hājī Khān, Kākar.

The Kākars are on friendly terms with, and consider themselves brethren of, the Ghilzāes.

Besides the Kākars above-mentioned, there are some 400 families residing in the villages of Kochkhana, Balakaz, and Deh Khojah in the Kandahār neighbourhood.

From the extreme antiquity of this clan, there is no end to the ramifications into which it has run, and the following tribes all claim connection with, or descent from, the Kākars;—Arabia Khel or race of Mūlas, the Taemūnīs of Ghor, the Fīrozkohī Hazāras and the Kayanī tribe of Seistān (who are generally called Biloches, but are in reality, and acknowledge themselves descended from, the Sangar Khēl Kākars), as well as the Ūtmān Khēls and Gakars already noticed.

Besides these sections Elphinstone mentions the Sanatīa section, which Lumsden calls the Simantha. They inhabit the district called Kūnchogae, which stretches south-west from the Kūnd peak towards Kach Toba and Peshīn.

The Kākars of the Shāl valley are of the Kasī section.

The inhabitants of Sebī are Kākars of the Panī section.

The tribe known as Lūnī Pathāns are Kākars; they occupy the country to the north of the Marī Biloches. The division called Hamzazāe by Lumsden is a section of the Lūnī branch. The Isakhēl is a division of this tribe; they dwell south-west of the Kasrānīs and number 3,000 fighting men. The Esott Kākars are not mentioned by Lumsden, though they are by Elphinstone and Raverty, and there is no doubt they exist. They occupy the country to the west of the Ūstarānahs, Kasrānīs. (*Elphinstone—Raverty—Lumsden.*)

KAKRAK—Lat. Long. Elev.

A pass in Afghānistān leading from the Ghaznī district over the Gūlkoh range to the valley of Jarmatū; the pass is similar in its nature to that of Gūlbaorī (which see). (*Broadfoot.*)

KAKSHAL—Lat. Long. Elev.

A village in Afghānistān in the Ghōrband valley, 5 miles west of the mouth of the Kaoshān pass, inhabited by 200 families of Parsīwāns, said to have been placed here by Timūr Lang. (*Leech.*)

KALA ABDŪLA KHĀN—Lat. Long. Elev. 6,677 feet.

A fort in Afghānistān, 8 miles east of the Kohjak Pass, 52 miles from Qwetta, 91 miles from Kandāhār. There is a tank in the fort, and a garden and room for one battalion, and outside a grove of trees and a fine stream of water close to it. There are here 30 houses of Atchakzāes, according to Leech; but Garden says it is a strong and large, walled village. Forage and grass are abundant. During the Afghān war, Lieutenant Bosanquet was left here to form a corps of Atchakzāes Outram says it is an extensive place fortified with mud walls and round towers, which are, however, not provided with guns nor pierced with embrasures. (*Hough—Leech—Garden—Outram.*)

KALA ABDŪL RAHMĀN—Lat. Long. Elev.

A fort and village in Afghānistān, about 50 miles north-east of Kalāt-i-Ghilzāe; it is the fort of the chief of the Tokhī Ghilzāes. It is a square of 120 yards with a mud wall 6 feet thick and 24 feet high, with large towers at each angle and in the centre of each face. Though it resisted all the efforts of Shāh Shūjah to take it, it was blown up and destroyed by the British under Outram in 1839.

The approach to this fort from the direction of Kalāt-i-Ghilzāe is by a difficult ravine and a pass as difficult as the Kohjak, but from the direction

of Kala Khān Tarakī there is no obstacle. The village of Abdūl Rahmān has some 2,000 to 3,000 houses, 100 shops, and with some 5,000 families of Lohānīs outside. The residence of the chief is in the fort, which is in the middle of the town, and has two guns at its gateway. There are 6 or 7 wells inside, and many villages round of Ghilzāes and Lohānīs. The chief maintains a force of 200 foot and 100 horse, but could assemble his tribe, amounting to 5,000 or 6,000 fighting men, in a few hours. This fort is sometimes called Kala Margha or Nawa Margha. (*Broadfoot.*)

KALA AFGHĀN—Lat. Long. Elev.

A fort in Kūndūz, Afghān-Tūrkistān, on the east side of the Lataband pass, and on the road to Bādākhshān from Kūndūz. It is famous for its springs, of which there are 450 in the neighbourhood. Wood states it to be 1,000 feet higher than Talikhān, but does not mention the elevation of that place. (*Wood.*)

KALA AHMAD—Lat. Long. Elev.

A small village in the Shakar Dara glen, Koh Dāman of Kābal, Afghānistān, on a small rivulet. (*Masson.*)

KALA-I-ALĪ—Lat. Long. Elev.

A village in Afghānistān, 76 miles from Jalālābād, on the Alingar river, consisting of 800 houses of Attoke Afghāns (? Otak Ghilzāes). (*Leech.*)

KALA AMĪR KHĀN—Lat. Long. Elev.

A village in Afghānistān, 30 miles north-east of Farah, situated among mountains. (*Thornton.*)

KALA ARGHŪ—Lat. Long. Elev.

A village in Badakhshān, 23 miles from Taishkhān, 75 miles from Jūrm, on the left bank of Kokcha river. (*Davies.*)

KALA ASĪN—Lat. Long. Elev. 8,000 feet.

A fort in Afghānistān, 33 miles south-east of Kabāl on the route from Kābal to Jalālābād by the Karkacha Pass. (*Thornton.*)

KALA AZIM KHĀN—Lat. Long. Elev. 3,945 feet.

A ruined village in Afghānistān with a square mud fort, 73 miles from Kalāt-i-Ghilzāe, 16 miles from Kandāhār. Supplies are very scarce here; fuel, excepting the wild thyme, not being procurable; good water is procurable from two wells, that from the "Karez" being rather brackish; grass in small quantities is procurable, and camel forage is abundant. The elevated ground is a mile beyond the fort. There is a good deal of cultivation round the village. (*Hough—Garden—Campbell.*)

KALA-I-BABAKAR—Lat. Long. Elev.

A village in Afghānistān, 6 miles east of the Kotal-i-Sarwandī Pass over the Sūlimān range and at the source of the Gomal river. There is a fort here in good repair, inhabited by Karōtis, and it has some cultivation very carefully and laboriously irrigated by ducts. It is the last place to the east on the Gomal road at which any supplies are procurable for many marches. (*Broadfoot.*)

KALA BADAL—Lat. Long. Elev.

A fort in Afghānistān, on the bank of a feeder of the Mūrghab. (*Thornton.*)

KALA-I-BAKSHĪ—Lat. Long. Elev.

A village in the Ghilzāe country, 36 miles from Ghaznī, and 10 miles from Mūshakī, south-east on the direct road to Qwetta. It is a collection of several walled villages inhabited by Tokhī and Andarī Ghilzāes. Supplies are

abundant and cheap. "Salep misrī" is found all over the hills near this place. (*N. Campbell—Broadfoot.*)

KALA-I-BHAO—Lat. Long. Elev.

A fort in the Ghilzāe country, Afghānistān, south-east of Kalāt-i-Ghilzāe, situated in a plain, and containing 400 to 500 houses. It belongs to the chief of the Ohtak Ghilzāes. (*Outram.*)

KALA BILAND—Lat. Long. Elev.

A small village in Afghānistān, situated at the north-west corner of the plain of Beghram, north of Kābal. A few Hindū traders reside here, who have considerable intercourse with the neighbouring hill tribes.—(*Masson.*)

KALA-I-BĪST—Lat. Long. Elev.

A fort in Afghānistān, about 30 miles south of Girishk, situated in an island on the Helmand, just above the confluence of the Tarnak river. It was formerly a place of some consequence, but was destroyed by Timūr Lang. Its ruins are still very considerable. (*Ferrier.*)

KALA CHAP—Lat. Long. Elev.

A village in Badakhshān, at the junction of Kokcha with the Amū Daria. The latter river is fordable at this point. (*Wood.*)

KĀLA DAOLAT KHĀN—Lat. Long. Elev.

A village in Afghānistān on the road between Ghaznī and Kolālgū in Zūrmat. The road as far as this is very good, but beyond it is more difficult. (*Broadfoot.*)

KALA-I-DŪKHTAR—Lat. Long. Elev.

A small ruined fort in Afghānistān, 3 miles south of Sabzawar, on the left bank of the Adraskand, where that river turns the hills. On the extreme edge of these hills is built, just opposite the fort of Kala-i-Pisr, a wall and parapet now in ruins, with a high tower in tolerable preservation, and which is seen for miles. (*E. Conolly.*)

KALA DŪRŪS—Lat. Long. Elev.

A fort and village in Chitrāl, Afghānistān, 8 miles from the south boundary of that State, and about 100 miles above Jalālābād, on the left bank of Kūnar river; it has about 1,000 houses; this is probably the place called Dras by other authorities. (*Davies.*)

KALA FATŪLA—Lat. Long. Elev. 3,918 feet.

A small square mud fort in Afghānistān, 90 miles from Qwetta, 57 miles from Kandahār, with bastions at the angles. The water here is brackish from a duct and some wells. Forage and grass are procurable. It contains 30 houses inside and 10 outside of Nurzāe Afghāns. There is a good deal of cultivation round.

KALA FAZL KHĀN—Lat. Long. Elev.

A village and fort in Afghānistān, 2 miles from Chotīalī, having 100 houses inhabited by Zarkhan (?) Pathāns. Water is procured from wells. (*Leech.*)

KALA GĀE—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 12 miles from Khinjan, 18 miles from Ghorī. It is small, but water, grass, and fuel are procurable. (*A. Leech.*)

KALAGAR—Lat. Long. Elev.

A village in Afghānistān, 80 miles south-east of Ghaznī, on a road to Dera Ishmāīl Khān. Water is supplied by stream. (*Thornton.*)

KALĀ HĀJI—Lat. Long. Elev.

A village and fort in Koh Dāman of Kābal, 10 miles north of that city, on a small stream which drains to the Panjshēr river. (*Thornton.*)

KALA-I-HĀJĪ—Lat. Long. Elev.

A village in Afghānistān, 7 miles west of Kābal, on Ghaznī road. The surrounding country is an expanse of groves, gardens, and orchards, watered by channels drawn from the Kābal river.

KALA IBRAHIMĪ—Lat. Long. Elev.

A fort in eastern extremity of the plain of Bakwa, Afghānistān, 95 miles from Girishk, 66 miles from Farah. There are several small forts in its vicinity. (*Sanders.*)

KALA ĪDGĀH—Lat. Long. Elev.

A village in Afghānistān, 10 miles west of Herāt, on the Mashad road. Water is abundant. (*Clerk.*)

KALA-I-JĀFAR—Lat. Long. Elev. 6,800 feet.

A village in Afghānistān, 52 miles from Kalāt-i-Ghilzāe, on the left bank of the Tarnak river. It is situate in a fertile and well cultivated country. (*Hough.*)

KALA KĀFAR—Lat. Long. Elev.

The ruins of an ancient fort in Nangnahar, Afghānistān, south of Tatang. They are of considerable extent. (*Masson.*)

KALA KĀFAR—Lat. Long. Elev.

A ruined fort in Afghān-Tūrkistān, situated in the lower portion of the Saeghān valley. The remains are very imposing, and from the bulk of the stones employed in their construction, are calculated to excite much wonder. (*Masson.*)

KALA KĀFAR—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, about 40 miles from Māemana, on the road to Shibrgham. There is no village, but an encampment of Ūzbaks on the top of a hill. (*Ferrier.*)

KALA KAISAR—Lat. Long. Elev.

A fort in Afghānistān, a few parasangs north-east of Teivereh in the Taimūnī country. It is now ruined. (*Ferrier.*)

KALA-I-KALAGĀN—Lat. Long. Elev.

A village in Badakhshān, 45 miles from Kūndūz, 136 miles from Jūrm, situated in a valley inhabited by Kataghan Ūzbāks; water from a stream. (*Davies*).

KALA-I-KARŌTĪ—Lat. Long. Elev.

A fort in Afghānistān, 102 miles south-east of Ghaznī, and at the west end of the Ghwalarī Pass, containing 30 houses of Karotī Afghāns. Water is procured from the Gomal river. (*Broadfoot—Leech.*)

KĀLA KĀSHĪ—Lat. Long. Elev.

A village in Afghānistān, 9 miles west of Herāt. Provisions are scarce here. (*Clerk.*)

KĀLA KASIM—Lat. Long. Elev.

An old deserted fort in Afghānistān, 13 miles from Kābal on the Ghaznī road, situate in a beautiful and highly cultivated valley near the bank of a feeder of the Kābal river.

KĀLA KĀZĪ—Lat. Long. Elev.

A village and fort in Afghānistān, 20 miles north of Kābal, south-east of Istālif. (*Thornton.*)

KALA KĀZĪ—Lat. Long. Elev.

A village and fort in Afghānistān, 3 miles south-west of Kābāl. It is inclosed with a wall, and is surrounded with orchards, and is situated in an

eminence. The inhabitants are Furmulī Tajāks. Water is plentiful both in 'Karez' and springs, and fire-wood, grazing and forage are procurable. (*Masson—Campbell.*)

KALA-I-KHALAKDĀD—Lat. Long. Elev.

A village in Afghānistān, 13 miles from Kandahār, on the road to Ghāznī, situate in an open level, but ill cultivated country.

KALA KHĀN—Lat. Long. Elev.

A village in the Koh Dāman, Afghānistān, north of Kābal, consisting of 400 houses, the greater part of which are fortified. It is famed for raisins of a superior flavour. (*Masson.*)

KĀLA KHĀN—Lat. Long. Elev.

A village in Afghānistān, 105 miles from Ghaznī, on the Rah-i-Marūf road to the Derājāt. It is situated in a cultivated country sprinkled with villages inhabited by Tarakī Ghilzāes. Water is abundant. (*Lumsden.*)

KĀLA KHĀNAM—Lat. Long. Elev.

A fort in Ghilzāe, Afghānistān, situated 12 miles from Kala-i-Bhāo, south-east of Kalāt-i-Ghilzāe, in the hills. It belongs to the chief of the Ohtāk Ghilzāe, who has ordinarily a garrison of 40 or 50 men, but could assemble from 1,000 to 2,000 of his tribe in a few hours. (*Outram.*)

KĀLĀ KHĀN TARAKĪ—Lat. Long. Elev.

A fort in the Ghilzāe country, Afghānistān, about 20 miles from Mūkūr, on the direct road from that place to Shālkot. It is situated in the middle of a populous town. It belongs to the chief of the Tarakī Ghilzāes, who here maintains a force of 300 horse and foot, but could assemble his tribe, amounting to 4,000 men, in a few hours.

KALA KHASH—

See Khash. (*Leech.*)

KALA KHŌJA—Lat. Long. Elev.

A village and fort in Afghān-Tūrkistān, north of Bāmīān, on road to Kamard, and between Saighan and Dasht-i-Sūfēd. The valley here opens a little, and there are several forts and encampments in it, the largest of the former being Kala Khōja. (*Masson.*)

KALA KHŌJA—Lat. Long. Elev.

A village in Badakhshān, Afghānistān, 52 miles from Jūrm, and on the banks of the Ab-i-Vardoj. (*Davies.*)

KALA KHŌJA—Lat. Long. Elev.

A village and fort in Vakhān, Afghānistān, on the bank of the Amū Daria. It is the first inhabited place met with coming from Badakshān. (*Wood.*)

KALA KHŪSHK-I-JAMBŪRĀN—Lat. Long. Elev.

A small fort in Afghānistān, 16 miles north-east by east of Sabzawar, situated in a fertile plain, 20 miles in breadth, inclosed by hills, which on the east break into a valley running from it. Close to it is a stream of delicious water, and there are many other forts in the vicinity. (*Conolly.*)

KALAL KHĀN—Lat. Long. Elev.

A village and fort in Afghānistān, 30 miles south of south shore of lake Ābistāda.

KALA LAREIM—Lat. Long. Elev.

A village in Badakhshān, 15 miles from Teshkhān and 83 miles from Jūrm, situated in the valley of the Kokcha, on the left bank. (*Davies.*)

KALA-I-LANGAR—Lat. Long. Elev.

A village in Afghānistān, 222 miles from Derā Ishmāīl, 68 miles from Ghaznī, on Ghwalarī road. There are two forts here containing about 80 houses, the larger fort is a square of 100 yards; the mud walls, 20 feet high, are flanked by towers, and are not above six feet thick; there is no ditch, and the gate is uncovered, yet this is one of the strongest forts in Katawaz. The inhabitants are Sūlimān Khēl Ghilzāes. (*Broadfoot.*)

KALA MAHAMAD AZIM—

See Kūram Fort.

KALA MAHAMAD HŪSĒN—Lat. Long. Elev.

A fort in the Jalālābād district, Afghānistān, situate 15 miles from Jalālābād.

KALA MĀMĀ—Lat. Long. Elev.

A fort in Wazīkhwāh district of the Ghilzāe country, Afghānistān, on a road from the Kūndar to Kandahār, 12 miles from Khān Tarakī, and some 32 miles from Mūkūr. The fort contains stables and lines for the horse and foot garrison, and has two shops and two wells inside. It has three gateways, and on the walls are three wall pieces, outside is a 'Karez.' (*Broadfoot.*)

KALA-I-MAOR—Lat. Long. Elev.

A ruined castle in Afghānistān, in the valley of the Khūshk river. There is only one wretched cell in it, still capable of sheltering a traveller, and an extensive "Karez" in the middle of the valley remains to attest its former high state of culture, and suggests the notion that in other days the waters of the Khūshk rivulet were expended on irrigation, ere they could reach Kala-i-Maor; at present this valley harbours not a living soul. It is in the country of the Salor Tūrkmāns, and at the time of Abbott's journey to Khiva, formed the extreme southern point of that Khānat. (*Abbott.*)

KALA-I-MARGHA.

See Kala Abdūl Rahmān. (*Outram.*)

KALA-I-MASHAD—Lat. Long. Elev.

A village in Badākshān, 60 miles from Kūndūz, 120 miles from Jūrm, inhabited by pastoral tribes. *Vide* Mushhud. (*Davies.*)

KALA MĪR ALAM—Lat. Long. Elev.

A fort in Shorawak, Afghānistān, on the road from Kandahār to Kalāt. It is large, and neatly constructed of mud, with eight towers on each face, having an intermediate one between the angular ones. Close to it is a canal from the Lora river. (*Masson.*)

KALA MĪRJĪ—Lat. Long. Elev.

A village in Hisārak division, Jalālābād, Afghānistān, containing 80 houses of Tājaks. *MacGregor.*

KALA-I-MOGHAL KHĀN—Lat. Long. Elev.

A village in Afghānistān, 106 miles north-west of Jalālābād, on the Alingar road, consisting of 300 houses of Adoke Afghans. (?) (Otak Ghilzāes). (*Leech.*)

KALA MOHSAN—Lat. Long. Elev.

A village in Afghānistān, 5 miles east of Kābal, between it and Khūrd Kābal. (*Masson*).

KALA MOMAND—Lat. Long. Elev.

A village in Afghānistān, 10 miles east of Kandahār, on right bank of Tarnak river. There is a little cultivation in the neighbourhood. Water from springs, but brackish. This is the village entered in Colonel Walker's map as Momun-i-Gudukhan. (*Lumsden.*)

KALA MŪLA HAZRAT—Lat. Long. Elev.
A village in the Jaldak district, Afghānistān, south-west of Kalāt-i-Ghilzāe, in the Koh-i-Palao-i-Argandāb. Near this village there is a lead mine. (*Bellew*).

KALĀN—Lat. Long. Elev.
One of the four valleys of Nijrao, Afghānistān, inhabited by Pashaes and Tājaks. It is independent. (*Leech*).

KALA-I-NĀDAR—Lat. Long. Elev.
A fort in Afghānistān, 52 miles from Kandahār, on the road to Herāt. It is of large dimensions, but is in ruins. There is a good supply of water here, and the adjacent country is well cultivated.

KALA NAJĪL—Lat. Long. Elev.
A village in Afghānistān, 88 miles from Jalālābād, 41 miles from Farajkhān, on the Alīshang river, consisting of a fort and 300 houses. (*Leech.*)

KALANDAR KHĒL—
See Ghilzāes.

KALA NAO—Lat. Long. Elev.
A ruined town and fort in Afghānistān, 20 miles north-east of Herāt, and north of the Serabund mountains. It was once a place of some importance, and a depôt for caravans going from Persia to Bokhāra; but now it is only surrounded by a few tents of Hazāras. It was destroyed by a force sent from Herāt in consequence of the plundering propensities of its inhabitants.—(*Vambery.*)

KALA NAO—Lat. Long. Elev.
A village in Afghānistān, not far from Kalū, north of Hajīkhāk Pass, on road from Kābal to Bāmiān. It is built of burnt bricks on an eminence. (*Masson.*)

KALA NAWA MARGHA—
See Kalâ Abdūl Rahmān.

KALA NŪR MAHAMAD—Lat. Long. Elev.
A village in Afghānistān, 66 miles east of Kandahār on the Argesān river. The river is here difficult to ford in flood. (*Leech.*)

KALA PĀDSHĀH—Lat. Long. Elev.
A fort in Afghānistān, at the entrance of the Dara Nūr glen, in Kūnar, built by a former Governor of Jalālābād for the coercion of the neighbouring tribes. (*Masson.*)

KALA PANJ—Lat. Long. Elev.
A fort in Bādākhshān, on left bank of Amū Daria, just below the junction of the Sar-i-Kol and Langar Kish branches. It is so called from five small rocky hillocks in the neighbourhood, upon all of which there were formerly tenements. One of these hillocks rises immediately from the stream; its surface is covered with houses, and it is crested by a fort in tolerable preservation. (*Wood.*)

KALA-I-PĀT—Lat. Long. Elev.
A ruined city in Seistān, Afghānistān, on right bank of Helmand river, which was once the most extensive in that country, probably marking the site of the ancient city of Zarenj. (*Ferrier.*)

KALA RAHĪM KHĀN—Lat. Long. Elev.
A fort in Afghānistān, 60 miles south of Ghaznī, on the route by the west shore of lake Ābistāda to Shālkōt.

KALA RĀMZĀN KHĀN—Lat. Long. Elev.

A village and fort in Afghānistān, 3 miles south of Kalāt-i-Ghilzāe, on the road from Ghāznī to Kandahār. It belongs to the Ghilzāes of the Ohtak branch. There is a "Karez" of excellent water close to it. Two or three Hindūs reside in the castle. (*Masson.*)

KĀLA SANGĪ—Lat. Long. Elev.

An ancient fort in Afghānistān, a few miles north-east of Teivereh, in the Taimūnī country. It is built of stone on an eminence level at top. The wall is built of large roughly cut stones piled on each other without any cement. There are no inhabitants in it. It was once supplied with water by two aqueducts which led into an immense tank in the centre of the fortress. Yār Mahamad of Herāt fearing these ruins might be made available by rebels ordered them to be razed to the ground. (*Ferrier.*)

KALA SAR MAHAMAD—Lat. Long. Elev. 8,051.

A village in Afghānistān, on the Ghāznī and Kābal road, between Shēkhābād and Maidān. (*Hough.*)

KALA SAR SANG—Lat. Long. Elev.

A fort in Afghān-Tūrkistān, near Saeghān, commanding the gorge of the defile south of the valley of Saeghān. The fort is a rude shapeless building, with no pretensions to strength, but what it derives from its site, yet it is regarded by the Saeghānchīs as the key to Tūrkistān. (*Masson.*)

KALA SHĀHĪ—Lat. Long. Elev.

An old fort built by Tīmūr Shāh to command the town of Istālif in the Koh Dāman of Afghānistān. It had lofty walls and towers built of mud, but it has now been pulled down by the inhabitants, who were not disposed to have so formidable a work near them. A canal also, which used to run through its centre, has been diverted into the town. There are numerous hilly trees sprinkled about in its vicinity. (*Masson.*)

KALA SHĀH MĪR—Lat. Long. Elev.

A village in Afghānistān, 32 miles south-west of Kandahār, on the road to Seistān. It is a small place, but has a small manufactory of salt. (*Leech.*)

KALA-I-SOBHA—Lat. Long. Elev.

A village in Afghānistān, 30 miles from Kandahār, on the road to Kalāt-i-Ghilzāe. (*Thornton.*)

KALA SŪFĒD—Lat. Long. Elev.

A small village in the Shakar Dara valley, Kōh Dāman of Kābal, Afghānistān. (*Masson.*)

KĀLA-I-SYAD GHARĪB—Lat. Long. Elev.

A village in Afghānistān, 23 miles from Jalālābād, on the Kūnar river, consisting of 60 houses of Tājaks. (*Leech.*)

KALĀT-I-GHILZĀE.—Lat. Long. Elev. 5,773

A fort in Afghanistan, situated on right bank of Tarnak river, 89 miles from Kandahār, 144 miles Ghaznī, 229 miles Kābal, 468 miles Herāt.

There is no town here, but there are two small walled villages not far from the fort to the north-west, and some felt tents on the plain around. The present fort of Kalāt-i-Ghilzāe stands on an isolated plateau, having a command to the south of several hundred feet above the surrounding country, the slopes from which form the glacis, and are in places exceedingly steep. The tracing is irregular, but affords generally a strong defensive outline. The ramparts have been scarped to a great height out of the

face of the hill, and revetted with bricks made of kneaded straw and mud, built in layers and allowed to dry in the sun. A good substantial parapet surmounts this, and is carried all round the works which now embrace the whole plateau. Towards the western face a mass of conglomerate, shooting up to the height of some eighty or one hundred feet, affords a natural cavalier, upon which a gun, *en barbette,* ranges over all the works under this mound. On a level with the terreplein of the fort is the old magazine, which was screened on the exposed side by a substantial wall of masonry; but a new one has now been built in a far worse position, immediately to the south of the cavalier. From the mound two copious springs flow, affording an abundant supply of delicious water for the garrison. There are two gateways of the usual native construction, with the roadway turning at right angles shortly after entering the place; the main one is to the south, the approach to it steep and well flanked by the tracing of the works on the left. The other gateway is immediately opposite this to the north; its construction is similar, but it has no flanking defences. The approach to it is comparatively easy, and large masses of conglomerate, lying scattered in the immediate vicinity, would afford cover from which to keep down any fire which might be opened on a party approaching the gate. Within the fort and between the two gates is the bazaar, containing at present some thirty shops. The quarters of the garrison are ranged round the ramparts, and there are two extensive granaries, besides a comfortable residence for the Governor. Outside the works, all round this fortress, six or eight feet from the bottom of the wall, the hill has been scarped perpendicular for a height of about eight feet; it is probable, however, that rain will before long smooth this down to a more natural slope. The evident weak points of the place are, first, the long-necked eastern bastion, which has no flanking support of any description, and could itself develop but a feeble fire; immediately in front of it on the opposite side of a deep ravine, and distant six hundred yards, are two mounds affording excellent positions for breaching this bastion, while undulations in the slope of the hill give good cover for the approach of light troops to within easy range; second, a general want of flanking defences along the whole of the northern face; and lastly, the large masses of conglomerate already referred to, which are scattered about the base of the works along the whole of the western face, where a detached round tower and postern have lately been made.

During the rebellion in Afghānistān in 1841, Kalāt-i-Ghilzāe was occupied by a British detachment 950 strong from the Kandahār garrison under the command of Captain Craigie. This detachment reached Kalāt-i-Ghilzāe in November 1841. On the 9th December the Ghilzāes in a manner invested the place, but they made no attempt to assault, nor indeed was the blockade kept up with any strictness. This state of affairs continued throughout the winter, which told severely on the garrison from their not being properly supplied with shelter, and insufficiently even with food. In April 1842 the Ghilzāes first began to approach and invest the place more closely. Towards the middle of May they commenced to dig trenches round the place, working at them all night. By the 16th they had completely surrounded the fort with them, the nearest being about 250 yards from the defences. "On the evening of the 20th the enemy were unusually quiet, and the night passed without mishap, till towards morning, when the moon,

which had been shining before, went down. It was then that the attention of the officer on duty was arrested by the clatter of horses' feet, indicating the close presence of a large body of horse, and the word was passed round to get ready. Shortly afterwards the whole northern face of the works was assaulted by dense bodies of the enemy. The morning was so dark that they were within 100 yards before they were observed, though the garrison was on the look out for them, and they came on with great boldness, shouting 'allah,' 'allah.' They were received with discharges of grape and a hot fire of musketry, which must have done heavy execution among their dense masses; still they pressed on, pushing their attack with the greatest vehemence at the north-east and north-west angles of the works, where the ascent was most easy and the defences apparently most accessible. At the north-east angle the defences consisted of a ditch, a scarp of some seven or eight feet in height, a slope of some eight feet between the top of the scarp and the parapet, the latter consisting of sand bags. The enemy, by the aid of scaling ladders, crossed the ditch, ascended the scarp and sloping bank, and endeavoured to get over the parapet; here they were resolutely met with the musket and bayonet. Thrice they came boldly on to the assault, planting one of their standards within a yard of the muzzle of one of our guns, and thrice they were driven back; only one man succeeded in getting into the place, and he was shot with his foot on the axle of this gun. Two guns were in position at this part of the works, and the attempts of the enemy to get within the works through their embrasures, and over the parapets on either side, were so determined that the artillerymen for some minutes were obliged to quit their guns, and betake themselves to the musket and bayonet, with which they did good service; the sepoys too fought well; one of them was observed by the artillerymen to bayonet four men. The principal annoyance suffered by the garrison was from showers of heavy stones; these were thrown into the works in great quantity to cover the escaladers, and several of our men were knocked down and smartly bruised by them. During the height of the assault the enemy fired little; they apparently slung their matchlocks and came on sword in hand, but they were met by a fire so deadly and well sustained that they had no chance of success. The assault lasted from twenty minutes to half an hour, and at daybreak they drew off, carrying away all their wounded and many of their dead. A party of them took refuge behind some rocks at the north-west angle of the works and just under the barracks, popping their heads out occasionally; they fired a few shots, but so seldom that their numbers were supposed to be few. Two companies of sepoys sallied out to unearth them, and to the surprise of all at least 300 men broke cover and bolted for the neighbouring ravines. A heavy fire was poured into them, but they ran so fast, and cover was so close, that few of them fell. The greater part of the enemy retired into the ravines into which they had dragged their dead and wounded, and from daylight until ½ past 2 P. M. they were employed in carrying them off. They left 104 dead bodies at the foot of the defences, and within a few days after the assault the Political Agent ascertained that the number of killed and of wounded men, who died within a few days after the action, considerably exceeded 400. On the dead bodies were found quantities of British magazine cartridges, supposed to have been procured at Ghaznī.

Computed by themselves, the lowest number of assailants was stated at 5,500 men, the highest at 7,000. (*Stocqueler—Lumsden.*)

KALA TOPCHĪ BĀSHĪ—Lat. Long. Elev.

A ruined fort in Afghānistān, a short distance west of Kābal. It still possesses some fine plane trees near it and an excellent spring of water. It is usual for 'kafilas' going west to collect here. (*Masson.*)

KALA TAK—Lat. Long. Elev.

A village in Afghānistān, left bank of Kūnar river, 84 miles above Jalālābād, and consisting of 100 houses. There is a fort here, and it is on the boundary of Chitrāl. (*Masson.*)

KALA TAKAH—Lat. Long. Elev.

A fort in Afghān-Tūrkistān, 42 miles south of Sar-i-Pūl. (*Thornton.*)

KALA VALĪ—Lat. Long. Elev.

A village, in Maemana district, of Afghānistān, 50 miles west of Maemana. It contains 230 houses, some inhabited by Ūzbaks, the rest by Kapchaks; a little river passes through it, flowing northwards. When Vambery passed through this village it was empty from the inhabitants having been partly massacred, partly sold as slaves by an "alaman" of the Sarik Tūrkmans. (*Ferrier—Vambery.*)

KALA WASIL—Lat. Long. Elev.

A fort in the Kah Dara division, Kōh Dāman, Afghānistān, north-west of Kābal. (*Masson.*)

KALA-Ī-WŪS—Lat. Long. Elev.

A village in Vakhān, Badakhshān, Afghānistān, on bank of the Panj river, 15 miles above Kala Panj. (*Davies.*)

KALA-Ī-YĀRDĀR—Lat. Long. Elev.

A village in Badakhshān, 38 miles from Jūrm, on left bank of the Āb-i-Vardōj. (*Davies.*)

KALA ZĀL—Lat. Long. Elev.

A village in Afghān-Tūrkistān, situated at junction of the Kūndūz river with the Amū Daria. (*Moorcroft.*)

KALA ZIABEG—Lat Long. Elev.

A halting place in Chitrāl, Afghānistān, about 12 miles above Darband and 25 below the Chattiboi Lake, situated in a rich valley with pasturage, but no village. (*Davies.*)

KALMANĀE—Lat. Long. Elev.

A village in Afghānistān, 33 miles from Jalālābād, on the Kūnar river, consisting of 36 houses of Tājaks. (*Leech.*)

KĀLŪ—Lat. Long. Elev. 12,480.

A pass in Afghānistān over a spur of the Kōh Bāba, between the Hājī Khāk Pass and Bāmiān. Its elevation is 12,480 feet. Burnes in attempting to cross this pass was arrested by snow, consequently he doubled it by passing round its shoulder. The road was very bad, frightful precipices hung over him, and for about a mile it was impossible to proceed on horseback. This bypath appears to have been fortified in former years. (*Moorcroft—Burnes.*)

KĀLŪ—Lat. Long. Elev.

A valley in Afghānistān, south of Bāmiān, at the head of a stream which joins the Bāmiān river below it. It contains about 20 forts and some few winter quarters of nomads. It belongs to the Darghan tribe of Hazāras. (*Moorcroft—Burnes, Masson.*)

KAMA—Lat. Long. Elev.

See Kūnar.

MacGregor says there is a village of this name in the Jalālābād valley, but Masson says it is a district on the left bank of Kābal river, extending east from the junction of the Kūnar river to the Sūfēd Bīnī rock. It is abundantly garnished with villages and gardens, and has a good deal of cultivation. (*Masson—MacGregor.*)

KAMARD—Lat. Long. Elev. 5,600.

A village and fort of Afghān-Tūrkistān on the road from Balkh to Kābal, and about 110 miles south of Khūlm. It is inhabited by Hazāras and Tājaks. The valley in which it is situated is watered by the Sūrkhāb, a considerable tributary of the Kūndūz river, which under the fort of Kamard has a width of 24 feet, a mean depth of 2, and an average current of 4½ miles an hour. Its source is at the head of the valley, where it issues from an aperture in the rock. Here is the Ziarat of Hajī Abdūla, much resorted to in the hot weather, but inaccessible in the winter on account of ice and snow. During summer and winter the volume of water of this mineral spring is unaltered in bulk, having a temperature of 48°. The fort of Kamard is 5,600 feet above the sea. Burnes describes it as a narrow valley, with beautiful orchards of apricots extending for some miles beyond the village of Kamard, the rocks rising on either side to a height of 3,000 feet, frequently precipitous, the dell being nowhere more than 300 yards wide. Another officer describes the valley "as scarcely worthy of the name of valley, but rather should be called a deep dreary glen, so narrow is it and so vast the rocks that bound it." It is approachable by two principal roads from the north, the one by the Dandan-i-Shikan, and the other by the Nāl-i-Farash; besides these there is a small difficult pathway leading by a less devious route across the hills immediately in front of the Saeghān fort. The whole extent of this glen from Kamard to the Kārā Kotal, about 10 or 12 miles, presents much the same appearance, with the exception of the change from orchard to field; but everywhere it is narrow, generally under 150 paces in width, and always enclosed by stupendous rocks rising about 1,000 feet above the bottom, tortuous too in the extreme, at every bend appearing to enter a dungeon, no outlet being visible till approached closely, the gloomy precipices rising on all sides like walls.

Wood says Kamard resembles Saeghān, but its valley is more capacious, its orchards more extensive, and its capabilities of cultivation far higher than those of that valley. The width of the plain rarely exceeds 400 yards, is as smooth as a bounding green, and walled in by grand, almost perpendicular mountains, that rise full 1,000 feet above the plain. Large supplies of every description of provisions common to the country could be calculated on in this valley.

The produce of the valley is given by Wood at 1,500 'kharwars.' There are nine forts in it containing 700 families, who can turn out 130 matchlockmen.

This valley was the scene of a very gallant little affair during the Afghān campaign of 1840. The fort of Bājgāh had been occupied by five companies of Hay's regiment, but owing to the inhabitants showing a rebellious spirit and collecting in numbers, it was deemed advisable to reinforce the post with one company from Saeghān. Sergeant Douglas was accordingly detached

with two companies to Kamard to aid the reinforcement in joining. Not finding the detachment at Kamard, Serjeant Douglas began his return march to Bajgah, but the chief of the Ajarīs had prepared secretly to attack him, and suddenly, without the slightest suspicion of danger having been up to that moment entertained, a matchlock fire was opened upon them from several directions, both from the walls of the fort and from the neighbouring orchards. They quickly prepared to resist their aggressors, and it was well they did so, for a body of Ūbak horse now made its appearance, and charged down upon the little band, which, however, stood firm, and quickly replused them. But not so with the Ajarī footmen; these were posted in such positions as to be screened either by walls or trees, nearly entirely, both from shot and sight, and from behind their cover, their long jezails played with deadly execution. At length, but unwillingly, Douglas was compelled to withdraw his men from the forts.

"Step by step, inch by inch, firmly, with a bold front, the little band retreated through the dense orchards and the wilderness of the garden, exposed to the galling fire of their scarce-seen enemies; but ever and anon, wherever he could catch a glimpse of his fœmen, the serjeant fronted his party and returned their fire. The contest was a very unequal one; the Ajarīs had both the advantage of the situation, much aided by their knowledge of the ground, and of a superiority of numbers. Moreover, they were accompanied by a body of horse, which, although they did not again attempt close quarters, was of material service; for the sowars frequently took up some footmen behind them, and then galloping off, would place them in some convenient position whence they could better annoy the retreating party. Thus the fight continued for some miles, our men were dropping fast under the fire of Ajarīs; the wounded were assisted on by their comrades, but the dead lay on the ground where they fell, the serjeant, however, taking the precaution of stripping them of their arms and ammunition; the disabled were also relieved of their burdens; and to avoid encumbering too much the remnant of the party, and at the same time to prevent such implements of war from falling into the hands of the enemy, many of the muskets were thrown into the deep river which ran by the roadside. The party had still some considerable length of road before them, and nearly utter destruction seemed inevitable, for their numbers were already much diminished, and their ammunition nearly expended, but, fortunately, succour was at hand. Tidings of this lamentable affair had early reached Bajgah, and fortunately about the same time Captain Sturt had arrived on his return from Khūlm. This officer volunteered his services to Captain Hay, and was immediately despatched with two companies to the assistance of the serjeant, and the joy of the little party may be imagined, when, at the very time at which their situation appeared hopeless in the extreme, they beheld advancing towards them the serried ranks and glancing arms of those whose well known uniform proclaimed them to be friends. At the sight, the Ajarīs, till then triumphant, turned and fled quickly towards Kamard, and the two parties united, returned now unmolested to the British fort." (*Burnes—Wood—Stocqueler.*)

KAMPAR—

A tribe of the Sīahposh Kāfars who reside in the valley of the Chitrāl river and north of the district of Nūrgil. They retain their ancient faith.—(*Raverty.*)

KAMSHAL—Lat. Long. Elev.

A village and fort in the Kūram valley said to contain 250 houses, and to be able to turn out 260 fighting men.—(*Agha Abbas.*)

KAMŪZ—

A tribe of Sīahposh Kāfars who inhabit the valley north of Nūrgil and the Kūnar river and south of the Hindū Kūsh. They are said to pay a small tribute to the ruler of Chitrāl in acknowledgment of his supremacy. None of them have become converts to Mahamadanism.—(*Raverty.*)

KANDAHĀR—Lat. 31°37'. Long. 65°28'. Elev. 34°84'.

A town of Afghānistān situated between the Argandāb and Tarnak river, 89 miles south-west Kalāt-i-Ghilzāe, 233 miles south-west Ghaznī, 318 miles south-west Kābal, 75 east Girishk, 236 miles east south-east Farah, 380 miles south-east Herāt, 144 miles north-west Qwetta, 254 miles north-west Kalāt-i-Nasīr, 343 miles north-west Jacobabad, 450 miles west north-west Mūltan, 360 miles west Dera Ishmāīl Khān.

Kandahār is situated on a level plain covered with cultivation. On the south and east are detached hills; on the north and west a low ridge. Its shape is an irregular oblong, the length being from north to south, and with a circuit of 3 miles, 1,006 yards. It is surrounded by a ditch, 24 feet wide and 10 feet deep, and by a wall which is 20½ feet thick at the bottom, 14½ feet thick at the top, and 27 feet in height.

The wall is made of mud hardened by exposure to the sun, and without revetment of stone or brick. The length of the west face is 1,967 yards, of the east 1,810, of the south 1,345, and of the north 1,164.

There are six gates, *viz.*, the Bardūrānī and Kābal on the east face, the Shikārpūr on the south, the Herāt and Topkhāna on the west, and the Idgah on the north.

The gateways are defended by six double bastions, and the angles are protected by four large circular towers. The curtains between the bastions have 54 small bastions distributed along the faces.

From the Herāt gate a street runs to the Kābal gate through the city, and another commencing from the Shikārpūr gate leads to the citadel, crossing it at right angles near the centre. At the point of their intersection is a large dome 50 yards in diameter, which is called the Chārsū. These four principal streets are about 40 yards wide, and are lined with shops and houses.

These streets are named after the gates to which they respectively lead from the Chārsū, except in the case of the street which goes to the citadel, and is named the Shahī bazaar. This street is very narrow both at its south and north entrances, and leads first into an open space in front of the citadel having the Nikāra Khāna on its west.

There are smaller and narrower streets which run from the principal ones towards the city walls (all crossing each other at right angles), between which and the houses there is a road about 25 yards wide all round the city.

Kandahār is divided into districts inhabited by different tribes. The south-west quarter of the city has four great divisions, *viz.*, the Barakzāe extending down the Shikārpūr and Herāt bazaars, having south of them the Hindūstānī quarter and west that of the Alekozāes, while in the extreme south-west corner of the city between the two last is the Nūrzāe quarter; the south-east quarter appears to be occupied principally by Popalzāes. In the north-east quarter the portion stretching on the north

of the Kābal bazaar is occupied by Bamezāes north of them, and to the north-east angle of the city is the Bardūrānī quarter, while between them and the citadel is the Atchakzāe quarter. In the south-west portion of the north-west quarter are the houses of the Alīzaes, and north of them is a district called Mahala Mīrza, while north of it again is Ahmad Shāh's tomb, the Topkhana, Farashkhāna, the residence of the Topchī Bāshī and other houses. But these divisions relate to the principal tribes who inhabit the city. The merchants and shopkeepers also occupy separate streets or portions of streets in one or other of the quarters thus described. For instance, the cloth merchants run down the east side of the Shikārpūr bazaar, and opposite to them are the saddlers and smiths. From the Chārsū towards the Kābal gate on the north of the Kābal bazaar are the Hindū bankers. In the opposite direction on the north of the Herāt bazaar are the coppersmiths, and opposite them the poshtīn and shoemakers. At the north end of the Shāhī bazaar is the grass market, and next to it to the north-east the cattle market.

The number of houses in Kandahār is said by Hough to be 40,000, and by Bellew from 16,000 to 20,000.

The houses generally are built of sun-dried bricks and are flat roofed, and some are upper storied. The houses of the rich are enclosed by high walls, and contain three or four courts with gardens and fountains. Each court contains a building with several small apartments, and three or four large halls reaching to the roof, supported by wooden pillars, carved and painted. The apartments open on the halls, and are filled up with paintings on the walls, and looking-glasses let into the recesses.

In the houses of the rich, the walls are plastered with a kind of stucco made of 'chunam' and divided into compartments, which are ornamented with flowery patterns, impressed on the stucco by means of a wooden stamp, and then covered over with talc which gives a silvery but neat appearance to the room. The recesses are of plain stucco, and contain glasses or other ornaments. The ceilings are either painted or formed of many small pieces of wood, carved and fitted into each other and varnished. The houses of the common people are of one story, and usually of a single room 20 by 12 feet; they have little ornament and scarcely any furniture.

There are several vapour baths in the city, as well as cold baths, so that one may enjoy both, proceeding from one to the other. Some are private property, others for public use.

There are some buildings with roofs formed with flat arched domes, with a hole at the top in the centre, and made of sun-burnt bricks; these apertures admit the light. These houses are to be seen chiefly in the suburbs outside the city in ranges containing several together; they have on one side doors, but no windows or regular fire-places.

The citadel is situated at the north of the city, south of it is an open space called the Tōpkhāna, which affords a place of arms; west of it is an open face in which is situated the tomb of Ahmād Shāh, Dūrānī, which is an octagonal structure overlaid outside with colored porcelain bricks, and surmounted by a gilded dome surrounded by small minarets. It overtops all the surrounding buildings, and its dome attracts the attention of the traveller approaching the city from a distance. The pavement within is covered with a carpet, and a shawl is thrown over the sarcophagus of the monarch. The sepulchre itself is composed of a not very fine stone found

in the mountains near Kandahār, but inlaid with wreaths of flowers of colored marble. Twelve lesser tombs, which are those of the children of the Abdālī, are ranged near the receptacle of the ashes of the father. The interior walls are painted in devices, similar to those which adorn the exterior, but the execution is more regular, and the colors, having been less exposed, are fresher and more brilliant. The lofty dome above the centre imparts an air of grandeur to the little temple, and its windows of trellis work in stone admit a solemn and pleasing light.

The tomb which covers the remains of the sovereign is sculptured over with passages of the Koran, and a copy of the sacred volume is kept in the sanctuary, out of which a succession of Mūlas belonging to the estalishment of the place is wont to read aloud.

In the Chārsū and in other parts of the city are public 'humams' or warm baths, where visitors, for the small sum of a rupee, are passed through a course of Asiatic ablution, and peeled, kneaded, and dried, after the Afghān fashion, which differs little from that of Hindūstān.

The rest of the buildings which fill the extensive area of this city are the houses of Mūlas, doctors of the Mahamadan law, Akhūns, teachers of youth, and Tabībs, physicians. In retired quarters of the town are also the residences of the Sirdars.

A description of one occupied by Sir W. Cotton during the halt of the army of the Indus at Kandahār may serve to give a general notion of the mansions of the wealthier Afghāns:—"It consisted of two courts. In the outer area the retainers of the lord of the mansion had been quartered in a series of small apartments, connected by narrow staircases and passages; below the horses of the establishment had been stabled. A strong gate and long dark passage gave access to the inner quadrangle. In the centre of this was an oblong piece of water in a stone reservoir. On either side of this tank, in the wings of the building, were two small sleeping chambers, and attached to these to the westward were a gallery and some apartments, which seemed to have been set aside for the women of the 'zenana.' The central pavilion looked towards the north, and the slanting rays of the rising and setting sun never touched it. It consisted of an ample chamber below the level of the court, which from its situation was tolerably cool even at midday in the month of July. Two flights of stairs conducted to the principal suite of rooms. The central chamber had an arched roof, and its doors and windows and numerous tag or niches were of a species of moresco architecture. Above was a flat roof or Balakhana, which commanded a view of the city. All the walls of the several rooms were plastered with a glittering species of stucco; it is said to be composed of pounded and calcined mica, and has a smooth but glittering surface. The Afghān builders divide this inner coating of their walls into compartments, and stamp it whilst yet wet with tasteful devices."

The number of inhabitants of Kandahār is variously estimated thus:—Elphinstone 100,000, Hough 80,000, Masson 25,000 to 30,000, Ferrier 30,000, Court 25,000, and Bellew 15,500. But these great discrepancies may be reconciled by supposing that the population increases and diminishes according as the government is protective or oppressive.

Kandahār is probably capable of holding from 50,000 to 80,000 souls, and it is possible that it may have reached the highest number.

Ferrier states that one-fourth of the population are Bārakzāes, one-eighth Ghilzāes, one-eighth various Dūranī tribes, and one-half Parsīvans and Hindūs, and that there are no Jews or Armenians in the city.

Bellew gives the following approximate list of the number of houses occupied by each section :—

Bārakzāe	940	Ishākzae	600
Nūrzāe	600	Kākar	550
Alīkozāe	650	Alīzāe	200
Popalzāe	600	Khūgīānī	150
Makūzāe	100	Bisakzae	100
Bardūrānī	150	Madozae	150
Saddūzāe	100	Pārsīvān	1,240
Kalezāe	350	Piriān	100
Kharotī	200	Doalat Shāhī	50
Ghilzāe	100	Arabs	50
Bāmezae	400	Aakyikhēl	50
Sarkānī	200	Hindūs	300
Ismāīlzāe	100	Kāshmīrs	100
Shop-keepers	100	Potters	100
Musicians	40	Sweepers	100
Pathans	200	Silk-vendors	100
Turks	50	Dairymen	100
Bāburs and Bābis ...	200	Barbers	40
Atchakzae	150		
		Total	9,310

The four principal streets of Kandahār are usually crowded from 8 or 9 o'clock in the morning till sunset. The Shikārpūr bazaar is filled with one mass of people, some riding, some walking, proceeding to and from the great market place, and also with camels, ponies, &c., carrying loads. People of different nations are seen dressed in various colors, though all assume the Afghān dress, and are only distinguished from each other by the form of their head-dress. Very few women are to be seen, and those that are, are closely covered up with the 'būrka' or sheet. Court says generally only those of a tribe who practise medicine are to be seen. Mendicity is to be seen in its most loathsome and repulsive forms. Blind, maimed, deformed, ragged, and unspeakably squalid men, women, and children (the last in the greatest numbers), not only stand and sit, but lie grovelling in the dust and mire and under the very horse's feet, perpetually exclaiming, 'Barae khūda,' 'barae khūda.'

The costumes of the people who crowd the various places of resort differ much. Some wear long cloaks or chogas of chintz, or of the woollen cloth or pushmeena of the country, with turbans of very ample fold, their whiskers, moustaches and beards being allowed to grow long and bushy, and the latter being often dyed red with the juice of the henna ; others are closely shaven, and habited in jackets and trowsers of blue linen, or tunics of drab cloth with long pendent sleeves, their heads being protected by cotton skull caps of various colors.

Among the crowds that are seen in the bazaars are many half-witted creatures that are perfectly naked, and whom the Afghāns treat with great consideration, considering them to be inspired by God. They are called 'Houlliads,' that is to say, saints ; at their death tombs are built over them, which eventually become places of pilgrimage to the people of the country ;

this is why so many places of this kind are to be met, particularly at Kandahār. The Hindūs are the most numerous and the wealthiest merchants in Kandahār, and carry on a very profitable trade (if they were but allowed to enjoy the profits of their industry without tyrannous exactions) with Bombay, *viâ* Shikārpūr and Karāchī. They import British produce, *viz.*, silks, calicoes, muslins, chintzes, merinoes, woollen and broad cloths, &c., knives, scissors, needles, throad, papers, &c., and Indian produce, such as indigo, spices, sugar, medicines, &c. They export productions of Afghānistān to India and the Pānjāb, *viz.*, madder, assafœtida, wool, preserved fruits, quince seeds, pomegranate rinds, tobacco, felts, silk (raw), rosaries, &c., the produce of Kandahār; and horses, "yābūs" or baggage-ponies, Biran carpets, copper utensils, silk, &c., the produce of Persia.

The trade between Kandahār and Herāt and Mashad is carried on principally by Persians, who bring down silk, raw and manufactured, copper utensils, guns, daggers, swords, precious stones (torquoise), brocade, gold and silver braiding, Belgian ducats, horses, kurks, carpets, &c., and take back wool, felts, postins and skins, *viz.*, fox, wolf, &c., &c. Till 1841 the trade was considerable, and also till after the retreat of the British in 1842, but after the return of Kohandil Khan in 1843, his spoliation and tyranny drove away the principal merchants. On Dōst Mahamad's getting possession of the city, he appointed his son, Ghūlām Haedar, governor, and trade recovered itself in a great measure, and at the time of the visit of the Lumsden Mission, it was again assuming importance. In 1868-69 the imports into the Panjāb from Kandahār amounted to 5,296 maunds with a value of Rs. 90,030, but there is no record of the exports from the Panjāb to that city.

The principal manufactures of Kandahār are the production of silks of felts for coats, and rosaries of a soft crystallized silicate of magnesia found near the city and called Sang-i-Shāh Maksūd.

"The vine is very extensively cultivated in the suburban gardens of Kandahār, and they produce no less than 19 different kinds of grapes. In two or three of the largest vineyards there are wine-presses, but the quantity of liquor produced is very limited, as its use is entirely confined to the chiefs and wealthy classes, who can indulge in the forbidden drink with less fear of obloquy or punishment than the poor people, who are more amenable to the discipline exercised by the priesthood. The wine made at Kandahār is red, and is prepared from grapes of the same color, which are known to the natives by the terms of "Rocha-i-Sūrkh," "Sahih-i-Surkh," "Lāl-i-Sūfēd," "Lāl-i-Sūrkh," &c. The Hindū population consume large quantities of a fiery spirit distilled from dried grapes, called "Kishmish-i-Sūfēd" and "Kishmish-i-Sūrkh," and they are helped in this by many of the Mūsalmān inhabitants of the city, who however do so secretly.

To the north of and close to the city runs from west to east a canal which issues from the Argandāb river, and there is another which runs from west to east through the centre of the city, and one from west to south-east and at about ¾ mile south of the city. Masson says no city can be better supplied with water, which is distributed from the above canals by several smaller channels, so that there is perhaps no house which has not one of these aqueducts passing through or near its yard. There are also many wells, and their water is considered preferable to that of the canals as a beverage. But the water of the canals is polluted at every

step by all manner of offal and street filth, notwithstanding which it is used commonly and without compunction by the inhabitants for all domestic purposes.

D'Arcy Todd says,—supplies to almost any extent can be drawn from the surrounding country, but this must depend a good deal on the season of the year, for when the army of the Indus arrived there, the troops were put upon half rations and the horses had no grain for nearly six weeks, and the scarcity got so bad that on the 12th May flour sold at 2 lbs. per rupee. There was, however, plenty of lucerne and good grass and camel grazing. It was not till after a two months' halt that the commissariat could lay in sufficient provisions to enable the General to move forward with six weeks' supply in hand. The opinions of travellers therefore, who perhaps arrive in time of plenty, should not be allowed to have too much weight, yet it seems probable that in ordinary times, and with previous arrangement, supplies in considerable quantities could be collected from the neighbourhood of Kandahār.

Masson says,—the bazaars are well supplied with good and cheap provisions, and with a great abundance of excellent fruits. Kābal is famed for the quantity, Kandahār for the quality, of its fruits; yet I found them so reasonable that a maund or several English pounds of grapes were purchased for a pice; and figs, plums, apricots, peaches, pears, melons, almonds were nearly as cheap. The pomegranates of Kandahār are perhaps unsurpassed, and justly enjoy a great repute in these countries. Meat, while very good, is not perhaps so cheap as at Kābal, but roghan, so generally used, and bread are cheaper, as are curds and eggs; of the latter ten or twelve being sold for one pais. Fuel is one of the articles considered dear, and is brought from a distance.

The following report of Lieutenant Durand on the defences of Kandahār is here transcribed:—

"The modern city of Kandahār is situated on a plain on the left bank of Argandāb, but is separated from that river by an intervening range of mountains. A break in the continuity of the latter affords an easy and free communication between the plain of Kandahār and the valley of the Argandāb.

"With the natural predilection for sites connected with a range of hills, old Kandahār was placed at the base of the Chehlzīnak mountain, enclosing with three main fronts a considerable portion of plain, whilst the fourth front was the mountain in question. This, from its singular form and precipitous sides, was deemed inaccessible, and a more secure barrier than the artificial works at its base which were made to rest upon it. The remains of old Kandahār are on a much larger scale, and have a more formidable appearance than any of the later military works constructed in Afghānistān. The massiveness of rampart and width of ditch are of themselves imposing. Nādar Shāh, who beleaguered and after a long siege captured old Kandahār, showed the weakness of its site, and the experience thus obtained was probably the cause of modern Kandahār being given its present locality, that is in the plain and well clear of all hills.

"The modern city is laid out on a nearly regular plain having a mean length of about 5,500 feet, with a mean breadth of 400 feet. The defences consist in an earthen rampart, the terreplei of which has a command of about 22 feet above the surrounding plain. In thickness the mass

averages a top breadth of from 10 to 12 feet, and a bottom breadth of about 20 feet. The parapet, which forms a continuation of the outer face of the rampart, adds in general about 9 feet to its height; in section the parapet is very weak, being only 2 feet thick at top and 3 feet thick at bottom; double tier of loopholes are pierced, but no banquette exists. The rampart is flanked by circular towers placed at distances of from 2 to 300 feet from centre to centre.

"The ditch varies both in breadth and depth; it may however be stated to average a top breadth of 24 feet, and a depth of 12 feet, and may by means of the canals from the Argandāb be filled with water. At some points the escape of the ditch has a faussebraie, consisting of a weak parapet; but even this is not continous, and as the ditch is excavated in a line nearly parallel to the general direction of the ramparts, it is nowhere properly flanked. The counterscarp can however be seen from the rampart in consequence of the thinness of the parapets, but the escarp side in general affords good cover if the ditch be empty.

"There are six gateways, one on each of the short, and two on each of the long, faces of the city. The gates are single, and by way of precaution are placed in one or other of the two towers at each gateway, and not in the short curtain between them. A small outwork, intended as a kind of demi-lane, was in course of construction at each gateway with the view of covering the approach and checking assaults of open force on these insecure points. The works in question were not completed at the time that the flight of the Kandahār chiefs put a stop to the construction of these, and also of similar works commenced at the corner towers with the view of strengthening the salient angles.

"The rampart is throughout in ill repair, but more particularly so on the northern front, where in some parts it would require very little battering to effect a practicable breach. This side may probably have been paid less attention to from the circumstance of the ground in its front being a hard gravelly soil, which it may have been thought would of itself prevent the north front from being the one selected for an attack.

"The citadel is situated on the northern side, and occupies the greater part of an open space of about 1,400 feet in length by as many in breadth, The wall is of earth, is weak in section, and out of repair. There is a ditch round the wall, but as usual the excavation is not continued at the gateways, a portion being left uncut for the sake of the roadway. The houses of the chiefs are inside the citadel.

"The villages around Kandahār are admirably adapted to give shelter to troops. The houses usually consist of thick walls of sun-dried bricks, supporting solid arched roofs of the same material; any of these villages admit of being easily turned into strong posts, from which it would be difficult to dislodge the possessors.

To the east, south-east, and south-west of Kandahār villages of the above description occur at distances of from 6 to 12,000 yards from the city wall, whilst vineyards, orchards, tombs, and mud walls of various kinds yield some cover sometimes close up to the ditch. The demolition of the mud walls here alluded to was on the south side partially effected by the chiefs before the arrival of the British force, yet there still remained plenty of cover of the kind in question.

" From the foregoing details, it is evident that Kandahār in its present condition is exceedingly weak, being not even secure from a well ordered attempt to carry the place by a *coup-de-main*. If attacked by a few battering guns, the insignificance of the parapets, the long straight lines of ramparts, the weakness of section and ill condition of the latter, and the small dimensions of the ditch, would cause a besieger but little trouble in overcoming the defensive efforts of the garrison. The latter with reference to the extent of the place must needs be numerous, and could not fail to undertake its defence against a tolerably equipped enemy with the feeling of being to all intents and purposes compromised against the attacks of an undisciplined force, or against the tumults of an ill affected population. The place may be easily rendered secure by a few cheap improvements, which, as they may be made subservient to more important purposes, will be subsequently detailed.

" Kandahār being the first, it may be said the only, place of repose for an army advancing from Herāt towards the Indus, and the only point where after having overcome the difficulties which the above line of operations would present, the fatigued force could halt with any prospect of recruiting the strength of its men and cattle prior to a further forward movement. The place being also the centre of what may be termed the mountain frontier of Hindūstān, giving access to the valley of the Tarnak, and offering a choice of several passes by which to descend to the plain of the Indus. Kandahār being also the capital of a considerable portion of the Afghān empire, and thus claiming a value independent of other considerations, Government may not deem it advisable, should the advance of a European enemy on this quarter be considered a possible contingency, totally to neglect a point of some military importance. Under this supposition the following remarks are added, but they altogether hinge on the assumption last specified, namely, the probability of an advance being made from the westward on the line of operations in question. They are also somewhat connected with what may be the views of Government with respect to Herāt, as the fortifying and strengthening of that place, thus rendering it a depôt of guns and material. Any serious outlay at Herāt will necessitate a corresponding outlay at Kandahār, for Herāt being far distant from our natural frontier, the Indus is scarcely within the scope of efficient succour or support, and if attacked by a scientific enemy would probably fall; it may be said, *must fall*. It would then become the base of his operations, and supply him also with that which would facilitate his further progress, namely, a reinforcement of ordnance and store collected together, at a point much nearer our own frontier than he could otherwise obtain them. Kandahār must in this case be correspondingly strengthened and adapted to make a more severe struggle.

" In the present instance it is assumed that little or nothing will be done to Herāt, and that the circumstances under which it appears probable that any works or improvements at Kandahār would come into play are the following:—

" *First*, in the event of the troops concentrated about Kandahār finding themselves too weak to make head in the open field against an enemy superior to them in numbers, yet not so much so but that the troops if put into a defensive position favorable to their numerical inferiority might

keep the enemy in check, unless the latter preferred risking an action in which success was very problematical.

"*Secondly*, in the event of the troops being so weak as to be not only unable to cope with an enemy in the open field, but also unequal to do more than by a protracted defence of a respectable work to prevent an enemy from acquiring firm hold of Kandahār, and to give time for troops to move to the scene of contest.

"Now, the attainment of either object seems by no means incompatible with the other; both may to a certain extent be secured by the same means.

"A small fort, at the distance of from 6 to 800 yards from the north-west angle of the city wall, would afford a sure support for one flank of a small force, the other flank of which might, according to the length of front the troops occupied, be either thrown back towards the city wall, or affix itself upon the village and strong garden ground to west of the south-west angle of the city. The north-west is here mentioned as the site for such a fort, because there exists upon this side a facility in causing the waters of the Argandāb brought by canals to render very material assistance, not only in strengthening the fort in question, but also in creating obstacles along the whole front of the position, and around such villages, gardens, &c., as might be occupied on the side in question, and the city is also approached from Herāt from this direction.

"The fort would also under the second supposition be favorably situated, inasmuch as it would be sufficiently distant from the city to prevent the defences of the latter from being made use of to favor the approaches of a besieging force, and yet not so far from the city, but that by having redoubts at the northern or citadel gateway, and at the Tōp-khāna one, a secure communication could be maintained and troops thrown into Kandahār, whenever in time of peace insurrections of the populace might render the measure requisite. The detached fort being also on the hard gravelly soil, besiegers would experience some difficulty in pushing their approaches over such ground; and as the interior space of the work would be free from all private dwellings, sufficient cover for the garrison, their powder, and stores of every description could be constructed, and the defence of the place freed from the embarrassments so inevitably attending the residents of non-combatants within an attached work, more particularly when they are of the character of the Kandahār people.

"The fort, considering that cheapness of construction should be combined with efficiency, would best answer the purposes in view if a modification of the outline of Montalambert's Fort Royal were adopted. No masonry need be used in the revetments except for the artillery redoubts, a good sun-dried brick revetment being in such a climate sufficient for the object in view; a wet ditch ought to be given to the work, and the counterguards not rejected unless their cost rendered the fort too expensive. The ravelins which cover the artillery redoubts must be kept, being an essential part of the plan. The clear interior space which this outline affords for the construction of barracks, &c., renders it more suitable in the present instance than a bastioned fort of the same exterior dimensions. At the same time, the garrison necessary for the one is not greater than that required by the other. From 12 to 1,500 men of all arms would be sufficient. The defence of such a fort would be very dependent upon the artillery being given every possible advantage that art could secure, and

this may be best effected by isolated redoubts of the kind delineated. These should be strong casemated batteries, open in the centre of the work so as to be well and speedily freed from smoke, and having their floors determined with reference to the height of water introduced into the ditch. On the roof of the casemates an earthen parapet should be added, and the work adapted to the use of the field guns. The communication with the ravelins would be through the caponniers or redoubts, and would be completely covered. The counterscarp at the salients of the bastions should, if no counterguards are admitted, have its glacis adapted to cover the revetment of the redoubts. The ravelins and bastions ought also to have their salients prepared for the reception of guns to act *en barbitte*. Much additional strength would be gained by the addition of casemated caponniers to flank the ditches of the ravelins. The communication with the exterior might be in the face of one of the ravelins. The barracks and other buildings, whether of masonry or of the thick sun-dried brick walls and arched roofs common to the country, might be easily laid out so as to form strong intrenchments across the gorges of the bastions or corners of the fort. A plan is appended, which represents the trace of a fort of the kind in question, but no details are entered into, as in the event of the aspect of affairs being deemed to warrant the expenditure that such a work would entail, the exact site must be determined with reference to several considerations, prominent among which is the level and course which the engineer on the spot might select for his main canal from the Argundab.

"Besides the alterations at the 'Tōpkhāna' and citadel gateways to secure a free communication with the fort, the remaining gateways, especially the southern one, should also be so altered as to admit of a field piece being brought to bear up the streets leading to the gates, and attention should be paid to making the altered gateways secure from the risk of being carried by a sudden rush of the populace. The towers at the four corners ought also to be strengthened, so as to allow of field pieces being both mounted and worked without any danger of shaking part of the rampart down. A more effective parapet should be substituted for the present two feet wall, as otherwise a few rounds from guns in the plain would lay open the *terreplein* of the towers in question. The wall of the northern front ought to be repaired, and the parapets of the towers or all fronts adjusted, so as to enable troops to fire over instead of being restricted to firing through the parapets."

The climate of Kandāhār is in the winter charming, but the spring considered the pleasantest time. The heat is great in summer. The city not far from the barren parched hills to the north and west, and the heat radiates from them so much during this period, that the breeze that comes from over then is heated to a very great degree. The temperature of the thermometer varies greatly between morning and the middle of the day, sometimes as much as 40 or 50 degrees. However, our best authority on this subject is Bellew, from whose report I extract the following:—

"Kandahār has not a very salubrious climate. The mass of its inhabitants, compared with those of the northern and eastern portions of the country, are blear-eyed, fever stricken and rheumatic, and suffer in a remarkable degree from hœmorrhoidal affections. Indeed, so prevalent is this

disease that in the city of Kandahār most families possess a domestic enema syringe, a mode of treatment usually extremely repugnant to Afghāns.

"By the Afghāns the climate of Kandahār is compared to that of Balkh, which is notoriously unhealthy. This, however, is probably an exaggeration.

"The present city is in no wise free from the morbific character assigned to its predecessor. About 12 years ago the city in common with the whole district was visited by a severe outbreak of cholera, and again three years ago a similar epidemic ravaged the country and carried off great numbers. The people remember these visitations with horror, and point to a grave-yard about three miles east and west on the plain, north of the city (and which did not previously exist) as a proof of the magnitude of their havoc.

"Small-pox is endemic, and it is difficult to see how, in common with other infectious or contagious diseases once having occurred, it should be otherwise, considering the utter negligence of all sanitary precautions, even the slightest. On the contrary, the numerous water-courses that circulate through the city are polluted with all manner of filth and offal with which the streets abound, whilst the inhabitants instead of 'going about' outside the city, use the house tops and streets, even to the very threshold of their own dwellings.

"During the hot weather, spent in this city by Lumsden's mission, intermittents and bilious remittent fevers were very rife, though the mortality was not extraordinary. These were followed in autumn by epidemic bowel complaints, which carried off many victims. And finally in winter, during December, January, and February, the city as well as the district generally was visited by an epidemic and contagious continued fever, of the typhoid type with regard to its asthenic character, but remarkable for the great frequency of hepatic complication and jaundice. The mortality from this epidemic was very great, owing to want of proper care and protection from the unusual severity of the weather. For upwards of a month during the height of the cold weather the deaths in the city of Kandahar from this cause alone ranged, as far as I could accurately learn, between 12 and 15 daily (though common report raised the number to six or seven times this number), and the mortality was proportionately great in the villages around. After the epidemic had raged in its violence for about six weeks during the coldest period of the winter, it changed its character with the weather, and in the beginning of February, when all the snow had disappeared, the fever in a measure lost its typhoid character, and was replaced by a remittent fever. But throughout the presence of hepatitis and jaundice characterized the epidemic.

"During the early period of the epidemic, the tendency to death in the great majority of cases was by asthenis and coma combined, the latter owing to the presence of bile in the blood, but the former exercising the preponderating influence. But during the latter weeks of the epidemic, on the contrary, the latter was the most frequent mode of death, though not entirely free of the asthenic influence, as indicated by cold extremities, and the symptoms already described.

"The fever usually ran its course in 16 days or three weeks. Relapses were frequent from rising too soon, or from the slightest excess in diet.

"During the early part of April, after having lasted for upwards of four months, this fever disappeared, but was followed by a few scattered cases

of bilious remittent fever which it appears always prevails at Kandahār during the hot weather.

"The following synoptical table of atmospheric changes formed from daily observations at Kandahār, will convey a correct idea of its climate. The year here contains four seasons of nearly equal duration, *viz.*:—

"*Winter.*—December, January and February, cloudy weather and storms, snow, sleet, and rain. Hard frosts most severe in January and February. Wind northerly, varying between the east and west points and easterly.

Temperature of the air.

Maximum... ...	6 A. M., open air 52	1 P. M. sun 115, shade 59	8 P. M., open air 61·30
Medium	Ditto 36·8	Ditto 78·45, do, 49·15	Ditto 44·44
Minimum	Ditto 15	Ditto 36·30, do. 42	Ditto 31·00

"*Spring.*—March, April, and May, cloudy and fair weather. Occasional rain and thunderstorms during first half of the season, in which also the nights are cold and frosty. In the latter half of the season, the weather warms, dews fall at night and occasional duststorms occur. Winds westerly and south-westerly. High easterly winds, cold and bleak, prevail in March.

Temperature of the air during this season.

Maximum	4 P. M., open air 78	1 P. M., sun, 139, shade 85	8 P. M., open air 85
Medium	Ditto 56·23	Ditto 114·50, do. 70·8	Ditto 69·35
Minimum... ...	Ditto 31	Ditto 78 do. 53	Ditto 44·45

"*Summer.*—June, July, August, and part of September. The hot season commences about the 20th June, and lasts till about the 20th September. It consists of two periods of 40 days each, separated by an intervening fortnight of cloudy and cooler weather, during which thunderstorms occur in the mountains, though rain rarely falls on the plain. During this season, a pestilential hot wind often passes over the country. It blows from the westward, and frequently strikes travellers on the road. It is called "garmbād" by the natives, who have a lively dread of it, and describe those struck by it as rarely recovering, but dying in a comatose state or becoming paralyzed.

"The most prevalent wind during this season blows from the west during the day, but during the night, and till the sun be risen a couple of hours, it blows from the opposite direction. Dust-storms are frequent and severe.

Average temperature of the air during this season.

Maximum	4 A. M., open air 86	1. P. M., sun 150, house 96	8 P. M., open air 94
Medium	Ditto 74	Ditto 136·20, do. 87·10	Ditto 86·15
Minimum	Ditto 63	Ditto 105, do. 82	Ditto 77

"During this season the wind in the evening and in the early morning frequently blows in warm and unrefreshing gusts, heated by the radiation from the many bare rocky ranges that traverses the country.

"*Autumn*.—Part of September, October, and November. Sun powerful. Occasional dust-storms and cloudy weather towards the close of the season. Heavy dews. No rain or rarely. Winds variable. High north-easterly and north-westerly winds blow towards the close of the season.

Temperature of air.

Maximum	5. A. M., open air 65	1 P. M., sun 148, shade 82	8 P. M., open air 85
Medium	Ditto 50·57	Ditto 123·50, do. 70·44	Ditto 69·15
Minimum	Ditto 32	Ditto 70 do. 58	Ditto 51

"It is necessary here to observe that these observations were noted in a small court-yard in the centre of the city. The morning and evening indications of the thermometer were for this reason some degrees higher during the cold weather than the actual temperature of the air in the open country. Indeed, we often noticed that when the thermometer early in the morning in winter stood at several degrees above the freezing point, severe frosts prevailed at the same time outside the city. The indications marked as noted in the shade were registered daily in an ordinary flat roofed room of small dimensions without any mechanical means for raising or lowering the temperature.

"Of diseases attributed to the climate. Foremost stand five fevers, principally intermittents and remittents, whilst continued fevers and small-pox, though at all times met with in a sporadic form, are epidemic in particular seasons only. The first named fevers are prevalent throughout the year, though more so in the spring and autumn, and are remarkable for the frequency of the tertian form.

"Diseases of the eye are numerous and extremely common, and though not all attributable to the climate, may be mentioned here together. Cataract and a mourosis are more prevalent in some districts than in others, and as regards the former, the Helmand district is one of these.

"Rheumatism and neuralgic affections are very generally prevalent throughout the year, and aciaticus especially so. To these the natives are predisposed by the open air life they lead, and their constant exposure to the vicissitudes of the weather, not to omit the habit of sleeping in the open night air, which deposits a heavy dew upon and around them. Another disease common in this country and owing its origin to an opposite influence of the climate, is apoplexy and paralytic seizure. They attack young and old alike, and often occur without any appreciable cerebral disturbance. One or other of the extremities or one side of the face or body is all at once seized with a numbness, sometimes accompanied by vertigo, followed by paralysis and a slow and gradual atrophy of the limb ensues. The natives attribute these diseases, as also Saint Vitus' Dance and epilepsy, to the evil influence of Genie, and observe that they are more prevalent at the time that apricots ripen, that is about June and July, than at other seasons.

"Stone in the bladder is a common disease in all parts of the country.

"Of diseases caused by the habits of the people. At Kandahār the inhabitants lead a very sedentary life. The majority of them rarely go outside the city wall for months together. The air they live in is rarely free from the effluvia of human deposits and all sorts of decomposing animal and vegetable remains that are scattered over the streets and house tops in every direction. After rain, the stench arising from these renders the air of the city almost unbearable, whilst during the hot months every gust of wind raises clouds of this abomination that beat against the face and exposed portions of the body, and is a very frequent cause of ophthalmia and skin diseases. The water that circulates through the city in numerous channels is every where defiled by all manner of filth, and yet is generally used for drinking and domestic purposes. The people themselves, as might well be expected, are equally dirty in their own persons; and though baths are numerous and much frequented, notwithstanding the questionable combustibles with which they are heated, their effects do not last half an hour, for the bathers always come out of the bath in the same filthy clothes with which they entered it.

"Among the many diseases arising from such a state of affairs, scrofula stands in the first rank on account of its prevalence in its various forms which here need no further description, except that its subjects, owing to their dirty personal habits, the effects of carelessness and ignorance combined, and other circumstances over which they have no control, are more than ordinarily wretched objects to behold.

"Syphilitic diseases are extremely common, and often met with in disgusting and repulsive forms. A peculiar skin disease owing its origin to a taint of this poison is found affecting most of the Kandahārīs. It is said also to prevail at Kābal. This disease is characterised by a warty eruption that appears in solitary patches in all parts of the body. The patches are of an oval or circular shape, from half an inch to two or three inches in diameter. The diseased growth is raised above the skin, which is red, and rises gadually to the edge of the diseased structure. The surface of the warts is covered with a dry yellowish white crust corresponding with the extent of warty surface. On its removal, the red blunt papillo of the wart are exposed through a thin layer of watery lymph that covers them, and which is a contagious poison communicating the disease by contact with an abraded surface. At Kandahār, the class of diseases to which the above is referred, is so prevalent in its various forms that young and old of both sexes are equally affected, not even excluding infants; and the native medical men themselves admit that hardly one in twenty of the whole populalation is free from the taint of this disease in some form or other.

"Hœmorrhoidal affections, as already mentioned, are very prevalent and attributable to the effects of a hot and dry climate, on the inhabitants already predisposed to such diseases by the circumstances of their lives previously mentioned, *viz.*, want of exercise or recreation, bad air, hard work, indifferent food, mental oppression, and beastly vices.

"Such are the principal diseases at Kandahār, which are worthy of note on account of peculiarity or frequency of occurrence."

In the neighbourhood of Kandahār, detached hills rise from the plain on the south and east, on the north and west they appear more like a broken range of hills, their height varying from 300 to 2,000 feet. Those to the west have a singular appearance, they rise up near the top like a wall are indented,

very rugged and look very bleak, being of a clayey colour. To the south the hills are more distant than in the other direction. There is neither tree or shrub, nor herb to be found on them. If we except these, the immediate vicinity of Kandahār is exceedingly picturesque. It may be said to be buried amongst gardens, orchards, and plantations of beautiful shrubs through which flow streams of the clearest water. In these gardens are many little hillocks and rocks, on the slopes of which the inhabitants have cut slides in which they amuse themselves on gala days. The objects worthy of notice are the Ghar-i-Jamshīd, what is called the petrified city and the shrine of the Bābā Walī, and more distant that of Shāh Maksūd, which annually draws numerous visitors from the surrounding country.

Occupying the base of a bare rocky hill, about four miles to the west of Kandahār, are the ruins of the ancient city "Shahr-i-kohna," also called Shahr-i-Hūsēn Shāh" after its last king. The remains of its former extensive defences crown the height of the rock, and were supplied with water from adjacent reservoirs partially cut out of rock and partially built up. It is said to have been founded by Alexendar the Great, and to have been several times destroyed and rebuilt by its Arab, Persian, Tartar, Tūrkman, and Ūzbak conquerors, and was finally taken by surprise and sacked and destroyed by Nādar Shah, about 1738 A. D., who removed its site to the open plain about two miles south-east, and called the new city Nādarābād. This was hardly built before it was destroyed by Nādar Shah's successor in Afghānistān, Ahmad Shāh Abdalī, who founded the present city in 1747, and called it Ahmād Shahr or Ahmād Shāhī.

The ruins of the old city are very extensive, and without apparent diminution have been delved for years and carried away as manure for the fields. They are also frequently searched for sulphur and nitre, both of which are met with in small quantities, as also coins, gold and other precious things, especially after heavy falls of rain.

Half way up the north-east face of the hill on which this city is built, and situated between the ruins of two towers, is a flight of forty steps leading to a recess in the rock, at the entrance to which on each side is the figure of a crouched leopard nearly life size. The whole is carved out of the solid limestone rock, and is said in native histories of the place to have occupied seventy men for nine years before it was completed. The chamber in the rock is about twelve feet high and eight wide, while its depth equals its height. The sides of the interior are covered with Persian inscriptions carved in relief.

Bellew's account of agriculture of the Kandahār province furnishes some interesting particulars:—

"In Kandahār", he says, "as in most parts of Afghānistān, two harvests are realized in the year, *viz.*, the spring and the autumn

"The spring harvest or "rubee" produces—

Wheat,	Barley,
Beans,	Pulses,
Lentils,	Madder, &c., &c.

"The autumn harvest or "kharif" produces

Maize,	Pulses,
Beans,	Rice,

Tobacco,	Carrots,
Turnips,	Egg-fruit,
Beetroot,	Tomata.

"Abi land when well attended to frequently yields four or five different crops in the year, and in particular instances, as in that of clover and lucerne (largely cultivated and used as fodder), so many as 10 or 11 crops are realized annually from the same plants, and this for from six to eight or nine years in succession. In the former case the ground is sown with wheat or barley in November; this lies dormant during the winter and sprouts in February. In March and April, before the flowers have formed, the crop is cut twice and sold under the name of 'Kasil,' as fodder for cattle and horses, and then the stalks are allowed to grow, and mature grain which is gathered in June. After this the ground is ploughed and manured and laid out in tobacco fields. These yield two corps at intervals of six weeks. The ground is then prepared for carrots, turnips, &c., which are gathered in November and December.

"The tobacco produced in Kandahār is celebrated for its good qualities among the natives, and is exported to Hindūstān and Bokhāra. Three kinds are cultivated at Kandahār, *viz.*, 1, 'Kandahārī,' which sells at nine annas per 'maund' 3lbs., tabreez; 2, 'Balkhī' sells at 10 annas per maund; 3, 'Mansūrābadī' sells at one rupee four annas per maund. From the same plants two crops are always obtained in the season. The first called sargul is the best, the leaves having a mild and sweet flavour. The second crop called mundhai is strong and acid, and is used chiefly by the poor and in the manufacture of snuff.

"During April the plants are reared from seed in small beds well dressed with manure, and the earth of which is finely comminuted. In May and June the seedlings are transplanted into fields prepared for them, the earth of which having been ploughed and manured is laid out in a regular series of ridges, into the sides of which the young plants are fixed and freely watered till the roots be well attached to the soil. In about six weeks the crop is cut. Each plant is cut off at about three or four inches from the ground, five or six leaves only being left and laid flat on the ridge, and each side is exposed for a night and day to the effects of the dew and sun, by which they lose their green and assume a brown color. They are then collected in large heaps in the field, and covered over with mats or layers of straw, &c., and allowed to remain so for eight or ten days, during which the stems shrivel and give up their moisture to the leaves. After this the heaps are carried into the village, where the leaves are separated from their stalks, dried in the shade and tightly packed in bundles about 14 inches square, and thus sold for exportation. As soon as the first crop is cut, the ground between the plants is turned with a spade, manured and freely irrigated. The old stems soon put forth fresh leaves, and in six weeks the second crop is gathered. Sometimes a third crop is realized, but the quality of the tobaçcoo is very inferior. The young seedlings of Kandahār tobacco, packed in moist clay and bound in cloth or straw, are carried away by villagers three and four days' journey into the country for transplantation at their own abodes, but the produce it is said does not equal that of Kandahār.

"Both musk and water melons are largely cultivated, and there are several varieties of each kind, *viz.*, musk, melons or 'kharbūza.' 1, 'garma;'

2, 'herati;' 3, 'ghaznichi tappadar;' 4, 'habshi;' 5, 'tappadar sufed;' 6, 'tappadar sabz;' 7, 'baghtani;' 8, 'khurd;' 9, 'sarda;' 10, 'garmsera,' &c.; of these the 'sarda' is esteemed the best. They require considerable attention during growth, a free supply of water and daily turning of the fruit, which is covered over with earth to prevent the ravages of worms, and on each plant but three flowers are allowed to fructify, the rest being nipped off as they form.

"Water melons or 'hindūwāna,' (of which the 'mustafi;' 2, 'mur,' 'melangi;' 3, 'kirmani;' 4 'kaddu;' 5, 'siah kuthur;' and 6, 'surkh buthur,' are the more common varieties require a sandy soil, little water and little care, and the buds are not nipped off as in the other kind of melons.

"Potatoes are grown to a small extent only, having been but just introduced from Kābal, where they are said to be largely cultivated and much appreciated by the natives. They were introduced into the latter place by the British during their occupation of the country, 1839-40, &c. Those raised at Kandahār are very small, but no doubt they will improve both in size and flavour as their cultivation becomes better understood.

"Kandahār is celebrated for its fruits, especially the apricot, the pomegranate, the quince, and the fig; and considerable attention is paid to keep up a good stock by grafting and careful training. Three methods of grafting are practised, *viz.*, 1, bud grafting; 2, tube grafting, and 3, trunk grafting. The first mentioned mode of grafting is the one in most general use. With the apricot tree the following is the practice pursued:—About a month before 'nauroz' (21st March), the seeds are placed hanlon downwards in ground previously prepared for them. Soon after 'nauroz' the young plants begin to shoot above ground, and are allowed to grow here for a year, at the end of which time they are transplanted into orchards and allowed a twelve month to fix themselves firmly in the soil, being at regular intervals freely irrigated. At the 4th 'nauroz' or third year of the plant, the young buds from approved varieties are removed together with a margin of bark, and placed in water till applied to the stock in the bark, of which, a few inches above the part up to which the plant is immersed in water, a slit is made and the bark separated from the wood by bending the pliant stem on itself at the spot. The graft is inserted beneath the edges of the slit, and bound above and below the bud with thin stripes of bark from poplar and willow twigs. The branches and twigs of the stalk are then bent on themselves into a bundle till on a level with the grafts, which seldom exceed three on the same stock, around which they are loosely bound as a protection from the sun. As soon as it is ascertained by the growth of the bud that the graft has succeeded, the bindings are removed and the leaves and branches of the young tree pruned off. The stocks are then supplied with manure and water at regular intervals, and bear fruit in the third year after being grafted and the fifth of their age. Hardy but inferior varieties of apricot, known as 'surkhcha' and 'sūfēdcha,' are the trees used as stocks, and the 'kasi' and other approved varieties supply the grafts.

"Ten varieties of apricots are cultivated at Kandahār, of which, first, the kasi; second, the 'charbaghi' are the most esteemed. Considerable quantities are dried and exported to Hindūstān. The ripe fruit is sliced open on one side, the stone removed, split, its kernel extracted and replaced in the fleshy part of the fruit, which is then laid out on mats or straw in the sun to dry. The

sweet ones prepared from over-ripe fruit are called 'ashktak,' whilst the sub-acid ones prepared from the nearly ripe fruit are called 'khubani.' The 'pasras,' so named because it is the last to ripen, is of two varieties, *viz.*, kalān and khūrd, the great and small 'pasras.' The 'surkhcha,' 'sufedcha,' 'plan,' 'shams' and 'shakarpara' are inferior varieties, dried without removing the stone and are known as laifi. They are very acid and are generally used as a relish in many dishes and in sharbats. Gold and silversmiths use a hot infusion of them to clean their metals and give them a bright lustre.

"Of plums there are the 'gurja,' 'ghwara,' and 'alūbokhāra.' They are allowed to dry on the trees and then shaken off.

"Of peaches there are the 'Tirmai' and 'bahri.' The former are of great size and excellent flavour. The peach is usually grafted on the apricot stock.

"Of cherries there is only one variety. A small, black, acid and inferior variety called 'atubalu.' They make good preserves.

"Of apples the more common varieties are the 'shakar,' 'khuluk,' 'labon,' and sabzseb.

"Of quinces there are the 'shakar,' 'miana,' and 'tursh.' These are cut in slices and dried for use in winter. The seeds are sold separately and used for medicinal and other sharbats; largely exported. The fruit is often preserved whole on account of its agreeable smell.

"Of pomegranates, there are the following varieties;—1, 'panjwai;' 2, 'bam;' 3, 'bedana;' 4, 'habshi;' 5, 'khuluki;' 6, 'gulnar,' &c. The first are of great size and excellent flavour, and are exported. The rinds of all the varieties are dried and exported, used by tanners and dyers. The bark, the root of bam, is used as a remedy in diarrhœa and dysentery by the natives.

"There are two varieties of figs: 'makhai,' large and black, in the dry state exported to Hindūstān. 'Sada,' a small white variety, consumed at home.

"Of mulberries the common varieties are bedana, ibrahim-khana, danadar, tor, kalauz, shah, tut, pahlawi, sometimes dried for use in winter season.

"Grapes are sometimes trained on frames of wood-work, but most frequently on ridges of earth eight or ten feet high, the vines growing in the trenches between. Nineteen varieties are cultivated at Kandahār, *viz.*, 1, kishmish-sufed; 2, kismish.-surkh; 3, lāl-sufed; 4, lāl-surkh; 5, sahibi-surkh; 6, sahibi-ablak; 7, rocha-surkh; 8, rocha-sufed; 9, khalili; 10, hosaini; 11, mehri; 12, aeta; 13, shekh kalli; 14, toran; 15, peshangi; 16, khairogolamani; 17, khatin; 18, amir mahumdi; 19, iskri. Khatin grapes produce mannakha raisins. The sahibis produce sun-dried raisins of inferior quality consumed at home. The rochas and toran are inferior varieties, and consumed fresh by the poor. Hosaini and shekh kalli are packed when ripe in cotton, and thus exported. Aeta produces the doghi or abjost raisins, and correspond to the bloom raisins at home. They are thus prepared. The fresh ripe branches are dipped for a moment two or three times into a hot alkaline solution of lime and potash, and then hung up in the shade to dry. The other varieties produce the common shade-dried raisins, which are largely exported. Wine is made in small quantities, but the favorite drink of the Kandahārīns, who indulge freely in the forbidden liquor, is a strong spirit distilled from the varieties of kishmish."

The following particulars regarding the trade of Kandahār are extracted from Lumsden's report:—

"In the Kandahār district the chief merchants are either Hindūs, Shikārpūrīs or Persians: of the first there are 350 shops belonging to Uttaradhi, Dakhini, and Khatri castes, and 190 houses of Shikārpūriēs and others. The Hindūs are all cloth-sellers, spice-dealers, and shroffs. The Shikarpurīs are cloth-sellers, general fruit-dealers, and agents for large firms in Shikārpūr (who have transactions with most of the large cities in Asia); in their hands are all the exchange transactions, and much of the wool trade, which is daily growing into greater importance in this part of the country.

Kandahār trade.

"The following are a few particulars regarding this trade:—At Birjān, Hazara, Herāt and Kandahār, when advances are made to the nomads on the future crop, the price on the spot is about 12 Co.'s annas per Kandahāri maund of 4 Co.'s seers; but if purchased at the time of shearing, it costs Rs. 1-4 for the same weight; and if taken on credit Rs. 1-8. A load 48 maunds Kandahāri, or 192 Co.'s seers, is carried to Kandahār from any of the other districts abovementioned for Co.'s Rs. 12-8, and from this point to Karāchī for the same sum. The reduced rate for the latter distance is accounted for by the road being better, and below Dādar perfectly safe. The agent proceeding with the investment receives ⅔rds of the profits, taking an equivalent share of risk; but if the arrangement with him is made on the Mahamadan principle (known as Mozarībat) when the agent runs no risk, $\frac{1}{3}$th of the profit is absorbed in his pay.

"The agents in Kandahār say that the tariff of boat-hire from Karāchī to Bombay varies so much that it is impossible to give even a fair approximation to the expenses of transit, but that the price in Bombay may be put down as Rs. 192 per kundi of 60 Kandahāri maunds. Pure white wool is the most marketable, but brown and white are frequently mixed. The wool of Biran and Herāt is generally shorn twice a year, and if not exported is manufactured into carpets, bala-zins, masnadi, namads and common felts. The fine wool known as kurak is procured from goats in the Herāt, Gazak and Hazara districts.

"The great staple produce of Kandahār is dried fruit, of which apricots, grapes and figs are the chief: of the first there are ten descriptions, namely, surkha, charmags, kaisai, pasrassi, sadhai, shumshi, phen, murzi, safedcha, pasrassi miranjani and shakarpara.

"Of grapes there are 18 sorts—rocha, kalachanni, khalali, all early sorts, of which the lastmentioned is the most esteemed; siah, lal, sahibi, kismis-i-safed, husaini, kismis-i-surakh, katta, ita, shekh ali, taikhuri, kalaghuchak aimi, kalamak, khail, ghalami, and askari.

"Figs are of two sorts, black and white; the first are never dried, but the latter are picked when perfectly ripe and spread in the sun on beds of straw till nearly dry; each fig is then separately pinched in the centre, so as to turn in the stalk and opposite end, and then thoroughly dried previous to stringing on long strings, after which they are sent into the market, fetching a rupee for every 16 seers.

"Fig trees are propagated from cuttings, but never transplanted.

"Of pomegranates there are five sorts—panjwai, basu, sherin, tuash and bedana; the first are by far the best, then the basu, &c. The panjwai and bedana are those generally exported.

"Alubokharas are of two sorts, black and golden, of which the latter are the best; the first when ripe are dried on straw in the sun, and sell at 20 seers per rupee.

"The following are the eight varieties of mulberries found at Kandahār: parikuk, kurma, kalulang, Ibrahim khani, bedana, patavi, siahtul and danadar, the most esteemed of which are the parikuk, patavi and bedana; all are grafted except the danadar.

"Madder is extensively cultivated in the Ghaznī and Kandahār districts, and is said to be a very profitable crop, notwithstanding that it takes three years to come to maturity, and is even better if left in the ground fora fourth. The green tops are generally eaten down by sheep till the last year, when the plant is allowed to ripen. The bones of all sheep so fed are said to be coloured, but the flesh is not in any way affected.

"The following is a list of prices in the Kandahār market of articles imported from various quarters:—

FROM BOMBAY.

Imports.

Names of Articles.		Prices From		To	
Long cloths	Per piece...	7	8	6	8
Ditto (unbleached)	ditto ...	4	8	3	0
Madapollams (white)	ditto ...	9	0	6	0
Alwan (shawl) stuff (red)... ...	ditto ...	10	0	8	0
Ditto (orange)	ditto ...	9	0	5	0
Ditto (green)	ditto ...	9	0	5	0
Ditto (white)	ditto ...	8	0	5	8
Khasa	ditto ...	3	0	2	0
Jaconet (grey)	ditto ...	3	0	1	8
Ditto (white)	ditto ...	3	8	2	8
Dimity (white)	ditto ...	4	0	3	0
,, (rose)	ditto ...	9	0	7	12
Flowered muslins (all colours) ...	ditto ...	3	8	1	8
Coloured muslins... ...	ditto ...	3	8	1	9
Net	per yard ...	1	0	0	7
Drill (white)	per piece ...	10	0	0	7
Flowered muslins (golden) ...	ditto ...	6	0	3	0
Velvet (black)	per yard ...	0	12	8	0
,, (red)	ditto ...	1	12	1	0
Majut imported	ditto ...	7	8	5	0
Broadcloth	ditto ...	7	8	5	0
Chintz (scarlet red)	a piece ...	12	0	8	8
,, ,, (black)	ditto ...	8	0	6	2
Chintz (scarlet and rose coloured) ...	ditto ...	5	0	3	0
,, ,, (white) ...	ditto ...	8	0	5	0
Chintz (black and other colours) ...	ditto ...	5	8	5	0
,, (shakar kouz, a colour) ...	ditto ...	9	0	6	0
Khasa (scarlet)	ditto ...	5	0	3	8
Shawls	each ...	6	0	4	8
Merino	per yard ...	2	0	0	12
Molasses	per seer ...	0	8	0	0
Sugar	per 3½ seers	3	0	2	8
Black Pepper	ditto ...	2	0	0	0
Sal Ammoniac	ditto ...	2	0	0	0
Cloves	ditto ...	2	8	0	0
Green and Black Teas	ditto ...	20	0	12	0

		Prices From		To	
Turmeric	per 3½ seers	2	0	0	0
Dry Ginger	ditto ...	2	0	0	0
Preserved Ginger	per jar ...	4	8	0	0
Orpiment (yellow)	per 3½ seers	2	0	0	0
" (black)	ditto ...	2	0	0	0
Cinnamon	ditto ...	4	0	0	0
Cardamoms (small)	ditto ...	3	0	0	0
" (large)	ditto ...	3	8	0	0
Thread	per bundle...	6	0	0	0
Cocoanuts	per 3½ seers	3	0	0	0
Satin	per yard...	2	8	0	0
Flannel	ditto ...	1	0	0	0
Russian Satin	ditto ...	1	8	0	0
Cambric	per piece ..	5	0	3	0

"Penknives, two bladed, Rs. 1-8; one blade Re. 1: large sailors' knives, 4 annas. Quantities of pottery-ware of all descriptions are imported, as also needles and thread, and a few English medicines, which, however, kill many more than they cure, for being administered by a 'hakim' who knows nothing of their properties, but tries the effect of the first which may be at hand, and regulates the quantity given by the price.

IMPORTS FROM AMRITSAR.

" Names of Articles.	Prices. From		To	
Pashmina Shawls according to quality	......		......	
Molasses, per Kandahār maund	2	4	0	0
Turmeric	1	8	0	0

"Punjabi shoes, penholders, lungies, cloth, Kashmir shawls, Pattu, Kashmīrī, zinc, saffron, Kashmīri Rs. 16 a Kandahāri maund, and Peshawar Lūngis.

FROM MULTAN.

Rough cloth	per 100 yards	9	0	0	0
Colored sheets for women ...	20 "	17	0	0	0
Chintz, Nasrkhani, 20 pieces or	160 "	20	0	0	0
Ditto, Lulgurie ditto	160 "	8	0	0	0
Alacha	4 "	1	0	0	0
Buffaloe's hides, cured	20 ...	60	0	0	0
Goats	20 ...	17	0	0	0
Shoes according to quality ...	...	0	0	0	0

FROM BOKHĀRA.

Russian gold-lace	per tola ...	2	0	0	0
Bokhara silk	per Kandahār maund ...	35	0	0	0
Labani, "	" ...	25	0	0	0
Konkani, "	" ...	25	0	0	0
Gardauzi, "	" ...	33	8	0	0
Bokhara Tomujabin	" ...	2	8	0	0
Gold-lace (imitation)	per yard...	4	0	0	0
Gulbadan (a silk cloth)	ditto ...	1	0	0	0
Kanawez, ditto	ditto ...	3	0	2	0
Postins (fox skin)	each ...	20	0	0	0
Postins (rat skin)	" ...	25	0	0	0
Sinjaf Postins	" ...	40	0	0	0
Sinabands and Postins Samuri ...	...	600	0	100	0
Choghas (Alghani)	...	50	0	0	0
Russian Boxes of all sorts and prices ...	...	0	0	0	0

FROM MASHAD AND KHŌRASĀN.

'Nishāpūr Fīrozes (Torquoises) at all prices ...		0	0	0	0
Opium (Gunabad)	per Kandahār maund ...	35	0	0	0
„ (Yezd) ...	ditto ...	45	0	0	0
Kanawez	... per yard ...	1	8	0	0
Silk Lungies	... each ...	9	0	0	0
„ (Yezd)	... ...	5	0	0	0
Razaies from Yezd ...	... ...	3	0	0	0
Silk Handkerchiefs (black)	... ...	4	0	0	0
Bulghar skins ...	... ...	15	0	0	0
Bala-zins	... ...	20	0	10	0
Black Boots	... a pari ...	8	0	7	0
Abrak (rahdar) ...	... each ...	280	0	0	0
„ (Mashadi) ...	... „ ...	50	0	15	0
„ Kirmani ...	... „ ...	9	0	0	0
Pittue	... ...	12	0	0	0

"Besides the above, Mashadi double-barrelled guns, pistols, and swords, choghas, namdas of kurk, white and grey drills, and chintz of all sorts and prices.

FROM KĀBAL.

Postins	... each ...	25	0	3	0
Sinabands	... ...	10	0	6	0
Pattu	... ...	30	0	15	0
Rice	per Kandahār maund ...	1	0	12	0
Walnuts	ditto ditto ...	0	8	0	0
Kabāl Molasses ...	ditto ditto ...	1	0	0	0

"Besides the above, lungies, barrack, and Janab.

FROM ANARDARA.

"From this district are brought the famous pomegranates, which are perhaps the finest in the world, as also assafœtida: this trade is chiefly in the hands of the Tājaks and Kākars.

"The following articles exported cost in Kandahar:—

EXPORTS.

Almonds,	per Kandahār maund ...	1	0	0	0
Mashad and Herāt silk (Chatta)	ditto ...	40	0	0	0
„ „ (Twela)	ditto ...	35	0	0	0
„ „ (Tuni)	ditto ...	30	0	0	0
Anab (jujube fruit)	ditto ...	1	0	0	0
Zerisk (a berry from Herat)	... ...	1	8	0	0
Safron from Bīrjan ...	... ...	90	0	16	0

"And dried fruits of all sorts in large quantities.

"The import duties exacted at Kandahār vary exceedingly, and should any articles be brought which the Sirdar fancies, they are taken as his share of these dues; it is therefore exceedingly difficult to procure anything like a correct tariff, but from 5 to 10 per cent. on the value of the goods may be assumed as about the charge.

"On wheat, barley, atta, and rice, 2 annas per donkey load or 4 annas per camel load is charged. Ghee 1½ annas per Kandahāri maund Wood 1 anna a load; fruit 1 anna a load; ⅙th of all the oil brought is taken. In the city new skull caps are taxed at 2 pice each; the kidney fat of every sheep or

goat slaughtered is the Government share, and is sent to the royal soap manufactory, where it is made into a coarse description of soap on the most economical principles, and sold to the population; each shop pays a tax of 1½ Kandahār Rupees per mensem, Syads, Mūlas and a few others being the only classes exempted. Dyer's pay Co.'s Rs. 1,500 per annum; tanners, Rs. 4,000; cap and postin-makers, Rs. 600; butchers, Rs. 700; silk-weavers Rs. 3,500; gram-dealers, Rs. 1,250; the Hindu tax called "Juz" (capitation) produces Rs. 3,000; cattle market, Rs. 2,500; gaming houses, Rs. 2,500; abkari, Rs. 300; bakers have to present the governor with 30 Kandahār maunds of bread (15 maunds at each Īd). The whole number of tax-paying shops in the city amount to 907.

"The Syads of Peshin, Kākars, Bakhtīārs, and Bīlochis generally are the tribes chiefly engaged in the horse trade, which usually flourishes for six months in the year, but is stagnant for the hot months and during winter, when the roads are partially closed by snow; about 2,000 or 3,000 horses are said to pass through Kandahār annually. The chief breeding districts drawn on by these traders are Sarakhs, in Irāk, Maemana in Tūrkistān, Nūr and Kala Nao in Hazara; Darīa Gaz and Kalāt-i-Nādar, in Mashad; Gulza and Fīrozkoh in the Herāt district. Of these the horses from Sarakhs, Nūr and Gulza are most prized, and are purchased on the spot for from 10 to 12 tillahs (equal to 60 or 120 Co.'s Rupees). Animals of much higer blood and value are to be found at these places; but they are seldom purchased by traders, as there is great chance of such horses being picked out by the Dūrānī Sirdars in transit, at their own valuation, and altogether the profit on blood horses is not so great as that on the cheaper breeds.

"At Kandahār, transit duty at from 15 to 30 rupees is charged on each animal, and to escape this tax, the traders frequently take the desert routes through Seistān to Bīlochistān.

"The Syads of Peshin and other small traders carry on the traffic in human beings in Western Afghānistān, and some 400 or 500 are annually disposed of in Kandahār alone. Some are purchased in Seistān, but most of them are kidnapped; very few Persians are brought here as slaves, and those are chiefly purchased from Tūrkmans; they are usually imported by the Seistān route.

"Hazāra furnishes a large quota, frequently in lieu of arrears of revenue, when there is any difficulty in realizing the government assignments made on different villages, while some monsters in human shape are found among these Hazāras who sell their sisters and daughters into hopeless bondage. The price of slaves fluctuates according to the price of food. During seasons of abundance, they fetch tolerable sums, but in time of famine or scarcity they are a drug in the market; for instance, shortly after our arrival here, last year, when the famine was great in Kandahār, two women and a boy were sold to one individual for Rs. 120, and almost any number might have been purchased at the same rate.

"The Hazāras and Negroes are most prized in Kandahār, as when treated well, they invariably make hard-working, trustworthy servants, and, strange to say, few Hazāras ever attempt to escape to their own country; the reason is said to be that when there, they have great difficulty in getting sufficient food to exist upon, whereas, when they are with Afghān Sirdārs (so long as they do their duty), they get well clothed and plenty of food; they are generally employed in the charge of horses.

"There are a good many African slaves in Kandahār; most of these I find, are brought by pilgrims from Mascat, through Persia and Herāt or Seistān, while some (though I am not aware of any arrivals during our residence at Kandahār) are smuggled up with 'kafilas' from Bombay. The principal dealer on the Persian line is a Syad (Mir Syad Ali) who has an agent in Herāt, while Najak Shāh, one of the Peshīn Syads, used to be notorious on the Bombay route; but he is said not to have visited Kandahār for the last three years, although I know of several slaves now in Kandahār who have been smuggled up within that period by other parties.

"The cows of Kandahār and Seistān are in general request, and are said to give 20 seers of milk each per diem, being milked three times in 24 hours; they fetch about Rs. 40 each, but the breed peculiar to the country about Gowdam are the best, and cannot be purchased under Rs. 50 each.

"Camels are anything but plentiful in the Kandahār district, and the supply is scarcely adequate to meet the demands of the trading population, and many are imported from Bīlochistān; prices vary from Rs. 20 to 100.

"Seistān appears to be a wretched country, for I can hear but of two articles brought from that quarter, regmahi, and eider-down. The former are a species of small sand lizard (*lacerta scincus*) procured in great quantities from the sandy deserts bordering on Seistān; they are caught, killed, and dried in the sun for exportation to Hindūstan, where they sell at the high rate of four for a rupee, being supposed to possess some extraordinary strengthening properties in cases of nervous debility and other infirmities of the same class.

"Eider ducks are said to abound on the Seistan Lake, and the natives kill them in great numbers."

History.—From the remotest times Kandahār must have been a town of much importance in Asia, as its geographical position sufficiently indicates, it being the central point at which the roads from Herāt, Seistān, Ghor, India, and Kābal unite, and the commercial mart of these localities.

Kandahār is supposed to have been one of the seven cities built in the interior of Asia by Alexander the Great, on the slight supposition that Kāndar or Kandahār is only an abbreviation of the name Iskandar, by which Alexander is known in the east; and in this there is nothing improbable, for it must be the point to which the Macedonian conquerer advanced when he quitted Farah to go to Arachosia, whence he turned northward. Finding the country rich and a desirable site existing on the southern point of the mountains from which the various roads could be commanded, he could not select a better one for the purpose, and there he erected a fortress destined to shelter his troops and contain the population.

From the hands of Alexander, Kandahār passed into the power of the Seleukides, whose history is involved in obscurity. It is scarcely possible to determine what its condition was under the dominion of the Parthians and Sassanides, for the history of Kandahār at that time is enveloped in darkness, which lasted nearly to the period when the successors of Mahamad invaded Persia; but it appears certain that the Arabs penetrated into it in the first agē of the Hejira. That is the opinion of Herbelot, who founded it upon that of Kawan-el-Mūlk. These are his words:—"In the year of the Hejira 304 (A. D. 916) in the Caliphat of Mocktader, in digging for the foundation of a tower at Kandahār, a subterranean cave was

discovered in which were a thousand Arab heads, all attached to the same chain, which had evidently remained in good preservation since the year Hejira 70 (A. D. 689), for a paper with this date upon it was found attached by a silken thread to the ears of the twenty-nine most important skulls, with their proper names." This would indicate that the Arabs at first met with no great success in their enterprise against this town; nevertheless they eventually became masters of it.

In Hejira 252 (A. D. 865), Yacoobben Leis, founder of the dynasty of the Soffarides, possessed himself of Kandahār; the Sassanides drove out his successors, and it was taken from them by the famous Mahmūd Ghaznavī, whose dynasty was overthown by that of the Ghorides. Under these last Kandahār fell by turns into the hands of petty ambitious chiefs, who all succumbed to the 'Seljookides.' These possessed it till Sanjar, a prince of that dynasty, was overthrown by the Tūrkmans.

The last were established in the town in Hejira 540 (A. D. 1153), and a few years after it fell under the power of Ghiaz-ūd-dīn Mahamad, a Ghoride prince. Allah-ūd-dīn Mahamad, Sultan of Khaurism, took it Hejira 597 (A. D. 1210); and his son was dispossessed by the famous Janger Khan, Hejira 609 (A. D. 1222).

The descendants of that conqueror allowed it to be wrenched from them by the prince of the dynasty of Malek-kurt, who were succeeded by the chiefs of the country till the period at which Timūrlang invaded and took possession of it, Hejira 776 (A. D. 1389); at his death it became part of the dominions of his son, Shāh-Rokh. The Timurides retained it till Hejira 855 (A. D. 1468), at which epoch the death of the Sūltān Abū Syad caused the dismemberment of the empire: after this time Kandahār and some surrounding districts soon formed an independent state. In Hejira 899 (A. D. 1512), it was in the power of a chief called Shāh Beg, who was dispossessed by the famous Bābar, founder of the dynasty of the Mogals in India, to whose dominions it was annexed.

Not long afterwards Kandahār was seized by the Persians, and became from that moment the cause of perpetual wars between the two empires. In Hejira 922 (A. D. 1535) it was taken, and for some time after held by Sam Mirza, a revolted prince of the dynasty of the Seferiges; but it was retaken by Thamasp Shāh, and the government of it confided to Pir Būdak Khan Kajar who, having been besieged the following year by Kamran Mirza, son of Bābar, gave him up the place, which fell therefore for a short time into the power of Thamasp.

At the death of that prince, one of his nephews, Sūltan Hūssen Mirza, had himself independent of the Shāh Ismail, son and successor of Thamasp, to the throne of Persia.

This prince, wishing to take the life of one of his officers whom he distrusted, laid a plan for having him poisoned at a banquet to which he invited him; but his intended victim, being warned of Hūsēn's treachery, dexterously managed that the cup intended for him should be presented to the Sūltān, who unsuspiciously quaffed the contents and died, as he deserved to do, the victim of his own perfidy.

After this event, Hamaūn, son and successor of Bābar, seized upon Kandahār, but having been dethroned in a revolt, he rewarded Thamasp, who aided him in regaining his power by the cession of this town, Hejira 932 (A. D. 1545). Akbar, son of Hamayūn, took it by stratagem from the

Persians, but Shāh Abbās the Great re-took it, Hejira 996 (A. D. 1609), and it soon after fell under the power of Jahangīr, emperor of the Mogals.

It fell to the Persians again Hejira 1007 (A. D. 1620), but at the death of Shāh Abbās, the Ūzbak's, thinking they could recommence their depredations with impunity, invaded Khōrasān; beaten however by the Persian troops who held this province, they marched upon Kandahār, of which they possessed themselves by means of the defection of the Persian governor, Alī Mardān, who, conceiving he would be condemned to death by Shāh Safī, grandson and successor of Shāh Abbās, evacuated the town, and at the head of his troops arrived at the court of the Great Mogal, to whom he rendered homage.

The Ūzbaks were not driven from the place till Hejira 1021 (A. D. 1634), by the Emperor Shāh Jahāngīr from whom the Persians took it, Hejira 1037 (A. D. 1650) under the reign of Shāh Abbās the Second. After this epoch, although frequently besieged by the Mogals, once commanded by the famous Arangzēb in person, Hejira 1096 (A. D. 1709), they were never able to re-take it, and it continued Persian up to the time of the revolt of the famous Mīr Vais, an Afghān chief of the Ghilzāe tribe, who was succeeded, first, by his brother, Mīr Abdūla, and afterwards by his two sons, Mīr Mahmūd and Mīr Hūsēn. In 1737 Nādar Shāh marched upon Kandahār with 100,000 men. The position of Kandahār was at this time very strong, the city being situated at the foot of a rocky mountain which flanked it on the north and east; innumerable stone towers, connected by curtains, surrounded it, and followed the sinuosities of the mountain, the summit of which was occupied by a fort, believed to be impregnable, and commanding the citadel, placed halfway between it and the city. Nādar Shāh, against whom no resistance had as yet been offered, was obliged to halt before these obstacles, to which art had also added all that could render the defence effectual. Despairing of being able to take the city by assault, he established a strict blockade, hoping to reduce the garrison by famine, but it was in vain that he enclosed Kandahār within a double wall, between which his soldiers were sheltered from attacks both from within and without. A year and a half elapsed without his having obtained the least advantage against the city; however, he was more successful towards the country, for his detachments brought the whole of the environs under submission. When therefore he was master of the province, he resolved to carry the place and ordered a general assault. The preparations for this had been most formidable, the bravery and devotion of the troops admirable, but, after a furious and desperate conflict of two days' duration, Kandahār was not only not taken, but not one of the advanced works was carried, though several attacks against them had been made. A feeling of discouragement began to pervade the Persian army, when a newly-raised corps of the tribe of the Bakhtiārīs, which had already distinguished itself on several occasions by its firm and courageous bearing, obtained an advantage which raised the hopes of the rest of the troops and induced them to redouble their efforts. Though received with a storm of bullets, this gallant band had succeeded, by climbing the almost prependicular rocks and clinging to their projections, in reaching a little plateau from whence they were enabled to carry several towers on the north side of the mountain. Into these they managed, simply with ropes and their own strong arms, to raise some pieces of artillery, which opening their fire upon all the other towers,

a breach was made, and in six hours the Bakhtiārīs were in possession of them; the town and citadel were therefore obliged to surrender at discretion. Mīr Hūsēn Khān retreated into the fort on the summit of the mountain, where he successfully resisted every attack, and might still have made a protracted defence had it not been for the generosity of Nādar, who promised to spare his life and give him high rank in his own army. This noble offer led to a capitulation, and Mīr Hūsēn afterwards became sincerely attached to the Persian invader and one of his favourite generals.

After the death of Nādar, Ahmad Shāh, Dūrānī, was crowned in the mosque at Kandahār in 1747, and thenceforward made it his capital. Timūr Shāh, his successor, changed the capital to Kābal, but retained possession of Kandahār, which remained with the Sadozāes,—though frequently changing hands amongst members of that clan—till the murder of Fateh Khān, Bārakzāe, when his brother, Pūrdil Khān, seized it without difficulty.

In May 1834, Shāh Shūjah marched from Shikārpūr against Kandahār with 22,000 men, and having defeated Kohandil Khān took up a position between the old and new city and pressed the siege closely. The ground from which he opened his attack was intersected by numerous water-courses, and covered with large gardens, enclosed with mud walls, in which the soldiers made many gaps to pass through; and these obstacles were far from favorable to the manœuvres of cavalry, of which arm the greater part of both armies was composed; nevertheless, conflicts took place daily on both sides in these labyrinths. The encounters were the more murderous, inasmuch as the combatants surrounded by walls preferred being killed on the spot to yielding one inch of ground, and such close fighting soon weakened both parties. Shāh Shūja had great difficulty in repairing his losses, though the advantage on the whole was on his side, and on the 29th of June 1834 he made a general assault upon the place. His troops displayed great bravery; four times repulsed, four times they returned to the assault, but at last they were obliged to retreat, leaving the ditches of the town filled with their dead and wounded. The army of Dōst Mahamad arrived at this juncture, to aid his brother and from that day Shāh Shūja was under a double disadvantage, for he was obliged to divide his forces to repel the sorties of the besieged commanded by Kohan Dil Khān, and the attack of Dōst Mahamad in his rear. This war or rather this butchery lasted during fifty-four days, and the Afghāns affirm that 16,000 men were killed before the place.

After having lost a pitched battle against Dōst Mahamad Khān, Shāh Shūja fought only to clear a passage for himself and his troops, and make good his retreat to Shikarpūr. This was the last unaided attempt of the Sadozāes to re-take Kandahār; the next time Shāh Shūjha appeared in the field, it was with the support of the British Government.

The army of the Indus took possession of Kandahār on the 20th April 1839, without any resistance being attempted. On the march of the army to Ghaznī and Kābal, a force of three batteries of artillery and two regiments of infantry and a regiment of cavalry was left. This was afterwards increased, and General Nott arrived to take command in November 1839. Throughout 1840 and most of 1841, affairs remained quiet at Kandahār, thanks to the good management of Rawlinson and Nott. But in September of the last year, the first signs of the coming storm were visible in the stoppage of communication between Kandahār and Ghaznī. No

attempt however was made to lay siege to Kandahār by the rebel Dūrānīs. An army of them, however, under Safdar Jang, Sadozāe, hovered about in the vicinity, plundering the villages, and by every possible means, urging the inhabitants to join in an attack on the British troops. In the beginning of March 1842, he approached too close to the city for Nott's mood; and that General moved out to meet him leaving 2,600 men in the city. He signally defeated Safdar Jang, but in his absence an attempt was made to carry the place by a night assault.

During the forenoon of the 10th March 1842, bodies of the enemy, horse and foot, were observed assembling from all quarters, taking up a position near old Kandahār and the adjoining villages; and in the course of the day their number rapidly increased, parties from the main body moving round and establishing themselves in front of the Shikārpūr gate. As their object was evidently to attack the garrison, the Political Agent directed the inhabitants to shut their shops and remain within their houses, and precautions were taken to secure the gates by piling bags of grain inside. About 8 o'clock P. M., a desperate attack was made upon the Herāt gate, and owing to the darkness of the night, some combustibles were placed near it and ignited unperceived, and in a few minutes the gate was in flames. A party of 100 rank and file from the 2nd Regiment, and a company from the Shāh's 1st infantry were immediately ordered to support the guard at the gate, and two guns were also placed in position commanding the entrance.

Dense masses of the enemy now collected at this point, keeping up an incessant and heavy fire, which was returned with great effect from the ramparts; but so reckless and daring were the assailants, that notwithstanding the fearful havoc among them, eight or ten men actually forced their way by tearing down the burning fragments of the gate, and scrambling over the bags of grain. These were instantly shot, and their fate together with the galling fire from the walls dismayed the attacking party, who retired about midnight after four hours' resolute fighting.

Another attack took place at the Shikārpūr gate about 9 P. M., and a similar attempt was made to fire it, which however failed and the assailants were driven back. A small party also approached the Kābal gate, but the garrison being everywhere on the alert, the enemy were compelled to retire about 1 A. M. of the 11th, and when the day broke, not a soul was visible.

After this a force was moved under Colonel Wymer to the relief of the brave garrison of Kalāt-i-Ghilzāe, on which thinking that the diminution thus caused gave them another opportunity of attacking Kandahār, the Dūrānī rebels, 6,000 strong, under Safdar Jang and Aktar Khān, moved down close to Kandahār, and took possession of some steep rocky hills within a mile of the city walls.

Their position was good and some of their points strong, but they had no reserve, and were somewhat scattered. General Nott sent the 42nd and 43rd Regiments Native Infantry with 4 guns under Colonel Stacey to reconnoitre, followed by Her Majesty's 41st and Anderson's light guns. At 1 o'clock the force was in action. The Dūrānīs crowned the rocks above the city, and on them our force marched, the light companies as a storming party, supported by the 43rd and the artillery who kept up a continual fire. From the position of the enemy and the character of the ground some loss followed, about 30 killed and wounded, with some 7 or 8 Europeans. Nothing could have been better done, and Chamberlain of the 16th

distinguished himself highly by getting up to the enemy, breaking their ranks with his men, and driving them from the hills. Matters however did not end here; but after this the hills on the opposite side were covered by large masses of the Dūrānīs, who, however, soon gave way, and in great disorder all fled, striving to gain the Babawalī Pass. A horrible scene however ensued here. Thinking to entrap the British troops, the Ghāzīs had barricaded the pass, and the Dūrānīs, horse and foot, unable to make way, rushed round the base of the hills. Here chase was given by Lieutenant Chamberlain with the cavalry and artillery in splendid style. The Dūrānīs were driven completely from their position, and fled to their camp beyond the Argandāb.

No other attempt was made against the city during General Nott's reign, and on the 8th August 1843, he evacuated it on his march to Kābal, taking with him Timūr Mirza, whom he had in vain endeavoured to induce to remain. Safdar Jang then took possession, but in four months he was driven out by Kohan Dil Khān who returned from Persia. This chief then commenced a reign of gross tyranny and spoliation, which reduced the inhabitants of Kandahār to the last ebb of despair—a state from which they were only relieved by his death in 1855. His son, Mahamad Sadīk, then coming to Kandahār, seized the property and valuables of his deceased father, which proceeding giving great offence to his uncle Rahm Dil Khān, that chief invited the interference of Dōst Mahamad, who accordingly arrived and took possession of the city in November 1855, apparently without opposition, and appointed his son, Ghūlām Haedar Khān, governor. This chief was still governor when Lumsden's mission arrived in 1857, but he died soon after its withdrawal.

Shēr Alī Khān appears to have succeedeed Gholām Haedar Khān as governor of Kandahār, and on his becoming Amīr, his full brother Mahamad Amīn Khān was appointed in his stead. This chief however joined the rebellion against Shēr Alī, and was killed in the battle of Kajbaz on the 6th June 1865, where he had advanced to meet him. His brother, Mahamad Sharīf, fled to Kandahār and after a vain attempt to raise partisans surrendered to the Amīr Shēr Alī Khān, who consequently, on the 14th June 1865, took possession of Kandahār.

After the defeat of Shēr Alī Khān at Kalāt-i-Ghilzāe on the 17th January 1867, Kandahār passed from his grasp to that of Azim Khān, his half-brother and rival. But after the battle on the Helmand on the 1st April 1868, Kandahār again fell into the power of Shēr Alī through his son Yakūb Khān, and since then has not again changed hands. (*Masson—Leech—Durand—Kennedy—Hough— Havelock— Stocqueler— Nott— Rawlinson—Ferrier—Lumsden—Bellew—Todd*).

KANDAT—Lat. Long. Elev.

A village in Vakhān, on the left bank of the Amū Daria, 40 miles above Ishtarak, 24 miles below Kala Panj. The houses of Kandat are clustered about the fort like so many cells in a bee-hive, and contain about 15 families. (*Wood.*)

KANDĪL—Lat. Long. Elev.

A halting place in Afghānistān on a road by the Kūndar valley from the Gomal to Kandahār. Here there is a little cultivation of the 'Zmooreeanees,' and in summer some Nāsar shepherds frequent it. This is probably the same place as Lumsden's Kharkandī. (*Broadfoot.*)

KANGKARAK—Lat. Long. Elev.

The name of a portion of the valley of the Sūrkh Rūd river in Afghānistān. Masson says below the Soorkh Pūl between Jugdulluck and Gundamak, the Sūrkh Rūd "glides into the valley of Kangkarak," but he does not add how far this name extends. (*Masson.*)

KANZŪR VALĪ—Lat. Long. Elev.

A halting place in the Gomal river, 82 miles from the source and about 41 miles from its debouchure. There is abundance of water, grass, and camel forage here. From this to the end of the pass is the most dangerous part, being exposed to attacks of the Vazīrīs, for which reason caravans generally collect here and move onwards in one body. (*Broadfoot—Elphinstone—Lumsden.*)

KAO— Lat. Long. Elev.

A river of Afghānistān which rises in Kāfaristān, and joins the river of Alīshang at Tirgarī, after which the united stream is called the Alingar. The whole of this river is sometimes called Alingar, but this is erroneous. Raverty says it has a course of 70 miles.—(*Masson—Raverty.*)

KAOBADIAN—

See Kawadian.

KAOR MACH—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 70 miles from Maemana; 30 miles from Bālā Mūrgāb, consisting only of 15 tents, but with no cultivation. Forage and water however are abundant. (*Palmer.*)

KAOSHĀN—Lat. Long. Elev.

A pass over the Hindū Kūsh, which starts from the Ghorband valley, Afghānistān, 1 mile west of Kala Syad Mūla. The road leads from the Dahan-i-Kaoshān up the bed of the river. At half mile from the entrance the defile is only 40 feet wide, and a path joins in from the Ghorband valley. For the next two miles the defile continues about 50 feet wide, and then a river coming from the Dara-i-Her joins. From this point the road takes to the side of the hills for 2¼ miles to Kaoshān-i-bālā. Thence in 1¼ mile is Kaoshān, another valley. The defile is then from 30 to 50 feet wide to the fort of Shērkae, three miles on; this is situated on the left of the pass on a small detached hill.

Thence to Kata Sang is 11 miles, the defile varying from 30 to 100 feet in width. Here a cross road leads by Yakhnao to the Saralang Pass. From this Maedān-i-Khūnī is reached in 2½ miles, and at 1¼ miles further a road goes to the pass of Jangalawez. Here too the valley opens out to of about 350 yards, and for 3¼ miles further continues so, closing into about 50 yards at the end. Thence to the top of the pass is 1¼ miles the road being steep, winding and slippery from the freezing of the snow.

From the top of the pass the first stage is Kārātaz, the second Doshakh, where brushwood is first met with, and thence in 23 miles Khinjan is reached.

The ascent is very gradual and easy the whole way, except the last 1¼ miles above described. The summit is not under 15,000 feet in elevation. On the south side the snow extends for four or five miles, but on the north it reaches to 18 or 20. The pass is closed about the 1st November, and continues so till the middle of June. In the months of June and July, however, it is dangerous from the swelling of the river of Kaoshān, destroying the roadway. The months in which it is used by caravans are July, August, September, and

October. It is said to be practicable for guns. The inhabitants of the south side of the pass, with the exception of those who reside in the village of Kaoshān (who are Tājaks), are all Shinwarīs, and on the north side as far as Khinjan they are Hazāras. Kafilas going by this pass are charged toll at Syad Mūla and at Kaoshān. This pass is not actually better as regards physical difficulties than many others, but it is preferred on account of its being more free from plunderers The most dangerous part of the pass is above Kata Sang, where the Hazāras of Alījam frequently lie in wait for caravans. (*Leech.*)

KAPĪP—Lat. Long. Elev.
A tribe of Pathāns who inhabit the valleys at the west base of the Takht-i-Sūlimān, and who are said to be a branch of the Shirānīs whom they much resemble. (*Elphinstone.*)

KĀRĀBĀGH—Lat. Long. Elev. 7,426.
A village in Ghaznī district, Afghānistān, 37 miles south of Ghaznī. There is a large fort here to the east of the road, and three others near it. Water is plentiful from Karez: forage is abundant and fuel also. Kārābāgh is the name applied to the district between Oba and Mūshakī, and there are many other villages east and west of the road. It is also called Chār Deh-i-Hazāra, and is inhabited by both Afghāns and Hazarās of the Būbak tribe. The chief of this section resides here, and is held in much estimation by his clansmen. The district of Kārābāgh is remarkably fertile, well cultivated and populous and productive. Leech says the inhabitants are Bagat Kazlbāshes. A revenue of a few thousand sheep is claimed from this district by the governor of Ghaznī. (*Masson—Leech—N. Campbell—Broadfoot.*)

KĀRĀ BOLĀK— Lat. Long. Elev.
A plain in Badakhshān between the village of Kala Afghān and Mashad. (*Wood.*)

KĀRĀ DŪSHMAN—Lat. Long. Elev.
A plain in Afghānistān, about 12 miles north of Kābal, about 6 miles long and the same broad. (*Masson.*)

KĀRĀE KALA—Lat. Long. Elev.
A village in the Mūkūr district, Ghaznī, Afghānistān, about 62 miles south of Ghaznī, on the direct road to Qwetta. It is surrounded by a mud wall. The surrounding country is fertile and cultivated to a considerable extent. (*N. Campbell.*)

KĀRĀ KHĀN—Lat. Long. Elev.
A halting place in Afghānistān, 100 miles from Kandahār, on the road to Herāt. It has a supply of water.

KĀRĀ KOTAL—Lat. Long. Elev.
A pass in Afghān-Tūrkistān, 65 miles north of Bāmiān between Kamard and Doāb, the last met with on the road to Khūlm from Kābal. It can be turned by taking the road of Sūrkh Kala. It is over a spur from the Koh-i-Baba. (*Wood—Barnes.*)

KĀRĀ SANG—Lat. Long. Elev.
A halting place in Badakhshān between Jūrm and Zebak, 23 kos from the latter. The valley is wider here. There is a large stone which marks the encamping ground. (*Mahomed Ameen.*)

KARASŪ—Lat. Long. Elev.
A river of the Jalālabād valley, Afghānistān, which rises in the Sūfēd Koh, and runs through the valley of the Vazīrī Khūgīanī, passes Kaja, Behūr and Fatehābād, and flows into the Sūrkh Rūd close to the town of Bālā Bāgh. (*MacGregor.*)

KĀRĀ-TAPAH.—Lat. Long. Elev.
An encampment of Jāmshīdīs in the valley of the Mūrgāb, Afghānistān, round an artificial hill about 150 feet in height crowned by a ruined circle of defences, standing in the elbow of the valley overlooked by lofty hills on the west. (*Abbott*)

KĀRĀ-TAPAH.—Lat. Long. Elev.
A village in Afghān-Tūrkistan on left bank of the Andkhūī river, and 60 miles south-west of Andkhūī. (*Thornton.*)

KĀRĀTAZ.—Lat. Long. Elev.
A halting place in Afghān-Tūrkistān, 20 miles north of the crest of the Kaoshān Pass over the Hindū Kūsh. (*Leech.*)

KARCHŪ.—Lat. Long. Elev.
A village in the Hazāra country of Afghānistān, 15 miles west of Kūram, and 65 miles east of Sar-i-pūl, inhabited by Pūsht Koh Hazāras. (*Ferrier.*)

KARĒZ.—Lat. Long. Elev.
A halting place in Afghānistān, 9 miles from Farah, 153 miles from Herāt. Water is procured from karez. (*Roberts.*)

KARĒZ.—Lat. Long. Elev.
A halting place in Afghānistān, 112 miles from Kalāt-i-Ghilzāe, 32 miles from Ghaznī, in a level well-cultivated country. Numerous forts and villages are scattered all over the plain. Supplies procurable, and water, grass, forage for camels, and fuel are abundant. (*Garden.*)

KARĒZ.—Lat. Long. Elev.
A village in the Kākar country on the Borī road to Kandahār, about 15 miles east of the Peshīn valley. There are 250 houses of Kākars here. (*Leech.*)

KAREZĀE.—Lat. Long. Elev.
A village in the Ghorband valley, Afghānistān, 20 miles east of its head, consisting of 800 houses contained in several forts, and inhabited by Tūrkman Hazāras. (*Leech.*)

KAREZĀN.—Lat. Long. Elev.
A village in Afghānistān, 204 miles from Derā Ghazī Khan, 49 from Borī, 93 from Kandahār, consisting of 250 houses of Kākars; water from a stream. (*Leech.*)

KAREZ GŪLĪSTĀN.—Lat. Long. Elev.
A village in Afghānistān, in Peshīn valley, on a road from Shalkot to Kandahār, 77 kos from the latter. Water is procured from karez.

KAREZ-I-HĀJĪ.—See Deh-i-Hājī.

KAREZMAKŪ.—Lat. Long. Elev.
A halting place in Afghānistān, on a road from Farah towards the Khashrūd by Khūspas. (*Ferrier.*)

KAREZ-ŪSMĀN-KHĀN.—Lat. Long. Elev.
A village in Afghānistān, about 25 miles south of Ghaznī. Near this, on his advance to Ghaznī, General Nott's rear guard was attacked by a party of the enemy, who were however dispersed by Christie's horse. (*Nott.*)

KARGADZALA.—Lat. Long. Elev.

A halting place in Afghānistān, on the Jāfar road from Panah to Kala Karotī. There is a spring of water here. (*Broadfoot.*)

KARGĀE.—Lat. Long. Elev.

A village in Afghānistān, on the Alīshang river, half way between Tirgārī and Jalālābād, on a road to Farajghan. It contains 140 houses inhabited by Ghilzaes. (*Leech.*)

KARĪM-DĀD-KHEL.—Lat. Long. Elev.

A tribe of Afghanistan; regarding whom, Masson has the following notice:— "To the north of the plain of Begrām, it has an abrupt descent into the cultivated lands and pastures of the Baltū Khēl and Karīm-dād-Khēl families." I cannot form any idea what tribe or race these are unless they are a sub-section of the Ghilzāes. (*Masson.*)

KARINDOH.—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān, situated on the left bank of the Koh Dāman river, near the junction of the Kah Dara river, about 4 miles south-east Istālif, and 9 miles north of Kābal. (*Masson.*)

KARKACHA—Lat. Long. Elev.

A spur from the Sūfēdkoh which cuts across the west extreme of the Jalālābād valley. It is the last and highest of the ridges which are crossed on the road to Kābal, from Jalālābād the stream from its east face falling into the Sūrkh Rūd, while those of the opposite side join the river of Logar. Its axis is north-west and south-east, and width eight miles. The passes leading over it commencing from the south are Karkacha, Sokhta, Chinār, and Lataband. The former is the highest and most difficult elevation, being 8,000 feet, but the Sokhta, Chinar, and Lattaband are the passes followed by caravans from Peshawur.

The road by the Karkacha Pass quits the direct route to Kābal at Gandamak and rejoins at Tezīn. It leads through the defile of Hisārak. It then enters the bed of a tributary of the Sūrkh Rūd, along which it continues to wind till near the top of the pass. The hills continue to increase in height and to draw near each other till the bottom of the defile is but 10 feet wide. On each side the mountains are now naked, precipitous, and craggy. Trees of a large size are found scattered along the torrent's bed: at one place the trunk of a fir, 12 feet in circumference and 24 feet long, barricades the passage. Two hundred yards before coming to this pass of the fir tree, a ledge of stone, four feet in height, crosses the path, and is the first obstruction to wheeled carriages. As the summit is approached, the road leaves the bed of the torrent on the left, and winds along the face of the mountains which are here more open. A few stones heaped on each shoulder of the pass are the remains of two windmills erected by Mahmūd of Ghaznī, and a little below them, on a cleared space among the pine trees, some remnants of brick and pottery are shown as the site of the village whose corn they ground. The descent of the pass to the west is more direct than on the opposite side, but here a fall of 20 feet in the bed of the torrent prevents more formidable obstructions to wheeled vehicles than those before enumerated. Karkacha is not a gun-road; it is dangerous for camels, and is traversed with difficulty by laden mules and 'yaboos.' The hills on both sides are clad with pine, holly and almond trees. An inferior description of indigo is plentiful, and wild flowers and aromatic herbs abundant. The mountains are of blue slate capped with limestone, and though soiled to the

summit, have no grassy covering. During the months of December, January, and February snow blocks up the road, and the weather is said to be so severe that stones are there fractured by the intensity of the cold. The black wolf and leopard are sometimes here met, and these, with many other kinds of wild animals, are said to be numerous in the neighbouring mountains of Sūfēd Koh. *(Wood.)*

KARKANAE—Lat. Long. Elev.

A halting place in Afghānistān, on a road from the Ghwalarī Pass through Vazīristān to Ghaznī. It is about seven miles from Ghwalarī, and there is here a small plain irrigated by water from Speen. (*Broadfoot.*)

KARNĀCHĪ—Lat. Long. Elev.

A halting place in Afghān,-Tūrkīstān, 110 miles from Maemana, 130 miles from Herāt, in the midst of jungle. Forage for camels is procurable, and water also from a cut from the Bālā Mūrgāb river. (*Palmer.*)

KARNASHĪN—Lat. Long. Elev.

A village in Afghānistān, on the left bank of the Helmand river. *(Thornton.)*

KARŌTĪS—

A section of the Povindah Afghāns who inhabit the valley of Dwa Gomal and the peaks east of Paltū up to the crest of the Sūlimān range. Their country also includes the little district of Ūrghūn. West they have the Ghilzāes; north the Jadrans; north-east Dāwar; east and south-east Vazīrīs; and south various small tribes.

The Karōtīs are divided into Ahmad Khēl, 700 tents; Yīakhēl, 200; Pasanī, 250; Hūdya Khēl, 300; Narzik, 50; besides a few families residing in Kābal. All the foregoing are engaged in trading.

Besides there are two divisions—the Marakzāe, 600, and Kokalzāe, 400, who are engaged as shepherds, and occupy the vicinity of the Jadrans country.

Broadfoot has two divisions—the Zakīkhēl and Adīkhēl.

There are the following agricultural divisions also:—

Ūmarkhēl residing in Aspana with 140 houses; Saindkhēl in Gomal, 80; Yakhel, in Gomal, 80; Haebatkhēl in Gomal, 30; Zakukhēl in Babīkhēl, 40; Sarobīkhel in Sarobī, 100; Yazī in Yazd, 30; Langīkhēl, Yazarkhēl, Tumkhēl, all reside in the Sarobah Nala and number 500 houses. Total 3,000. Elphinstone estimates them at 5,000 or 6,000 families. The Yīakhēl is the division that trades with India. They soon acquire wealth, and with it a taste for fine clothes and good food and a general dislike to their former habits.

The climate of the Karōtī country is very severe in winter, and the inhabitants are shut up by snow for four months in the year. But the greater part of them go down into warmer country to the Derajāt and elsewhere.

The Karōtīs have some sheep, cows, asses and mules, but horses are not known among them; their whole wealth consists of flocks of goats which feed on the bare peaks, or in ravines covered with pines. The trading sections have large herds of camels.

Notwithstanding the hardships of their severe climate, they are a healthy, robust race; but even for Afghāns they are very dirty. Elphinstone says some he saw had aquiline noses and Jewish features, and many were quite fair.

The Karōtīs are hospitable and kind; they seldom attack tribes unprovoked, but have fought more successfully with the Vazīrīs than any of their neighbours. A traveller is safe in their country, and as far as a milk diet goes need never want food.

Their chiefs have no power over them. When two men have a dispute, they sometimes fight it out; but their neighbours and the mūlas generally interfere and endeavour to compose the difference. Should one party refuse to abide by the decision, his neighbours give up speaking to him, which soon induces him to give in. When they are threatened with an attack, a council (*jīrgah*) is called, and all the armed men obey its orders. They sometimes make, but in general they buy, their own powder.

Any portion of level ground is carefully cultivated, yet the cultivators are not one-fiftieth of the tribe. Right to soil is only thought of in cultivated spots: a piece of grazing land, however long occupied by a family, is intruded on by a man even of a different tribe without ceremony.

One of their chief amusements is deer-stalking.

Their dress is a shirt of black blanket made by their wives, and sandals of goat skins nearly raw; sometimes they have a bit of blanket for a cap, or if lucky, procure for their wool a coarse turban.

Though they are very poor, they have still fine matchlocks and good swords.

In spring they live entirely on milk, which is abundant, as the kids are then born. Ghee, kooroot, and cheese are made in large quantities, and sold in Katawaz and Zūrmat in exchange for flour. In the winter they eke out their milk diet by a small portion of bread. The pines of their hills furnish a seed called 'cheelgoza,' which is a principal part of their winter food, added to cheese and an occasional bit of bread.

The Karōtīs live in small villages, which are situated on little knolls or on sites cut out of the hill sides. The shepherds live in blanket tents or in rude huts cut out of the hill. Their houses have nothing in them but a rug and an iron pot. They have no weights or measures, and no means of estimating time and distance.

Six camps of the Karōtīs follow the Nāsars in April, in their return march up the Gomal, starting before the Lohānīs; their time of marching is the best of all; the river is not much swelled, and the heat is less.

They carry on most of the trade with Herāt.

The Karōtīs are perfectly independent excepting those residing in Saroba and Sinowzae, which are subject to the ruler of Zūrmat, and pay Rs. 140 and Rs. 240 annual revenue respectively.

Lumsden says that the Povindah Karōtīs must not be confounded with the Karōtī Ghilzāes, as they are a perfectly distinct tribe. Yet in his account of the Ghilzāes, he gives no such section as Karōtī. Elphinstone certainly devotes a separate account to them, but he does not mean to separate them from the Ghilzāes. Broadfoot also does not mention them amongst the Ghilzāes. However, whether they are connected in blood with the Ghilzāes or not, they are now practically a distinct tribe, and there is only one tribe of Karōtīs, whether they are classed with the Povindahs or the Ghilzāes. (*Lumsden—Elphinstone—Broadfoot.*)

KARSĪ.—Lat. Long. Elev.

A stream which appears to come from the Sūfēd Koh, and passing the Vazīrī district of the Khūgīānī tribe, fall into the Sūrkh Rūd, at Fatehābād in Nangnahar, Afghānistān. (*Hough.*)

KARSHI YAK.—Lat. Long. Elev.

A village in the Balkh district of Afghānistān, on the edge of the desert between that town and the Amū Daria. It contains about 600 houses, and is celebrated for its melons, which are said to be the finest in Tūrkīstān. It is fertilized by the waters of the Balkh river, which is soon after absorbed in the desert. (*Moorcroft.*)

KARŪKH.—Lat. Long. Elev.

A district of Herāt, Afghānistān, which lies immediately south of the Koh-i-Bābā, and 26 miles north of the valley of the Harī Rūd, from which it is separated by a low ridge called Koh-i-Guzargāh. It was formerly occupied by Eimak tribes, but in consequence of the tyranny of the Afghān government, it is now nearly deserted. (*Pottinger.*)

KARŪTŪ.—Lat. Long. Elev.

A village in Zamīndawar, district Afghānistān. It was the scene of a cavalry affair during the Afghān war, in which Lieutenant Bazett, of the 5th Bengal Cavalry, was severely wounded in a gallant charge on the enemy. (*Stocqueler.*)

KARWĀN KĀZĪ.

A halting place in Afghānistān, half way between Herāt and Kandahār, with a supply of water. (*Connolly.*)

KARYA YŪSAF.—Lat. Long. Elev.

A range of mountains in Afghānistān which lies to the west of the Gūlkoh, and extend from Sar-i-āb to the Wardak country. "It is of a barren and precipitous nature, but is passable for horsemen at each extremity." I should imagine this ridge to be a spur from the ranges which separate the Helmand from the Argandāb (*Broadfoot.*)

KĀRZĀR.—Lat. Long. Elev.

A valley of Afghānistān watered by a stream leading from the base of the Hājīkhāk Pass to Gardan Diwāl in the valley of the Helmand. There is a fort here belonging to the chief of the Besūd Hazāras. The walls are 50 feet high, 22 feet thick; its shape is rectangular, and the entrance is defended by towers. The walls and towers are perforated for matchlocks; its site is admirable, completely commanding the high road between Kābal and Bāmiān which leads immediately under the wall. It is 75 miles from Kābal and 28 miles south-east Bāmiān. (*Masson.*)

KASĀN.—Lat. Long. Elev.

A town in the Herāt district, Afghānistān, the first within Afghān territory on the road from Mashad, 55 miles north-west Herāt, 120 miles south-east Mashad, right bank Harī Rūd. It is nothing but one vast ruin, and within its walls there are only 400 inhabited houses. The wall of the enciente is open at several points, and its desolate appearance agrees with the tradition that the town has been re-built and destroyed many times; certain it is that the materials of which the citadel was constructed are very ancient, the burnt bricks of a fine grain being as hard as stone. The ditch that surrounds it is wide, deep and in good repair and always full of water; the foundations and a large proportion of the gates are of hewn stone. The garrison consists of 150 soldiers from Herāt. The environs are extremely picturesque, and the banks of the Harī Rūd are admirably wooded for a distance of 40 miles both with copse and trees of large growth. The forest within a radius of 7 miles round Kasān is preserved as a hunting ground for the chiefs of Herāt. Kasān has a trade by barter with Khaff which is 55 miles south-west.

Shāh Kamrān, the last of the Sadozāes, was strangled in the citadel of this place. (*Ferrier.*)

KASASA.—Lat. Long. Elev.

A halting place in Afghānistān, 60 kos from Kalāt-i-Ghilzāe, and 20 kos west of the Gharaibī Pass. There are some springs here. It is neutral ground between the Mandūkhēl Kākars and Tokī Ghilzāes. (*Lumsden.*)

KASHGAR.

See Kāshkār.

KASH JABRĀN—Lat. Long. Elev.

A village in Afghānistān, 85 miles south of Herāt, on the road to Farah, from which it is also about 85 miles. It contains about 76 houses, is enclosed by a wall, and is situated in an uninhabited and uncultivated plain covered with tamarisks. A water-course passes near it. (*Ferrier.*)

KĀSHKĀR.

See Chitrāl.

Klaproth denies the existence of any such country, and censures with much vehemence "the mass of absurdities received with open arms by the compilers among which the double Kashgar holds the first rank." Perhaps now he would be sorry for this hasty opinion.

KASH KOT—Lat. Long. Elev.

A river of the Jalālābād district, Afghānistān. See Kūnar. (*MacGregor.*)

KASI.

A tribe of Afghāns who originally held the valley of Shal, but were dispossessed by the Sherwānī Brahūīs. They still dwell in the town of Qwetta and its immediate vicinity. Elphinstone calls them 'Cassye,' and says they are Kākars. (*Masson.—Elphinstone.*)

KASIEN—Lat Long. Elev.

A village in Afghānistān, 75 miles east Ghaznī, on a route to Kōhāt. (*Thornton.*)

KASIM ĀBĀD—Lat Long. Elev.

A village in Afghānistān, on the road between Farah and Girishk. It is situated in the middle of a plain, and contains about 150 houses enclosed by a wall of earth. The governor of the district resides in it, and also the contractor for the toll upon travellers. It is the last inhabited spot in the principality of Herāt towards the frontier of Kandahār. (*Ferrier.*)

KASŪR—Lat. Long. Elev. 6,600.

A village in Badakhshān, 13 miles west of Faezābād, situated at the entrance of a tributary glen of the Kokcha. (*Wood.*)

KĀSŪRMĀN—Lat. Long. Elev.

A pass in Afghānistān over a south spur of the Sīah Koh, on the upper or north road from Herāt to Girishk. It is described as in no way difficult. (*Court.*)

KATACHĪ—Lat. Long. Elev.

A village in Afghānistān, 80 miles south-east of Herāt, 80 miles north-east Sabzawar. (*Thornton.*)

KATAGHANS.

A tribe of Ūzbaks who inhabit the Kūndūz Province of Afghān-Tūrkistān. They are descended from one Kata who had 16 sons, five of these by one mother and eleven by different mothers. Each of these gave his name to a sub-division of the tribe, the first five being called collectively Besh Bula, the others Cheguna.

The following is a list of the divisions, with their numbers, and places of location:—

Besh Bula.	Kaysamar	... 2,000	Families at	Kūndūz and Khānābād.
	Jung Kataghan	... 2,000	„	Yangkala and Kūstakh.
	Lukhan	... 5,000	„	Sangtoda and Kolāb.
	Tas	... 5,000	„	2,000 Khānābād, 3,000 Kūrg Tapa.
	Munās	... 7,300	„	Talikhan and Hazrat Imām.
Cheguna.	Mardad	... 1,000	„	Baghlān.
	Basūz	... 1,000	„	Kūndūz.
	Sar-i-Kataghan	... 500	„	Kūndūz.
	Charāgh	... 500	„	Baghlān.
	Juduba	... 500	„	Hazrat Imām.
	Kataghan Kurasi	500	„	Hazrat Imām.
	Morad Sheh	... 200	„	Hazrat Imām
	Ajaghan	... 200	„	Hazrat Imām.
	Kean	... 1,000	„	Kūndūz.
	Kudaghun	... 140	„	Khānābād.
	Simiz	... 5,000	„	2,000 Kūndūz, 3,000 Kolāb and Baljavan.

Of all these the Kaysamar is confessed by of the highest rank, and to this tribe the chief belongs.

The clan Munās has so far exceeded the others in numbers that it is now divided into seven clans, *viz.*:—

Chuchagur	... 1,000	Families at	Hazrat Imām.
Checkkah	... 1,000	„	Khoja-i-Ghar.
Yughul	... 1,000	„	Talikhān.
Sirugh	... 1,000	„	Talikhān.
Temuz	... 2,000	„	1,500 Ishimish and Chal, 500 Hazrat Imām.
Burka	... 1,000	„	Jibberduk and Narin.
Berja	... 300	„	On river Banghi.

The Kataghans, south of the Oxus, number in all 35,000 families, and those north, *viz.*, the Lukhai, Tas and Simiz clans 7,000 families.

This is the tribe of Mīr Morād Beg, the celebrated chief of Kūndūz. (*Lord.*)

KATAR.

A tribe of Sīāhpōsh Kāfars who inhabit the valley of Nūrgīl, which they are said to have held in Bābar's time. They are accounted by the Afghāns as the most bigoted of the Kāfars. (*Raverty.*)

KATARĀE—Lat. Long. Elev.

A village in Kūram, Afghānistān, about 22 miles from Kūram fort and 2 miles from the Pēwar. It is small and is inhabited by Mangals who are notorious robbers. (*Lumsden.*)

KATA SANG—Lat. Long. Elev.

A post in Afghānistān at the foot of the Sūrkhai Kotal, which marks the boundary between the Jājīs and the Ghilzāes at the head of the Kūram valley. (*Lumsden—Bellew*).

KATA SANG—Lat. Long. Elev. 5,313.

A halting place on the bank of the Rūd-i-Kata Sang, Afghānistān, 5 miles from Tezīn, 7½ miles from Jagdalak. The surrounding country is nothing but barren hills.

KATAWAZ—Lat. Long. Elev.

A district of the Ghilzāe country, Afghānistan; its length is about 48 miles, breadth 24 miles. The plain is level and open, bounded on the east

by the Kohnak mountains and west by lower hills of Katasang and Zhera. To the north it reaches Zūrmat, and south is ended by Luluzae and the Abistādah Lake. The valley is entered on the east by three passes, which meet at Kala Karotī, and on the west by the passes of Gazdara and Kharbī. This district entirely belongs to the Sūlimān Khēl; the settled tribes living in the centre of the valley, and the nomads wandering about the foot of the mountains.

The villages (khels) are generally groups of five or six forts, each containing 10 to 60 houses. These are from north to south Mishkhēl, Sūltānkhēl, Paendehkhēl, Mittakhēl, Malazae, Shakīkhēl, Shatkhēl, Kalandarkhēl, Adīnkhēl and Nasūkhēl, beyond is Luluzae of the Tarakīs. When caravans passing through Katawaz are too strong to be overpowered without loss, they are only required to pay a small tribute to the tribe whose lands they pass; when they are weaker, the impost is a little higher, and if only a few individuals, they are usually plundered. The general tax is Re. 1, or 10 yards of coarse cloth for every eight loaded camels. Infidels pay more. Traders always choose their road through Katawaz with reference to their relations with the tribe. Money has no fixed value from Katawaz to the Derajāt. The method of exchange is mere barter, or by valuing everything in yards of coarse cloth for small sums, large ones being represented as so many camel or sheep. (*Broadfoot.*)

KATIHI—

A tribe of Sīāhposh Kāfars who inhabit the country lying two days' journey, or 50 miles north-east of the valley of Kandah-i-Nīl, north of the Hindū Kūsh. It was formerly settled in the valley of Purchaghan, on the Panjshēr road, where a few families, amounting to about 2,500, still dwell. They have, to a great extent, become Mahamadans, but in name only, for they seem to be excessively ignorant of the simplest forms of that faith. (*Raverty.*)

KATT—Lat. Long. Elev.

A halting place in Afghānistān, about 85 miles east of Kandahār, and 50 miles from the Garaibī Dara. (*Lumsden.*)

KATT-I-KHIRGA ŪNA—Lat. Long. Elev.

A halting place in Afghānistān, on the Ghwalarī road, 80 miles from the source of the Gomal river, at a large clay mound of this name. (*Broadfoot.*)

KAWADIAN—Lat. Long. Elev.

A district in Afghān-Tūrkīstān on the left bank of Oxus. It is also apparently a town, and was included in the province of Hazrat Imām in Morad Beg's day. It then contained 3,000 houses, and had three market days weekly. It is inhabited by Lakaīzbaks, who used to plunder a good deal on the road between Khūlm and Balkh.—(*Davies—Lord.*)

KAWAL—

A small (non-descript) tribe of Afghānīstān, who have no fixed land of their own, but mostly wander about the Paghmān mountains, and are well known as fortune-tellers and thieves. (*Bellew.*)

KAYĀNIS.

A tribe of Seistān, whose chiefs were formerly the rulers of that country. I have no information regarding them; some say they are Bilōches, others a branch of the Kākar clan.

KAZLBĀSH—

A tribe of Persian descent who principally inhabit the city of Kābal, but are also to be found in other places in Afghānistān. They are the descendants of 12,000 Persian families who came to Afghānistān with Nādar Shāh, and on his death settled there.

They consist of three divisions,—1 Jawānshēr, 2 Afshar, 3 Morād Khānī, the whole being designated by the general name of Gholām Khanī or Gholām-i-Shāh, or servants of the king.

The Jawānshērs are a clan of Tūrks from Shīsha. They are of various divisions, including among them such as Kūrt, Shāh Samand, Sīah Mansūr, &c., and they form the principal portion of the Kazlbāshes. They consist of 2,500 families, and occupy a separate quarter of Kābal, called Chandol. The Afshars are also Tūrks and of the same tribe as Nādar Shāh. There are 300 families of them, who live in a strong fort three miles from Kābal. The last division, the Morad Khanī, is comprised of all the Persians who have from time to time settled in Kābal. There are 1,500 families of them. The total of the Kazlbāsh of Kābal is therefore 4,000 families.

Besides the Kābal Kazlbāshes, there are many others to be found in different parts of Afghānistān, as in Herāt and in the Gūlkoh range.

In their appearance the Kazlbash are remarkably handsome, fair complexioned, and manly people, and possess many martial qualities. At Kābal they constitute the bulk of the cavalry and artillery forces of the Amīr, and a large number of them are also to be found in the irregular cavalry regiments of the Indian army, where they enjoy a character for smartness and intelligence combined with excellent horsmanship.

Elphinstone describes them as partaking of the character of their countrymen in Persia; they are lively, ingenious and even elegant and refined, but false, designing and cruel. They have exercised no small influence in Persianizing many of the leading Bārakzāe Sirdars, not so much in political tendency as in manners.

The Kazlbāsh are generally employed by the chiefs as guards, but the major portion of them are occupied as merchants, physicians, scribes, petty traders, &c., and are chiefly found settled in the large towns and cities, where they are justly considered a better educated and superior class to the general population.

In religion the Kazlbāsh are all violent Shīahs, and their zeal is kept up by the necessity of a certain degree of concealment, and by their religious animosities with the Sūnī Afghāns among whom they live.

They speak Persian and also among themselves Tūrkī.

On Nādar's assassination, while many of the Persians returned to their own country, some were induced to remain by Ahmad Shāh Dūrānī. These he retained on his pay, and found of eminent service to him throughout his active reign, acting under a Khān who was directly responsible to the king, while the Kazlbāsh themselves only acknowledged their own chief. Matters seem to have continued in this state for about 53 years, during which the Persians acquired such power that the kings found it necessary to favor them by large stipendiary allowances, granted, in some instances, even to minors; and as the Sadozāe monarchy declined, their upsport became indispensible to the personal security of the king. In the reign of Shah Zamān, the chief of the Jawānshērs was put to death, and from that time a want of confidence in the kings of Kābal, on the part of the Kazl-

bāshes, is to be traced till they almost cease to appear as a body in the affairs of the state.

The Kazlbāsh, too, being Shīahs have always to fear the attempts of the hated Sūnīs to crush, if not destroy, them, and there are numerous instances in the history of Kābal where this has been attempted. When their military employment ceased, many of them were forced to seek employment as secretaries, stewards, &c., though a portion of them have always remained in the service of the Amīr of Kābal. Their military influence having thus declined, they have therefore turned their attention to adding to their strength by intrigue, and there is no doubt that their power in this way has consequently increased rather than diminished, for every Afghān of rank has Kazlbāsh as his secretaries, and thus all the home and foreign correspondence being in their hands, their influence has opportunities of spreading in every direction. Dōst Mahamad, from his mother, being of this tribe, was at first inclined to coquet for their support; but finding that it would have made him exceedingly unpopular, he never gave himself much into their hands.

Taken as a rule the Kazlbāsh may be regarded as unfriendly to the Afghāns and the contrary to the Persians; but these feelings are of course modified greatly by circumstances, for there is no doubt that they would be inclined to cling to the British or any other power by whose aid their influence could be increased. Indeed the overture which Burnes reports to have been made to him by Naib Mahamad Sharīf shows this. He said that "the Kazlbāsh were then dangerously placed, as their quarter, the Chandoz, being completely commanded, they could easily be overpowered by an infuriated population, but if a piece of ground could be got for them at a distance, they would build a fort on it, bridle the ruler whoever he might be, and prove of eminent service to any power who might purchase their good offices. That besides their own military strength, which amounted to 5,000 cavalry, they could also reckon on the aid of the Hazāras, who were also Shīahs, and the Ghilzaes, who were decidedly inimical to the Dūranīs." (*Elphinstone—Burnes—Bellew.*)

KERGAH—Lat. Long. Elev.

A village in Lūghmān, Afghānistān, on the left bank of the Kābal river, at the junction of the Alīshang river. It is a small village romantically situated on a rocky eminence at the west extremity of a line of hill generally designated by its name. (*Masson.*)

KERLAKA—Lat. Long Elev.

A large village in Afghānistān on the right bank of the Helmand river, 100 miles below Girishk. (*Ferrier.*)

KERIA—Lat. Long Elev.

A river in Jājī country, Afghānistān, which rises in the south slopes of the Sīta Rām peak of the Sūfēd Kōh mountains, and flows west of the Pewār Kotaz to its junction with the Hazārdarakht rivulet, whence the combined stream is called the Harīab. (*Lumsden.*)

KERŪKH—Lat. Long. Elev.

A village in Afghānistān, 4 miles north-east, of Herāt on the right bank of the Sar Chasmah, a tributary of the Harī Rūd. (*Vambery.*)

KETĪ—Lat. Long. Elev.

The name of the river of Khōst before it joins the Kūram at Zerwahm. Above it is also called the Shamil. (*James.*)

KHĀDAL—Lat. Long. Elev.

A halting place in Afghānistān on a cross road which connects the Zhōb Pass with that of the Ghwalarī. (*Broadfoot.*)

KHAERĀBĀD.—Lat. Long. Elev.

A village in Badakhshān on the Vardoj river, not far above its junction with the Kokcha : near it are the iron mines of Arganjika. (*Wood.*)

KHAERABAD.—Lat. Long. Elev.

A village in Afghān-Tūrkīstān, 50 miles from Shibrghan, and 20 miles from Maemana. There are here 150 houses scattered about in clusters of 4 and 5. There is no fort. But many gardens surround it. (*Palmer.*)

KHAERODANGAR—Lat. Long. Elev.

A halting place in the bed of the Gomal river, Afghānistān, 55 miles from its source. There is a road thence to Waneh. (*Broadfoot.*)

KHĀK-I-CHOPĀN—Lat. Long. Elev.

A halting place in Afghānistān, 51 miles from Kandahār, and 24 miles from Girishk. Water is procurable from two canals in sufficient quantity, but it is not plentiful; grass is scarce, and forage for camels not very abundant. The encamping ground is somewhat irregular, but large enough for a good-sized force.

Here is the grave of Chopān, the ancestor of the Deh Chopan section of the Hazāras. (*Todd—Sanders—Leech.*)

KHĀK-I-TEZĪN.—See Tezīn.

KHĀKREZ—Lat. Long. Elev.

A district of Afghānistān on the upper part of the Argandāb river. (*Elphinstone*).

KHĀNĀBĀD—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 15 miles east of Kūndūz on the right bank of the Farkhan branch of the Kūndūz river. It is situated on the brow of the hills above the fens of Kūndūz, and used to be the summer residence of the chief of that place. There is a fort of some extent here, and it is in good repair. The Farkhan river abreast of the village divides into two channels, that on the west bank is about 3 feet deep, 15 yards wide and very rapid, running at the rate of five miles an hour; the other branch has a width of 60 yards and runs immediately under the walls of Khānābād. (*Moorcroft—Wood—Burnes.*)

KHĀNĀN—Lat. Long. Elev.

An old Ghilzāe fort in Afghānistān, and a halting place about 30 kos from Kalāt-i-Ghilzāe on the Rāh-i-Marūf to Derā Ishmaīl. Water from springs. (*Lumsden*).

KHANGAL MARGHA—Lat. Long. Elev.

A halting place in Afghānistān, near the source of the Dwa Gomal, on a road between Ūrghūn in the Fūrmūlī country, and Kolalgū in the Ghilzāe country. (*Broadfoot.*)

KHĀN KHĒL—Lat. Long. Elev.

A village in Afghānistān on the right bank of the Argandāb river, 30 miles north of Kalāt-i-Ghilzāe and on a route from Girishk to Bāmiān. (*Thornton.*)

KHARAK—Lat. Long. Elev.

A halting place in Afghānistān, 123 miles, Herāt, 243 miles, Kandahār : near a grove of trees, with a fine stream of water, under a range of hills running west south-west and east north-east. The pass over this range is rather difficult for wheeled carriages, but it may be turned by a road striking off south-west about

three miles north of Kharak and rejoining the Kharak road about 15 miles further south. The country round is barren and devoid of supplies. (*Todd.*)

KHARDŪ CHAMAN.—Lat. Long. Elev.

A halting place in Afghānistān, 184 miles from Ghaznī, 111 miles from Qwetta in the direct road. There are no houses here. Water procurable from a stream near. The country around is barren and uninhabited. (*N. Campbell.*)

KHARKANĀE.—Lat. Long. Elev.

A halting place in the Gomal river, 55 above its debouchure. The vicinity is much exposed to raid by the Vazīrīs. (*Broadfoot—Lumsden.*)

KHARKANDĪ.—Lat. Long. Elev.

A village in the Kūndar valley, Afghānistān, about 160 miles from Kandahār on the road to the Gomal. Here are a few villages in the midst of cultivation belonging to the Mandūkhēls and Nāsars. (*Lumsden.*)

KHARŌKE.—Lat. Long. Elev.

A village in Afghānistān, 20 miles north of Herāt. Cultivation, water and forage are abundant here. There is a military post here of 200 cavalry. (*Palmer*).

KHARPASH KOTAL.—Lat. Long. Elev.

A pass in Afghānistān, on the Kadapa road, from Jalālābād to Pēshawār, 4 to 5 miles north of Lālpūra. It is a winding asecnt of from 6 to 8 miles. It may be practicable for armies and guns. (*Aleemoola.*)

KHAR TŪT.—Lat. Long. Elev.

A village in Afghānistān, 50 miles north of Kandahār, on a route from Girishk to Bāmiān. (*Thornton.*)

KHARŪZ.—Lat. Long. Elev.

A village in Chitrāl, Afghānistān, 30 miles above Mastoch, and 20 miles from Darband. It contains 50 houses. (*Davies.*)

KHARWAR—Lat. Long. Elev.

A district in the Ghilzāe country, Afghānistān, situated north-east of Ghaznī, south of Logar and west of Zūrmat. I think it drains into the Logar river; and lies between the Allahkoh and Hazārnao ridges. It is an elevated barren district thinly inhabited by Andar and Sohak Ghilzāes. To the west it commands the Kābal road, from the east it is entered by the Drūng Pass from Zūrmat, and on the south by the Rabāt Pass from Shilghar; between the two is the Zīntig Pass. The central situation of Kharwar makes it a favourite haunt of robbers, as they have on all sides a sure retreat. The country is dry and poor: guns could not easily cross it, and troops would find little forage. Outram marched through it with troops, including cavalry and a battery of 9-pounders. (*Broadfoot—Elphinstone.*)

KHASH.—Lat. Long. Elev.

A village in Afghānistān on the left bank of Khashrūd, 50 miles south of Farah, 156 miles west of Kandahār, on a road to Seistān. It contains 400 houses of Arbābzāes. (*Leech—Ferrier.*)

KHASH RŪD—Lat. Long. Elev.

A river of Afghānistān, which rises in the south slopes of the Sīāhkoh; if north of Ferrier's road from Zerni to Herāt, it must be a very small stream at the point it crosses that road, for he only mentions having crossed one "brackish watercourse" the whole way. Ferrier says it rises in Sīahband, but this is very vague, as this name applies to the whole country at the foot of the mountains from Kandahār to Herāt. Anyhow

it is now certain it does not, as Macartney supposed, join the Helmand at Karnishīn, but turns at the village of Koh-i-Dūzdān and runs straight to the Seistān Lake, which however owing to its being exhausted in irrigation, it only reaches in flood times.

At the point where it is crossed on the road between Wāshīr and Ibrahim Jūī, Sanders says it is fordable in the dry season, but is a formidable river during the floods, detaining caravans several days on its banks. During the dry season at this point it is 37 yards wide, 18 inches deep, and has a current of 1¼ miles per hour. Its banks, however, bear all the marks of having occasionally to sustain the rush of an impetuous torrent. Connolly, who crossed it higher up, says, only, 'it has a broad bed and not much water.' In the bed there is a great deal of high grass, and Court says it is a strong torrent in the rains, but nearly dry in the dry seasons; and Todd, who crossed it here, says it is 30 to 40 yards broad and fordable. Its banks are very steep, and at the point it is crossed to go to Washīr, there is a descent of half an hour on either side to reach it. On its banks are tamarisk bushes, mimosa and dwarf palm, under the shade of which there is sometimes a little scanty herbage. After leaving Koh-i-Dūzdān, it is exhausted in irrigation. There is a little cultivation near the few isolated villages on its banks inhabited by Afghāns and Bilōches. Ferrier crossed it at Khāsh, but does not say anything of its depth or breadth at this point.—(*Ferrier—Macartney—Sanders—Todd.*)

KHATOR—

The name of the chiefs of Chitrāl. It was formerly a name applied to the north and west parts of Kāfiristān. (*Masson.*)

KHAWAK—Lat. Long. Elev.

A pass in Afghānistān, leading over the Hindū Kūsh from the valley of Indarāb to that of Panjshēr. From the north foot of Khawak, the ascent is very gradual to the summit, 13,200 feet. When Wood crossed it at the end of April, there was four feet of snow on the top, and on the north side the snow was lying for many miles; 20½ miles east south-east is the fort of Khawak, 9,300 feet in elevation, and 15 miles further is the inhabited part of the valley of Panjshēr.

This pass is the most easterly, leading into Balkh, and by nature is one of the most accessible, but the lawless habits of the Panjshērīs have long closed it to both traveller and merchant. Between the top of the pass and the foot of Khawak, there is said to be a lead mine. This pass is unsafe for a party of less than 30. It was used by Timūr Lang in his invasion of Afghānistān. (*Leech—Wood—Thornton.*)

KHAWAK—Lat. Long. Elev.

A fort 20 miles south of the crest of the Khawak Pass over the Hindū Kūsh, containing 400 houses of Dōstam Khēl Pashaes.—(*Leech.*)

KHAWIND—Lat. Long. Elev.

A village in Zamīndawar, Afghānistān, west of Kandahār. Here, on the 17th August 1841, a British force, 1,200 strong, under Captain Griffin, totally defeated an Afghān force under Akram Khan, 5,000 strong, with a loss of 600 killed and wounded and 60 prisoners. The British loss was 12 killed and 116 wounded.

KHAZĀNA-GŪND—Lat. Long. Elev.

A halting place in Afghānistān in the bed of the Gomal, 60 miles from its source, near an insulated rock with a flat top of this name. The Lohānīs

believe the rock to be full of treasure. Water, grass, and forage are abundant here.—(*Broadfoot.*)

KHEL-I-AKHŪN—Lat. Long. Elev. 4,418.

A village in Afghānistān, 29 miles from Kandahār, and 55 miles from Kalāt-i-Ghilzāe, very prettily situated in a deep valley among bare hillocks, ¾ miles from the right bank of Tarnak. It is a small hamlet of not more than 20 or 25 huts, and has a miserably dirty, untidy, poverty-stricken appearance. The only clean or cared-for building is a polysided domed mosque that stands on an eminence overlooking the village. There is a large village on the left bank of the river about two miles off. The camel forage and grazing here is good, but the only wood for fuel is from the tamarisk bushes round. The Tarnak is here five to eight yards wide and about 1½ foot deep; its banks are cultivated to a considerable extent.—(*Garden—Hough—N. Campbell—Masson—Bellew.*)

KHEL-I-NASRŪLA—Lat. Long. Elev.

A village in the Peshīn valley, Afghānistān, 14 miles from Kala Abdūla, and 114 miles from Kandahār on the Jāwan road to Bībī Nānī in the Bolān Pass. There are here 35 houses of Atchakzāes and Kākars. Good water is procurable from wells.—(*Leech.*)

KHENJ—Lat. Long. Elev.

A village in the Panjshēr valley, Afghānistān.—(*Thornton.*)

KHEWA—Lat. Long. Elev.

A village in Afghānistān, 27 miles from Jalālābād on the Kūnar river, consisting of 80 houses of Tājaks.—(*Leech.*)

KHIDARĪ—Lat. Long. Elev. 5,063.

A village in Peshīn valley, Afghānistān, 30 miles north of Shālkot. The country round is well cultivated and has numerous villages —(*Hough.*)

KHIMCHAK—Lat. Long. Elev.

A village in Afghānistān, 5½ miles from the Ghorband valley on the Chārdar road over the Hindū Kūsh. It contains 300 families of Tājaks and Afghāns. (*Leech.*)

KHINJAN—Lat. Long. Elev.

A small Tājak state on the north of the Hindū Kūsh, about 50 miles from the crest of the Kaoshān Pass. Khinjan is a position of some strategical importance to the state of Kūndūz, as roads leading over the Kaoshan, Saralang, Parwan, Shatūl, Bazārak and Khawak Passes, all join here. (*Leech.*)

KHINJŪKAK—Lat. Long. Elev.

A halting place at a ruined fort of the Shahtorī Sūlimān Khēl Ghilzāes, in Afghānistān, on the road from Panah to Kala Karōtī. There is a Karez here. (*Broadfoot.*)

KHOBZAE—Lat. Long. Elev. 4,230.

A halting place in Afghānistān, 48 miles from Kandahār, and 36 miles from Kalāt-i-Ghilzāe. Forage is procurable, and water is plentiful from three or four springs. (*Bellew.*)

KHŌJEH ĀMRĀN—Lat. Long. Elev.

A range of hills in Afghānistān which start from the Sūlimān range near the Kand peak, and run thence south-west, dividing the drainage of the Argandāb from that of the Lora till they are lost in the desert north of Nūshki in Bilochistān. I infer from the routes of the Bombay column to Qwetta that this chain is crossed by the Lewa Tanga Pass almost at its

origin, and again at the pass between Kadanī and Tokarak. From this point or near it, the range is included in the country called Toba, and it continues to be known as the mountains of Toba to 12 miles north-east of the Kohjak Pass, whence for 40 miles it is called the Khojeh Amrān, and then for 24 miles Spīntazhe. This would give the range a length of 170 miles. Of course between the Tokarak Pass and the Kohjak, there may be, and probably are, other passes, but the first that we have any knowledge of is the Kotal Sarzāb. Next to it comes the Kotal Roghanī, then the Kotal Shūtar, and lastly the Kotal Bēd.

A reference to these passes and Toba will give all that is known of this range. The range does not appear to be very difficult as a rule; on the south side it is steepest, but on the north the slopes are more gradual. On its top near Toba are tablelands which are cultivated, generally it is bare, but a species of cypress, called by the Afghāns "obushteh," grows on its slopes. The upper part of it is occupied by Kākars, the middle by Atchakzāes, and a small portion of the extreme end by Barēchīs. It should be understood that this range is not known to the natives by this name. (*Elphinstone—Connolly—Masson—Campbell—Havelock.*)

KHOJA CHANGAL—Lat. Long. Elev.

A fort and village in Afghān-Tūrkīstān, 10 kos from Kūndūz, on the road to Badakhshān. (*Davies.*)

KHOJA HILĀL—Lat. Long. Elev.

A peak in Afghānistān, on the range of hills between the river of Ghaznī and that of Katawaz. (*Broadfoot.*)

KHOJA KAND—Lat. Long. Elev.

A village in Afghānistān, about 10 miles south-east of Tchitchektū, on the road from Maemana to Herāt, situated amongst the hills. (*Vambery.*)

KHOJA KHĒL—Lat. Long. Elev.

A village in Afghānistān, in the Gandamak valley, Jalālābād district, containing, with the two other villages of Ahmad Khēl and Pīra Khēl, 1,100 houses of Vazīrī Khūgīanīs. (*MacGregor.*)

KHOJA KHIDARĪ—Lat. Long. Elev.

An extensive district in Afghānistān between the Panjshēr river and a tributary from the Paghmān mountains. The plain of Begram is situated within this district, in which are numerous forts, much cultivated land, and a large extent of pasture. (*Masson.*)

KHOJA KHIDARĪJALGA—Lat. Long. Elev.

A village in Afghānistān, 40 miles from Kābal, and 83 miles from Farajkhan, on the Panjshēr river, consisting of 60 houses of Tājaks. (*Leech.*)

KHOJAKS—

A section of Ghilzāes who inhabit the extreme east of the Ghilzāe country next to the Jadrans. Broadfoot says they are chiefly of the Ahmadzāe section of the Sūliman Khēl. On the occasion of the British advance to Kābal, Colonel Herring, of the 37th Bengal Native Infantry, was murdered by a party of marauders, afterwards found to be Khojaks. A force was accordingly sent under Captain Outram to attack them in their own stronghold, near Kolalgū, in Zūrmat. Outram's troops consisted of a wing of infantry and some 350 cavalry; he found the Khojaks strongly posted at the foot of a range of mountains of bare rock, and immediately attacked them, and though they behaved with some gallantry, speedily and utterly defeated them, killing many and taking the whole of the rest of them

prisoners, 120 in number. Broadfoot says that on this occasion even the women took part in the fight, throwing down incessant showers of stones, and handing their husbands' powder and ball with the greatest coolness. (*Havelock—Outram—Broadfoot.*)

KHOJA ŪRIAH—Lat. Long. Elev.

A halting place in Afghānistān, 59 miles from Herāt and 307 miles from Kandahār: at a ruined shrine on the top of a rocky hill, at the foot of which runs a stream said to be brackish by Todd, but which Sanders found not unpalatable. There is abundance of forage here. (*Sanders.*)

KHŌRASĀN—Lat. Long. Elev.

The name of a province of Persia. The term is however of very wide application, being given to all the country between India and Persia. Though Afghānistān is sometimes loosely termed Khōrasān, there is no province of that name in it.

KHŌRASĀN GŪJAR—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, 10 miles from Shibrghan on the Herāt road. There are no supplies here, but forage and water are procurable. (*Palmer.*)

KHORMAKĪ—Lat. Long. Elev.

A halting place in Afghānistān, 25 miles west of the Harūt Rūd, on the road from Tabas to Lāsh. There is a spring of very good water here at the foot of a precipitous limestone hill. (*Forbes.*)

KHORMALIK—Lat. Long. Elev.

A village in Afghānistān, 12 miles east of Farah; 121 miles from Girishk towards Kandahār. It is a small place with a few palm and other trees around it. There are two forts in the plain, not far off. It is the residence of a thievish lot of half nomads, and the whole neighbourhood is infested with border robbers.—(*Pelly.*)

KHORZANA KOTAL—Lat. Long. Elev.

A pass in Afghānistān between Kandahār and Kalāt-i-Ghilzāe, 55 miles north-east from the former. The road, though stony, presents no difficulty, there being only a moderate ascent of two furlongs and a descent of about the same length. There is abundance of water here, and supplies may be obtained in considerable quantity.—(*Thornton*).

KHŌST—Lat. Long. Elev.

A small Tājak state comprising one of the north glens of the Hindū Kūsh, east of Indarāb.—(*Lord.*)

KHŪDĪKHĒL—Lat. Long. Elev.

A village in the Gandamak valley, Jalālābād, Afghānistān, containing 100 houses of Shērzād Khūgīanīs.—(*MacGregor.*)

KHŪDŪ CHAMAN—Lat. Long. Elev.

A halting place in Afghānistān, near some cultivated ground on the banks of a small river, 111 miles from Qwetta, 184 miles from Ghaznī, by the direct road. Forage is procurable in the vicinity, but guides should be got to show it—(*N. Campbell.*)

KHŪGĪANĪS—

A tribe of Panjpao Dūrānīs. I believe they are principally found in the Jalālābad district, though there are some houses of them in Kandahār.

The only mention of the tribe that I can find is in MacGregor's report on the Jalālābād valley. He says—

The Khūgīanīs may be divided into three principal divisions, *viz.* :—

Vazīrīs.
Khairbūn.
Shērzād.

The Vazīrīs no doubt bear affinity to the tribe of the same name occupying the Derajāt border, but those under consideration have from time out of date been settled with and numbered among the Khūgīanīs; they again form two divisions, the Sirkī and Motik, which branch into other clans.

Sirkī.	*Place of residence.*	*Motik.*	*Place of residence.*
Rānī Khēl	... Pachīr.	Pīra Khēl	... Karasū.
Nanī „	... Pachīr.	Ahmad „	... Karasū.
Agām	... Agām.	Khozeh „	... Karasū.

The Vazīrīs have invariably given the Government much trouble; their valleys are in the neighbourhood of the mountains, and are studded with forts; the strength of their position gives them great independence, and indeed renders them formidable to a weak government.

The governors of Jalālābād have occasionally assembled a force with the view of properly subjugating them, a result which they never completely effected. During the summer of 1840, the Vāzīrīs became refractory even while a detachment of British troops under Colonel Wheeler was stationed at Kaja, which is at the entrance of their valley. Colonel Wheeler's operations against them and the success then attending the British troops are known to the Government.

The Khairbūn division comes next and forms two branches.

	Place of residence.		*Place of residence.*
Nājībī	... Zowab. Hashim Khēl. Apī „ Daolat „	Kharāe	Kaja. Behar. Mukar Khēl. Khidar „

The Sherzad forms two clans.

	Place of residence.		*Place of residence,*
Panjpāe	... Markhī Khēl. Mama „ Shādī „ Heshpan. Kūdī Khēl.	Dopāe	... Gandamak. Ghighur Kheil. Petlah. Lūghmān.

On the east of the Khūgīanīs are the Shinwārīs, and on the west the Ghilzāes. An imaginary line drawn from the village of Petlah, which hugs the Sūfēd Koh to Alī Mardān's bridge over the Sūrkhāb, gives their western boundary within the last sixty years. The Ghilzāes have made several aggressions in the Khūgīanī country, and succeeded in annexing Jokan and Hisārak to their own territory. It is said that the Khidar Khēl, which now forms but a small clan of the Khūgīanīs, formerly amounted to 50,000 families, and that their territory extended to the gates of Kābal; that they were overpowered by the Ghilzāes of Spegai, their country taken from them, annihilated as a tribe, and reduced to their present condition.

The Khūgīanīs reside chiefly in the Gandamak valley of Jalālābād in the following villages :—

Petlah ...	... ...	30 houses,	Shērzād section.
Hishpan	... ...	48 ,,	,,
Tūbū ...	... ...	300 ,,	,,
Kūdī Khēl	... ...	100 ,,	,,
Māmā Khēl	... ...	200 ,,	,,
Gandamak	... ...	80 ,,	,,
Markī Khēl	... ...	800 ,,	,,
Khidar Khēl	... ...	50 ,,	Khairbūn section.
Balal Khēl	... ...	60 ,,	,,
Gangī Khēl	... ...	60 ,,	,,
Mūkar Khēl	... ...	20 ,,	,,
Hashim Khel	... ...	5 ,,	,,
Khatar Khēl	... ...	4 ,,	,,
Akūrī ...	... ...		,,
Kala-i-Mūla Habīb ...	...		,,
Garī Mea Dād Khān	...		,,
Khurun...	... ...	15 ,,	,,
Zawa ...	... ...	500 ,,	,,
Ahmad Khēl	... ...	} 1,100 ,,	Vazīrī section.
Pīra Khēl	... ...		
Khojeh Khēl	... ...		
Agan ...	... ...	400 ,,	,,
Nānī Khēl	... ...	300 ,,	,,
Rānī Khēl	... ...	300 ,,	,,
Kaja ...	... ...	200 ,,	Khairbūn section.
Argatch...	... ...	100 ,,	,,
Behār-i-Bālā	... ...	300 ,,	,,
Behār-i-Paīn	... ...	340 ,,	,,
Kala-i-Mirza Mahamad	...		,,
Mula Bashur	... ...		,,
Kala Mirza Aga Jān	...		,,
,, Mansūr Khān	...		,,
Sūrma ...	... ...		,,
Total	...	5,312 houses.	

(*MacGregor.*)

KHŪLM—Lat. Long. Elev.

A town in Afghān-Turkīstān, 307 miles north-north-west of Kābal, 310 miles south-east of Bokhāra, 50 miles from Balkh, 70 miles from Kūndūz, 420 miles north-east of Herāt by Balkh and Maemana, and 497 miles north-west of Pēshawār by Kābal.

The town of Khūlm or Tashkūrgān stands on a plain immediately north of the gorge by which the Khūlm river escapes the hills. It consists of four or five villages, now become quarters of the town united with each other by gardens. It boasts of bazars, caravanserais and baths, and the population is stated by Ferrier to be 15,000 souls. Wood says the country round is something like that south of Kālābāgh on the Indus. There was formerly another town of Khūlm built about five miles to the north of the present one. Its ruins occupy more ground than the new, but it is now quite forsaken except by a few Arab families.

There is a citadel here erected on an eminence and fallen to decay, and when Ferrier was there, there were 10 pieces of cannon, out of which two were of very large calibre.

Kilich Alī Beg, at the commencement of the present century, was Atalak of Khūlm, but he soon managed to extend his influence over Kūndūz on one side and Balkh on the other. He formed a matrimonial alliance with Khal Morād Beg, chief of Kūndūz, and by sheer dexterity gained so great an influence over him that he made him act almost like his deputy. He next managed to establish his power in Balkh. By ostentatious loyalty towards the reigning king at Kābal, he was enabled to exercise an authority over the Dūrānī governor, and ultimately his eldest son was appointed Valī of Balkh by Shāh Shūjah. In 1817 Kilich Alī Beg died, and his death was followed by a civil war amongst his sons. The eldest, Mīr Bābā, was put in possession of Tashkūrgān, but was soon dispossessed by his younger brother Mīr Valī, on which he asked aid from Morād Beg Kūndūz, who at once reinstated him, on condition, however, of a small yearly tribute. Mīr Valī, however, again returned and once more drove Mīr Bābā from Tashkūrgān, again to seek aid from Morād Beg of Kūndūz, who at once marched against Mīr Valī; and though he eventually defeated him, his antagonist showed so much valour and genius as to protract the war sufficiently to induce Morād Beg to agree to a compromise, by which Mīr Valī was confirmed in the government of Tashkūrgān, and his brother Mīr Bābā was placed at Aebak. When Moorcroft, Burnes, and Lord visited Khūlm, this was still the state of affairs. In the winter of 1838-39, Dōst Mahamad of Kābal took possession of Khūlm from Morād Beg, and made it over to Mīr Valī, who consequently on his flight from the British in 1839 received him warmly; and on Dōst Mahamad's return from Bokhāra, joined him, and was engaged with the British in some of the minor affairs which took place at Saeghān, &c., and which ended in the defeat and retirement of Dōst Mahamad to Balkh. However, soon recovering, he came back with a force, but on the 18th September 1840, he was again defeated by Colonel Dennie beyond Bāmiān. Mīr Valī then entered into an engagement with Dr. Lord, the Political Agent, by which all the country north of Saeghān was ceded to him, and he acknowledged Shāh Shūjah. In 1841, Mīr Valī captured Balkh in the name of Shāh Shūjah from the Amīr of Bokhara, who had taken possession of it on the death of Morād Beg, but as Colonel Stoddart was then a prisoner at Bokhāra, it was thought this step would compromise the efforts being made for his release, consequently Mīr Valī was recommended to restore it, a request with which he immediately complied. At the time of Ferrier's visit, 1845, Mīr Valī appears to have succeeded to most of the power of Morād Beg (who must have died some time between 1841 and 1845), for Badakhshān, Balkh, Ākcheh, and Kūndūz acknowledged his suzerainty. A war then (1845) broke out between Khūlm and Kābal. Dōst Mahamad having intended marching to attack the Amīr of Bokhara requested a safe passage through the Khūlm territory: this Mīr Valī refused to permit, and war was accordingly declared in July 1845. Three battles were fought in 1845-46, without, however, either gaining any decided advantage, and the Afghān forces were then withdrawn. In 1849, Mīr Valī captured the fort of Aebak, which had been occupied by the Afghāns; consequently Mahamad Akram Khān advanced with an army, and defeated Mīr Valī and took him prisoner. But in the latter part of 1850, this chief having escaped from his confinement, immediately endeavored to raise Kūndūz and Badakhshān against the

Afghāns, on which Gholām Haedar Khān advanced against him and took Tashkūrgān, forcing him to fly over the Oxus. His son Ganj Alī, however, who was Mīr of Badakhshān, submitted,—an act for which at a subsequent period his father caused him to be killed. Khūlm was now made into the province of Afghān-Tūrkistān. Mīr Valī after this resided Trans-Oxus in Bokhāra territory, but in 1854 he crossed that river and captured Shibrghan, only to lose it after a few months and surrender himself. On the 9th May 1855 he is reported to have died of dysentery, though some said he was poisoned. Since then Khūlm has remained in the hands of the Afghāns.

When Mīr Valī was at the zenith of his post before the Afghān war, the population of the territory of Khūlm was reckoned at 700,000 souls, and the revenues were said to amount to £24,000 in silver, and £50,000 in kind. His standing army consisted of 8,000 cavalry and 3,000 infantry, of which last 800 were so called regulars embodied with some companies of Hazāras, who had been instructed by the British.—(*Wood—Lord—Ferrier—Wheler.*)

KHŪLM—Lat. Long. Elev.

A river in the district of Khūlm, Afghān-Tūrkistān, rising in the Kārā Kotal Pass, and flowing north. Its upper course is through tremendous defiles, which rise above to a height of from 2 to 3,000 feet. Near Aebak, the valley becomes so narrow that it is called the Dara-i-Zindān, or Defile of the Dungeon, and so high are the rocks that the sun is excluded from some parts of it at mid-day. Below Aebak, where the valley has an elevation of 4,000 feet, it opens and presents a sheet of gardens and most luxuriant verdure.

Below Khūlm, the water of this river is so distributed in canals for irrigation purposes that it does not reach its natural outlet, the Amū-Daria. It has a total course of about 120 miles, and a direction generally north. (*Wood—Burnes—Lord—Ferrier.*)

KHŪNCHĪ—Lat. Long. Elev.

A small district adjoining Garmsēl in Afghānistān. There is a village in it of the same name. (*Pottinger.*)

KHŪRD KĀBAL—Lat. Long. Elev. 7,466.

A village in Afghānistān, 17 miles from Kābal, 4½ miles east of the Khūrd Kābal defile, situated under the hills on the bank of the stream.

KHŪRD KĀBAL—Lat. Long. Elev.

A defile in Afghānistān on the road between Kābal and Jalālābād. It commences 10 miles east of Kābal, and 1½ mile from the village of Būtkhāk, and consists of a defile, down which runs a river, confined by high mountains on either side, to a very narrow channel. The length of the defile is about six miles, and the width not more than from 100 to 200 yards, the road crossing the river 23 times. The mountains approach so closely that the sun seldom penetrates to the roadway, and they are of the most barren description of basalt and iron stone broken into precipices and crags without a particle of vegetation on them. On leaving the defile, there is a slight ascent over the ridge and a descent to Khūrd-Kābal. In a military point of view, this defile is a very formidable object to the march of an army, the path used by 'kafilas' being, in Hough's opinion, impracticable for an army, and the passage easily disputed, while there is no point in it where a flanking party could crown the heights. There is a road to the south of this by the Lataband Pass, which turns this defile.

On the occasion of the withdrawal of Sale's brigade to Hindūstān in 1841, it had to pass through this defile; but notwithstanding the superior strength of Sale's force, 200 Ghilzāes stoutly contested the passage; and though it was forced, Sale lost 67 men, killed and wounded, in the operation.

The passage of the defile was also contested on the retreat of the British force from Kābal on 8th January 1842. The spot chosen was at the head of the defile. Here the Ghilzāes opened fire on the helpless mob of soldiers, followers and women. A panic speedily ensued, and all pressed on in one "frightened mass, abandoning baggage, arms, ammunition, women and children, regardless of all but their own lives." It is supposed that 3,000 souls perished in this defile.

When Sir George Pollock advanced through this defile on the 14th September 1842, he took the precaution to crown the heights, and consequently no opposition was attempted by the enemy. And this was likewise the case on the occasion of the retirement of that General. (*Masson—Hough—Sale—Kaye—Pollock*).

KHŪRD KHAEBAR—Lat. Long. Elev.

A defile in Afghānistān between the villages of Hazārnao and Daka. It is very narrow, in some places not admitting of two horsemen going abreast, and about ¾ mile long. It is more like a deep narrow ravine with high banks in some parts. The road through it is good, and the descent in it is not difficult, but an enemy occupying the heights could stop the advance of any force till they were dislodged. (*Hough.*)

KHŪSHĀB—Lat. Long. Elev. 3,484.

A village in Afghānistān, 17 miles south-east of Kandahār, on the left bank of the Tarnak river, in a fertile country. It is a large place, with houses of mud, and surrounded by a wall of the same material. Water is procurable from a karez. This is generally the place where caravans going from Kandahār towards Qwetta first assemble. (*Leech—Hough—Havelock.*)

KHŪSHĀB—Lat. Long. Elev.

A river of Afghānistān, which passes through the village of Vorachenk, which is somewhere between Bakwa and Girishk. It is a torrent generally dry, but sometimes dangerous.

KHŪSHĀB—Lat. Long. Elev.

A village in Afghānistān, 18 miles from Farah, and 56 miles from Sabzawar. It contains 100 houses, and is situated in a rich and well-cultivated country. (*Ferrier.*)

KHŪSH DARAO—Lat. Long. Elev.

A village in Afghān-Tūrkistān, in the Vardoj valley of Badakhshān, about 5½ miles above its junction with the Kōkcha. (*Wood.*)

KHŪSHĪ—Lat. Long. Elev. 7,829.

A village in Afghānistān, 74 miles from Ghaznī, and 44 miles from Kābal. It is a large village containing 300 houses in numerous walled enclosures or forts, and is embosomed in extensive orchards that occupy the bed of a wide ravine opening into the Logar plain. There is a good encamping ground here; provisions of all sorts are procurable in abundance for man and beast, and water is plentiful; grazing for camels, however, is scarce. The principal trade of the place is in preserved apricots and madder, though wheat, barley, cloves and lucerne are also extensively cultivated. (*H. B. Lumsden—Bellew—Agha Abbas.*)

KHŪSHK—Lat. Long. Elev.

A village in Afghānistān, 45 miles north of Herāt, situated on the Khūshk river, a tributary of the Mūrghāb. The valley in which it is placed is picturesque and interesting, though the low hills which form it are quite naked, and produce only grass. Though it only consists of a few mud huts and a fort resembling a dilapidated farm-yard, it is the chief place of the nomad tribe of Jamshīdīs. During the Persian siege of Herāt in 1837, this place was visited by a Persian force and plundered. (*Ferrier—Abbott.*)

KHŪSHK—

A district of Herāt, Afghānistān. It is a sub-division of the district of Badghīs, and is very fertile, and inhabited by Jamshīdīs. (*Pottinger.*)

KHŪSHK-ASAĪB—Lat. Long. Elev.

A halting place in Afghānistān, 46 miles north of Herāt, on the road to Merv. There is a stream of pretty good water here, but it is quite uninhabited. This is probably the same place as Khūshk. (*Ferrier.*)

KHŪSHK-I-NAKHŪD—Lat. Long. Elev.

A halting place in Afghānistān, 41 miles west of Kandahār, and 34 miles from Girishk. There is a mud serae here, built by the British during their occupation of the country, and close to it are one or two inhabited houses and some large pomegranate gardens, which are supplied with water from a duct (karez). Vast ruins surround this place, the most remarkable of which is an immense artificial mound, anciently crowned by a fortress said to have been destroyed by Nādar Shāh. It was here that Ahmad Shāh Durānī was elected king of the Afghāns by the united chiefs.

Court says :—This spot is admirably adapted for the defence of Kandahār from a west attack. Prince Saftar Jang, who was left by the British in Kandahār, after their evacuation of that city, was defeated here by Kohan Dil Khān in 1842. There are several villages of Ishākzāes near. (*Ferrier—Connolly.*)

KHŪSHK-I-RABĀT—Lat. Long. Elev.

A halting place in Afghānistān, 25 miles from Herāt, on the road to Merv. There is a magnificent caravanserae here, which is capable of affording excellent quarters for a brigade of infantry. Water and grass are good and abundant. The only wood procurable is the stunted camel thorn and other small bushes. (*Shakespeare.*)

KHŪSHK-I-SŪFED—Lat. Long. Elev.

A village in Afghānistān, 53 miles from Gīrishk, and 10 miles from Wusheer on the north road to Herāt. The ground for encamping is rather irregular near the village, but ample space is available a short distance to the west. Water is plentiful from 'karez' and the grass and forage are good. There are some villages and cultivation in the vicinity. (*Sanders.*)

KHŪSHK-I-ZARD—Lat. Long. Elev.

A village in Afghānistān, 60 miles north of Herāt, consisting of 40 tents. There is no cultivation, but forage and water are abundant. (*Palmer.*)

KHŪSPAS—Lat. Long. Elev.

A halting place in Afghānistān, about 30 miles south of Farah, towards the Khash Rūd. It is in a complete desert, but there is here a small marshy pond of fetid water concealed amongst some reeds. (*Ferrier.*)

KHWARO KACH.—Lat. Long. Elev.

A halting place in Afghānistān, on the Gomal route, close to the fort at the source of the Gomal. It is pretty open, and water and camel-forage are plentiful. (*Broadfoot.*)

KHWENDA GHAR—Lat. Long. Elev.

A range of mountains in Afghānistān, mentioned by Broadfoot as being parallel to the Koh-i-Vazīrī range. It is crossed on the road of the Vazīrīs from Tank to Zūrmat. It may be the same range called Kūndeh Ghar by Walker, the water-shed of which runs north of Kanīgoram. (*Broadfoot.*)

KIMBALDĀE—Lat. Long. Elev.

A village in Afghānistān, 13 miles north of Khash.

KINCHAK—Lat. Long. Elev.

A village in the Ghorband valley in Afghānistān, near the mine of Farīnjal. At the back of the village is a hill, from which antimony is procured in abundance. (*Lord.*)

KIPCHAKS—

A division of the Taemūnī Eimaks. (*Elphinstone.*)

KIRGHU—Lat. Long. Elev.

A village and three forts in the country of the Besūd Hazāras, Afghānistān, south of Kārzār. (*Masson.*)

KIRMĀN—Lat. Long. Elev.

A village and fort in a tributary glen of the Kūram valley, Afghānistān, 5 miles north of Kūram. The shrine of Fahm-i-Alam, father of Nādar Shāh, is at Kirmān, and it is considered very sacred by the Tūrīs. (*Agha Abbas—Lumsden.*)

KIRMĀN DĀRA—Lat. Long. Elev.

A tributary valley of Kūram, Afghānistān, which joins it about 2 miles below Kūram fort. This valley runs east under the Sūfēd Koh for about 15 miles from the village of Kirmān, and it is inhabited by an independent tribe called Paras, who have numerous small villages scattered along the glen, which is very narrow. (*Lumsden.*)

KIRZA—Lat. Long. Elev.

A village in the Jalālābād district of Afghānistān. (*MacGregor.*)

KIS—Lat. Long. Elev.

A village in Chitrāl, Afghānistān, about 170 miles above Jalālābād, on the left bank of the Kūnar river. It contains 100 houses. (*Davies.*)

KISHĀNĪ—Lat. Long. Elev.

A cluster of villages in Afghānistān, 117 miles from Ghaznī, and 178 miles from Qwetta belonging to Otak Ghilzāes. (*Neil Campbell.*)

KISHT—Lat. Long. Elev.

A village in Afghānistān, 10 miles east of Khash, on the road to Kandahār.

KISHTĀBĀD—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 8 miles north of the Bazārak Pass over the Hindū-Kūsh, and 21 miles from Khinjan. It has 200 houses of Tājaks. (*Leech.*)

KĪSĪR—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 40 miles from Maemana on the Herāt road, consisting of 200 houses and tents, and a small fort on a river which is bridged. There is a good deal of cultivation and pasturage here. (*Palmer.*)

KOCHĪ—Lat. Long. Elev.

A village in the Jājī country, Afghānistān, consisting of 3 forts, 150 houses with numerous gardens. It can turn out 400 fighting men. (*Agha Abbas.*)

KOHAK—Lat. Long. Elev.

A village in Afghānistān, 6 miles west of Kandahār, on the right bank of the Argandāb river.

KŌH ATASHĀNA—Lat. Long. Elev.

A hill in Seistān, Afghānistān, about ten miles west of the Harūt Rūd, a short way above its junction with the Seistān Lake. (*Forbes.*)

KŌH DĀMAN—Lat. Long. Elev.

A district of Kābal, Afghānistān, situated north of Kābal, which consists of all the country at the foot of the hills of Paghmān from Parwan to eight miles north of Kābal, from which it is separated by a low ridge. Its length is about 35 miles, and its average breadth about 12. It is an extensive and fertile plain, bounded on all sides by primitive hills; those to the north, east and south being chiefly of slate, including all the gradations from clay to mica, and even at times closely bordering upon gneiss; while the ridge to the west shows the bare granite.

The west side of the valley is much higher than the east, along which the drainage of the opposite mountain flows. From the base of the Paghmān range much debris, splintered rocky fragments, and heavy boulders are strewed over the plain, having been loosened by the winter's frost from the granite peaks above. The sides of these mountains are split by numerous ravines, down which come tumbling rills of the purest water. The slopes of their rugged channels are thickly planted with the mulberry, and every moderately level spot is clad with fruit trees or the vine. The mountains at the head of the valley throw out three streams, which are named Ghorband, Parwan, and Panjshēr. The latter issues from the north-east corner of Kōh Dāman, and the Ghorband from its north-west. That portion of the Kōh Dāman watered by the northern streams is a basin lying full forty feet below the level of the south part of the valley. The latter is a stony and comparatively in fertile tract, whose principal produce is fruit, for which both soil and climate are well suited. The former yields grain, cotton, tobacco, artificial grasses and vegetables, but scarcely any fruit besides the mulberry, of which, however, there are innumerable plantations.

The greater portion of the fruit brought by the Lohānī traders into Upper India is from Kōh Dāman. Here are grown grapes of a dozen different kinds, apricots of six sorts, mulberries of as many, besides endless varieties of apples, pears, peaches, walnuts, almonds, quinces, cherries and plums. The only two descriptions that will bear exportation are the Hūsēnī and Saibi, and these could be bought at the gardens for two pence a pound, while others, too luscious for export, were selling at very little more than a half penny.

Mountain streams pouring down from Istālif, Shakar, Dara and Istargitch unite their waters on the centre of this district, and afford facilities for irrigation, which have been by no means neglected.

Kōh Dāman is a favorite country residence of the wealthy inhabitants of Kābal, and is almost as thickly studded with castles as with gardens. They are strongly built, and are, in fact, mimic representations of the old baronial residences in Europe. Life and property are here very insecure; and it would be difficult to find any neighbouring castles, the owners of which are not either covert enemies or at open feud with each other.

The principal village in Kōh Dāman are Istālif, Charīkar, Istargitch, Kah Dara, &c., &c.

Baber, when he conquered Afghānistān, located a number of his countrymen in Kōh Dāman, the descendants of whom are now among the most prosperous in the valley. When addressing each other, they still speak the Turkish language, though Persian is the medium of communication with their neighbours.

In the north of Kōh Dāman at Tūtam Darra, there are three magnificent canals, which are diverted from the Ghorband river, and extend south for nine or ten miles, irrigating and fertilizing the plain. The more west is called Jūī Rabāt, from terminating at a place so called. The intermediate one is named Jūī Khoja, and terminates at Daolat Khaka. The third and easternly one terminates at Karōtī. In its course it supplies the villages and lands of Dēh Sādūla, Dēh Kāzī, Baiyān Mīr Moghal Khān, Yūrchī, Tokchī, Khoja Khidarī, Shekhān, Māhīghīr, beyond which is Karōtī. This canal is named the Jūī Māhīghīr, and was made or renewed by Amīr Timūr. (*Wood—Masson—Lord—Elphinstone.*)

KOH-I-BĀBĀ—Lat. Long. Elev.

A continuation of the Hindū Kūsh, which commences from the point where that range throws off the Paghmān range, and continues as far west as the point where it itself throws off the Sūfēd Koh range.

The principal spur of this range is the Sīāh Koh (see), and it also throws off a great spur from the Tchalap peak towards the Oxus, which is the watershed of both the Balkhāb and the Kūndūz rivers. This spur I propose to call the Tchalap ridge. The Koh-i-Bābā is crossed by the Irāk (13,000), Hājīkhāk and Pūsht Hājīkhāk Passes, and also doubtless at numerous other points, but these have never been crossed by Europeans, and our knowledge of the range east of Hājīkhāk is *nil.*

The Helmand, Harī Rūd, Mūrgāb, Balkhāb, and Kūndūz rivers all rise in the Koh-i-Bābā.

Griffiths says of this range :—"The eastern end of the Koh-i-Bābā, or its commencement, is certainly grand; a magnificent view of its three snow-clad peaks is enjoyed from a pass between Yomart and the Helmand river. Its extreme eastern part shows itself in the form of a vast rounded mass on approaching it up the Sīāh Sang torrent; but to the west it rapidly assumes a different appearance, presenting a succession of lofty peaks, as far as the eye can reach. In this direction it loses itself, and I believe becomes diminished in the Paropamisus. Snow exists on its eastern portion throughout the year; in sheltered places it occurs in beds of considerable size.

"In August 1840 I ascended this range near Kala-i-Kalū up to 13,500 feet. No change in the usual features occurred, but from that altitude the ascent became much steeper, and was rendered much more difficult by the ruins of enormous slips.

"With all my endeavours I was only able to reach the general level of the connections of the peaks: these were completely inaccessible, the nearest did not appear to be more than 1,000 or 1,500 feet higher than the spot on which I stood. Patches of snow commenced about sheltered situations at 13,500 feet, and towards the summit beds occurred, except in the most exposed spots. The upper portion of the range appeared entirely bare, the surface consisting of nothing but angular fragments of the rock, of which the peaks are composed. The snow in the upper beds was wrought, if I

may so express myself, by the action of frost and thaw into pinnacles, which, during sunshine, presented thousands of glittering objects. The few plants found above 13,500 feet were different from any that I had met with elsewhere; the only animals observed were a large hare and a covey of the snow grouse. The general character of the Koh-i-Bābā is great barrenness; this it shares, I have been told, with the Hindū Kūsh, and generally with the Paropamisus, of which portion I have not much direct knowledge." (*Griffiths.*)

KOH-I-DŪJAL—Lat. Long. Elev.

A halting-place in Afghān-Tūrkistān, 40 miles from Bālā Mūrgāb, and 100 miles from Herāt. There is no village here, but there are clusters of four and five tents of nomads, distant two to three miles in every direction. The water from the river at this place is injurious and brackish, but there are numerous springs of pure water near at hand. (*Palmer.*)

KOH-I-DŪZD—Lat. Long. Elev.

A pass in Afghānistān, 150 miles from Kandahār, on the road to Herāt. It has its name of Thieves' Hill from its being a favourite haunt of marauders.

KOHGAZ—Lat. Long. Elev.

A village in Chitrāl on the left bank of the Kūnar river, about 30 miles above Chitrāl. It has 300 houses. (*Mahamad Ameen.*)

KOH-I-SĀFĪ—Lat. Long. Elev.

A hilly tract of Afghānistān, situated between the valley of Taghao and the Panjshēr river, and so called from the Safī tribe who pasture their flocks on it. (*Masson.*)

KOHISTAN—Lat. Long. Elev.

A district of Kābal, Afghānistān, situate north of Kābal, and consisting of the valleys of Tagao, Nijrao, Panjshēr, Ghorband and Chārīkār, with the minor valleys which open into them.

The *coup d'œil* presented by Kōhistān, when viewed from the plain of Begram, is most magnificent: the winding courses of the rivers, the picturesque appearance of the gardens and castles, the verdure of the pastures, the bold and varied aspect of the environing hills, crowned by the snowy summits of the Hindū Kūsh, form a landscape which can scarcely be conceived but by those who have witnessed it.

Kōhistān is only cultivated in the neighbourhood of the streams, but this portion bears but a small proportion to the mountains which are high, steep, and covered with firs. The cultivated parts yield wheat and some other grains. But the chief subsistence of the people is from their numerous and extensive plantations of mulberry trees. Some grain is, however, imported from the Koh Dāman, and the returns are made in cheese. There is, however, but little trade, internal or external, and the people give much to themselves. The Kōhistānīs live in flat-roofed houses, and those who attend the live-stock to the mountains in the summer do not use tents. The villages are small but numerous, and the population is, according to Elphinstone, 40,000 families. The country is very strong for defence, from its unproductiveness and the facility with which the inhabitants can retreat to the mountains. For this reason the Kōhistānīs have always been independent, and never give revenue except to a demand backed by force.

In their personal character they are bold, violent, and unruly, and so much given to war, that they reckon it a disgrace for a man to die in his bed. They are excellent infantry, particularly among hills, but their courage is generally wasted in internal dissensions. They have seldom

disputes between tribes or villages, but many quarrels and assassinations among individuals. Disputes between villages, when they do happen, are more serious in their consequences than elsewhere, since it is almost as easy to fell a plantation of mulberry tree as to reap a field of corn, and the damage is far more difficult to repair.

The arms of the Kōhistānīs are generally a carbine, with a firelock, a pistol, and a short, sharp dagger. Some have short pikes, and a few bows and shields.

Their dress is a close jacket, and trousers of coarse black woollen cloth, a pair of short half-boots, and a small silken cap.

They are all Sūnīs, and bear more than ordinary hatred to the Persians and to all other Shīāhs.

They are under different Khāns, and these chiefs, though they cannot control their domestic feuds, are able to direct their foreign operations, particularly when assisted by any religious prejudice. The chiefs keep up some little military establishment of their own, but every man in the country is a soldier.

Masson has the following remarks on the antiquities of Kohistān :—

The Kōhistān of Kābal abounds with vestiges of its ancient inhabitants; they are chiefly, if not exclusively, of a sepulchral character, but their greater or less extent with the numbers and varieties of the coins and other relics found at them, may authorize us to form an estimate of the importance of the places which, we infer, were situated near them. Admitting such criteria, a city of magnitude must have existed at Parwān, about eight miles bearing north, nineteen west from Begram, consequently that distance nearer to the great range of Caucasus, under whose inferior hills it is in fact found. Coins are discovered there in large numbers, and there is also a cave remarkable for its dimensions; while in the hills which separate it from Sar Alang is a "takht," or square stone monument, the sides of which are girt with decorative mouldings. The site in Parwān is called by Mahamadans Merwān, and by Hindūs Milwān.

At Korahtās, east of the famed hill and Ziarat Reg Rowān, and on the opposite side of the river to Begram, from which it is distant about six miles bearing north, forty-eight east, coins are numerously found, and we have the usual tokens of mounds, fragments of pottery, &c., with remains of works in masonry about the hills, which, bearing now the appellation of Kala Kāfar, are in truth sepulchral repositories.

During the campaign in Afghānistān, in 1840, the Kōhistān was the scene of several engagements, *viz.*, at Tūtamdara, Parwandara, Jalgah, Kahdara, Chārīkār and Istālif. All these are described under their titles. A corps of Kōhistānīs was raised under Lieutenant Moule, but they appear to have been eminently untrustworthy throughout their short service, and at last they broke into open mutiny on the outbreak of the rebellion at Kābal. (*Masson—Pottinger—Elphinstone, etc.*)

KŌHISTANĪ BĀBĀ—Lat. Long. Elev.

An encampment of Hazāras immediately south of the Sīāh Koh in the Helmand valley, Hazārajāt, and 150 miles south of Sar-i-pūl. It is situated in a high plain covered with pasture. (*Ferrier.*)

KŌH-I-VAZĪRĪ—Lat. Long. Elev.

A range of hills which are thrown out from the Jadran portion of the Sūlimān range somewhere about Lat. 33, Long. 69, and run south-east

till they enter the Vazīrī country. Very little is known of it in its upper portion, Broadfoot being the only European who has ever seen it, but there does not appear to be much doubt in his mind that it is an offshoot of the Jadran range. From the point where it enters the Vazīrī country at Pīrgūl, it is well known to us and has been mapped by Walker. It is not clear at what particular point the known part of the range is connected with the unknown, as the surveyors were not able to ascend any of the high peaks such as Pīrgūl and Sheweygarh, from which doubtless this point could have been determined. We know that on the south side at its origin is the source of the Gomal river, and there is not much room to doubt that on the other side rises the Dāwar river. Broadfoot might have given us very accurate and interesting information of the south spurs of this range, but probably there was some good reason for his not attempting anything more than the very vague account given in his report. He says it is called the Vazīrda Gharda, and at different points it is named Suzumkae, Warakī Chīnī, and Khangal Margha.

He mentions a stream joining the Gomal 45 miles from its source from the Vazīrī hills, which must be large in the rains. This must lie south of a spur which divides it from the Gomal. Then again the stream Zawrewun coming from Fūrmūl joins 10 or 12 miles further down. At Waneh of the Daotānīs, there is probably another valley. On the north its spurs go to the Dawa river. From Pīrgūl its ramifications become pretty clear, whether or no the main ridge joins the east spurs near Pīrgūl, it must throw out a spur north from near Pīrgūl to Sheweyghar, which then divides, one branch going round the head of the Khisōr river, and the other turning east by the Ruzmak ridge to Shūgarh peak. Thence it splits again one branch running parallel to and between the Khisōr and Shaktū Algad river, and ending in the plains between these two rivers. The other goes to Babargarh and thence to Gabargarh, throwing its north spurs into the Shaktū Algad, and its south into the Tank Zam. At Gabargarh the range turns nearly north and south, facing the plains in one long line and throwing out to the east generally short spurs, but from the Gabar mountain one long spur emanates, which runs on under the various names of Batanae, Mohar and Khissōra, and is ended by the Indus and Kūram rivers. From some point between Shugarh and Babargarh, there must come another spur which runs down between the Tank Zam and the Shūgarh Algad, and eventually dies away at the entrance of the Tank Pass.

From the Pīrgūl peak another spur starts first to the south but gradually tends to the south-east, as it heads the sources of the Tank Zam and its south tributaries, till north of the Ghwalarī defile it impinges very close on the Gomal river, and then again turns north to the Shahūr Zam. About half way to this it throws a spur east to Girnī Sar, and the range, ere it dies, splits out north and south in the same peculiar manner as does the north spur at Gabar. The last efforts of this range are seen in the low ridge west of Tank. The east and north spurs of this ridge all go towards the Tank Zam, and are either stayed by that river itself or by tributaries of it, and those to the west or south of it are ended by the Gomal. The Koh-i-Vazīrī may therefore be said to be a range rising in the Sūlimān Ranges and forming the water-shed of the Dāwar river on the north and of the Gomal on the south.

KOHJAK—Lat. Long. Elev. 7,457 feet.

A pass in Afghānistān over the Khojeh Amrān hills, between Kandahār and Qwetta. From Kala Abdūla, on the south side, the mountains close in, and the road leads up a water-course, dry and stony, with a few stunted trees here and there. At about six miles from that place, an ascent of about 1⅓ miles in extent to the entrance of the pass commences. The distance between the hills here is not more than eighty to hundred feet; the road confined by banks. The crest consists of two ridges, to ascend which there are three roads, the centre one is steep and difficult, there being a sharp ascent for eight hundred feet first up to the left, then a turn to the right after the ascent; thence there is a descent with a precipice on one side of the road, which being narrow renders passage both difficult and dangerous. The left road, though the longest and most circuitous, is the best for camels, being easier of ascent. The right road is not fit for the passage of camels with loads, it being over a rocky path; it is, however, practicable for footmen, and barely so for bullocks. All these three roads, meet at the bottom of the pass. The descent is about one mile by the centre road, and more by those to the right and left. The summit of the pass is 7,457 feet, whence to Chaman Chōkī, on the north side, is 2½ miles, the road running between commanding heights about 500 to 800 yards from each other. Chaman Chōkī is 5,677 feet, or 1,780 feet below the summit of the pass. This would give a fall of about one foot in seven and half; but as the descent only occupies about one-third of the distance, the fall for it must be about one in two and a half feet. On the occasion of the passage of this pass by the army of the Indus, it had to be made on three separate days, by reason of the narrowness of the road and the immense amount of baggage with that force. The artillery with this force consisted of 2 8-in., 2 5½-in. mortars; 1 24-pr. howitzer, 4 18-pr., 8 9-pr. and 14 6-pr., and it was all pulled over and let down by drag ropes worked by fatigue parties from the infantry. Besides the artillery, there were several carts and at least one buggy, belonging to Sir W. Cotton. (*Masson—Kennedy—Hough.*)

KOH KALAGĀE—Lat. Long. Elev.

A hill in Afghānistān, which is met with on a cross road which turns part of the Gomal route, by a path which leaves the main route half way between Dwa Gomal and Ūtmān, and gradually ascends over the crest of this hill by a road, camels easily pass, and thence descends into the Ab-i-talkh, and passing Ghuzumandī rejoins the Gomal opposite to where the Stigāe road leaves it. This hill must be a spur of the Koh-i-Vazīrī running south between the Dwa Gomal and the Ab-i-talkh. (*Broadfoot.*)

KOH KARINJ—Lat. Long. Elev. 14,337 feet.

A peak in Afghānistān on a ridge which separates Lūghmān from the Kāfar country. From its summit is a most extensive and commanding view of this region. Koh Karinj is not improbably the same as the west peak called Kūnar in Walker's Map of 1868, which has an elevation of 14,337 feet. It is sometimes covered with snow, but is below the snow line, and is covered with forests. The Kāfars roam over the north slopes of this hill. (*Masson.*)

KOH KOHAND—Lat. Long. Elev.

A peak on the range which separates the Panjshēr valley from that of Tagao. It is due north of Tagao, and is probably at the head of the above-

named range, as it is in the country of the Kāfars. It is covered with snow for a greater part of the year. (*Masson.*)

KOHNA DEH—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, close to the village of Kalatak, or about fifty-six kos from Jalālābād. It has sixty houses, is enclosed and situated on an eminence. Behind it is a small but very perfect tope, the basement and cylindrical superstructure of which are very entire. Masson was prevented from opening it by the hostility of the chief of the village. He, however, conjectures that it is probably erected over the remains of some saint, and that coins would not be found in it. In the hills behind it are a number of caves proving the spot to have been a monastery (vihara), as there are more than would have been necessary in simple connection with the monument. (*Masson.*)

KOHNAK—Lat. Long. Elev.

The name of that part of the Sūlimān range which is continuous from the Jadran section. I do not make out how far it extends south, but am inclined to think that the portion of this range which drains directly to the Gomal is called by this name. Broadfoot states it as a fact that "the Indus is often visible from the crest of this range." (*Broadfoot.*)

KOHSAN—Lat. Long. Elev.

A village in Afghānistān, 64 miles north-west of Herāt, on the right bank of the Harī Rūd. It consists of about two hundred houses, but many are in ruins. It has a wall round it and many good gardens. There is a citadel here surrounded by a wet ditch, occupied by Afghān troops, this being the frontier town in this direction. (*R. L. Taylor—Clerk.*)

KOKARAE—Lat. Long. Elev.

A village in Swāt, Afghānistān, in a tributary glen which goes from it to the Gokand Pass. It contains hundred houses of Bābūzāes. (*Aleemoola.*)

KOKARAN—Lat. Long. Elev.

A village in Afghānistān, 7 miles from Kandahār, on the Herāt road, on the left bank of the Argandāb. The surrounding country is very fertile and has numerous gardens and fields, irrigated by canals from the above river. Ground for the encampment of a considerable force might be taken up here in a strong position. Water is abundant either from the Argandāb river, 500 yards distant from the irrigation canals. Jowassa and grass are abundant, and chopped straw and lucerne are procurable in ordinary times. The river is here about 40 yards wide and 2½ feet deep. (*Todd—Sanders.*)

KOKCHA—Lat. Long. Elev.

A river of Badakhshān, Afghānistān, rising in the Hindū Kūsh mountains, about 50 miles south of Jūrm, at a place called Kanda-i-Nīl.

As far as Fargamū, the valley of this river is extremely contracted, and is called Koran, whence it becomes more open and is cultivated. At Senna, 20 miles below this, the width is 43 yards, with a depth of 2½ feet and a medium velocity of 4½ miles an hour: the bed of the stream is about 60 feet below the general surface of the valley, and the section of its banks thus exposed shows thick masses of conglomerate resting on their horizontal strata of sandstone.

A little below Senna it is crossed by a ford on the way to Jūrm, and it is joined by the Khustuk rivulet, which enters by a cascade of twenty feet drop. At Jūrm the valley of the Kokcha is about a mile wide. But not far above the town it contracts; 20 miles below Jūrm it is joined

by the Āb-i-Vardoj, a stream of equal size, and thence its south course changes with a sweep to west. At Faezābād, where it is said to be bridged, the Kokcha flows in a rocky trench-like bed, sufficiently deep to preclude all fear of inundation, and below the general level of the valley, which is here about 400 yards wide. After a further course of 80 miles, or of about 150 miles in all, it falls into the Amū Duria at Kala Chap. It is at the head of this valley that the lapis lazuli mines are situated. Wood who visited them gives the following description of them :—"Where the deposit of lapis lazuli occurs, the valley of the Kokcha is about 200 yards wide: on both sides the mountains are high and naked. The entrance to the mines is in the face of the mountain on the right bank of the stream, and about 1,500 feet above its level. The formation is of black and white limestone, unstratified, though plentifully veined with lines. The summit of the mountains is rugged, and their sides destitute of soil or vegetation. The path by which the mines are approached is steep and dangerous, the effect of neglect rather than of natural difficulties. The mountains have beeen tried for lapis lazuli in various places, but the shaft by which you descend to the gallery of the principal and latest worked mine is about ten feet square, and is not so perpendicular as to prevent your walking down. The gallery is eighty paces long with a gentle descent, but it terminates abruptly in a hole twenty feet in diameter and as many deep. The width and height of the gallery, though irregular, may be estimated at about 12 feet; but at some places where the roof has fallen in, its section is so contracted that the visitor is forced to advance upon his hand and knees. Accidents would appear to have been frequent, and one place in the mine is named after some unhappy sufferers who were crushed by the falling roof. No precaution has been taken to support, by means of pillars, the top of the mine, which, formed of detached blocks wedged together, requires only a little more lateral expansion to drop into the cavity. Any further operations can only be carried on at the most imminent risk to the miners. The temperature at the further end of the mine was 36° Fahr., while in the open air at its entrance it was 29.° The method of extracting the lapis lazuli is sufficiently simple. Under the spot to be quarried a fire is lighted, and its flame, fed by dry furze, is made to flicker over the surface. When the rock has been sufficiently soft, it is beaten with hammers, and flake after flake is knocked off until the stone of which they are in search of is discovered. Deep groves are then picked out round the lapis lazuli into which crowbars are inserted, and the stone and part of its matrix are detached.

"The workmen enumerate three descriptions of lapis lazulī. These are the 'nīlī,' or indigo color, the 'asmānī' or light blue, and the 'sabzī' or green. Their relative value is in the order in which I have mentioned them. The richest colors are found in the darkest rock, and the nearer the river, the greater is said to be the purity of the stone. The search for lapis lazuli is only prosecuted during winter, probably because labour on the mine being compulsory, the inhabitants are less injured by giving it in a season of comparative idleness than when the fields require their attention. Perhaps also during the cold of winter the rock may be more susceptible to the action of heat, and thus be more easily reduced than when its temperature is higher." These mines were not worked at the time Wood visited them, on account of the smallness of the return for the labour of so doing. *(Wood—Raverty—Macartney.)*

KOLAE—Lat. Long. Elev.

A village in Afghānistān, 100 miles south-east of Ghaznī on the Gomal route to Dera Ishmaīl Khān, and on the left bank of the Gomal river.

KOLA-I-DARMĀN—Lat. Long. Elev.

A village in Afghān-Tūrkistān, eight miles north of the crest of the Saralang Pass over the Hindū Kūsh, containing 100 houses of Gavī Hazāras. (*Leech.*)

KOLĀLGŪ—Lat. Long. Elev.

A village in Afghānistān, in the Zūrmat district of the Ghilzāe country. It has 200 houses inhabited by Tājaks, and is situated about 32 miles east of Ghaznī. There is a road thence through the country of the Vazīrīs to Tank in the Derā Ishmaīl district. (*Broadfoot.*)

KOLĪGRĀM—Lat. Long. Elev.

A village in Afghānistān, 63 miles from Jalālābād, and 128 miles from Kāshkār on the Kūnar river, consisting of 80 houses of Tājaks. (*Leech.*)

KOL-I-SŪRKH—Lat. Long. Elev.

A village in the Ghorband valley of Kohistān, Afghānistān, situated 10½ miles above Farinjaul, and 33 miles from head of the valley. It has 600 houses of Hazāras. (*Leech.*)

KONGAH—Lat. Long. Elev.

A village in Afghānistān on the right bank of the Kābal river, 4½ miles below Daka. It contains 230 houses of Mohmands, of the clan of Alamzāe and Marcha Khēl, and three Hindū shops. From this village travellers proceeding by the Tatarah route to Pēshawar procure guards. (*Aleemoola.*)

KOT—Lat. Long. Elev.

A river of the Jalālābād valley, Afghānistān, which rises on the Sūfed Koh, and flowing north by Khander Khānī, Batī Kot and Chardeh falls into the Kābal river at Kala-i-Khalid Khān. (*MacGregor.*)

KOT—Lat. Long. Elev.

A village in Kūram, Afghānistān, containing five forts and 200 houses, and able to turn out 180 fighting men. (*Agha Abbas.*)

KOTAL-I-AGRAM—Lat. Long. Elev.

A pass over the Hindū Kūsh between Chitrāl and Zebak in Badakhshān. It is a very difficult pass, the ascent and descent being over perpetual snow, extending on the south side for about 7½ miles, and on the north for about 9 miles. It is impassable for laden animals, but is used by foot travellers and caravans of petty traders going from Badakhshān to Chitrāl. (*Mahomed Ameen.*)

KOTAL BED—Lat. Long. Elev.

A pass in Afghānistān leading over the Khojeh Amrān range. The ascent from the west side is easy, but the descent is at first precipitous, and then it leads into a defile with a continual but very gradual inclination to Kala Mīr Alam Khān in Shōrawak. (*Masson.*)

KOTAL-Ī-CHAPAR—Lat. Long. Elev.

A pass in Afghānistān at the head of the valley of Shāl, by which communication is kept up between it and Zawura, and thence to Thal and the Sakhī Sarwar Pass. (*Elphinstone.*)

KOTAL-I-DARA—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh between Chitrāl and Zebak in Badakhshān. It is the easiest of all the passes leading between these countries, and is passable for laden horses, and is closed only in the height of

winter by snow. The ascent and descent are gradual, the former extending for about 4½ miles, the latter for about 7½ miles. (*Mahamed Ameen.*)

KOTAL HAFT PAILĀN—Lat. Long. Elev.

A pass in Afghānistān, over one of the north spurs of the Koh-i-Baba, which divides the valley of Kālū from that of Bāmiān. The commencement of the ascent is somewhat steep, but the road is broad and unencumbered with rock or stone; it then winds round the brows of elevations, and then stretches over a gradually ascending plain to the crest of the pass. There is a magnificent view from the summit.

The descent, though of considerable length, is perfectly easy, the road excellent throughout to Topchī, whence it leads down the valley to Bāmiān. From Topchī there is a road by which this pass can be turned by going round its base. This pass is better known as the Kalū Pass, and is over the same spur as the Kotal Shūtar Gardan. (*Masson.*)

KOTAL ISHTARAK—Lat. Long. Elev.

A pass over the Hindū Kūsh, leading from Chitrāl to Vakhan. It is said to be covered with perpetual snow and to be very difficult, not being passable for laden animals. (*Mahamed Ameen.*)

KOTAL KERSKHĀNA—Lat. Long. Elev.

A pass in Afghānistān, on the road between Kābal and the Koh Dāman. It is rather a slight defile than a pass, and is about ¾ miles in length, the road rocky but easy. (*Masson.*)

KOTAL KHĀK SŪFĒD—Lat. Long. Elev.

A pass in Afghānistān over a spur of the Paghmān mountains, between the village of Argandī and the valley of Sarchasma. It is described as neither long or difficult. (*Masson.*)

KOTAL-I-KHARTEZA—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh from Chitrāl to Zebak in Badakhshān. It is a very difficult pass; the ascent and descent is over perpetual snow, extending on the side for about 7½ miles, on the north for about 9 miles. It is impassable for laden animals, but is used by foot travellers and caravans of petty traders of Badakhshān trading with Chitrāl. (*Mahamed Ameen.*)

KOTAL LAHŌRĪ—Lat. Long. Elev.

A pass in Afghānistān leading from Chitrāl over the Laspūr mountains into Panjkora. By this route Mastoch may be reached from Drūsh, which is distant 3 stages. The Sīāhposh Kāfars infest this pass at times and plunder travellers. (*Raverty.*)

KOTAL MĀMĀ-KHATŪN—Lat. Long. Elev.

A pass in the Koh Dāman, Kābal, leading from the river south-east to the plain of Kārā Dūshman. From the west it has an easy ascent at the commencement, then it is level for half a mile to a 'chokī,' whence the ascent is more marked for 200 or 300 yards to the summit, where there is a mound of stones. (*Masson.*)

KOTAL-I-MĪRCHA—Lat. Long. Elev.

A pass in Afghānistān, which apparently occurs on a road between Darawat and Kandahār, but not on the direct route between those places. (*Nott.*)

KOTAL-I-MŪRDĪ—Lat. Long. Elev.

A pass in Afghānistān, which occurs on the road between Darawat and Kandahār. It is described as practicable, but difficult for guns. (*Nott.*)

KOTAL NĀL FARASH—Lat. Long. Elev.

A pass in Afghānistān, over a north spur of the Koh-i-Baba, between the valley of Saeghan and Dasht-i-Sūfēd. It is long but not difficult. The Kotal Dandan Shikan is over the same spur. This pass can be turned by going down the valley. (*Masson.*)

KOTĀL-I-NŪKSĀN—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh from Chitrāl to Zebak in Badakhshān. It is a very difficult pass, the ascent and descent being over perpetual snow, extending on the south side for about 7½ miles, and on the north for about 9 miles. It is impassable for laden animals, but is used by foot travellers and caravans of petty traders of Badakhshān trading with Chitrāl. (*Mahamed Ameen.*)

KOTAL PĀH MINĀR—Lat. Long. Elev.

A pass in Afghānistān leading over the low spur immediately north of the lake of Kābal. From the north the ascent commences near the village of Deh Yahia, and on the south is the village Pāh Minār. On the crest there is a guard house. (*Masson.*)

KOTAL ROGANĪ—Lat. Long. Elev.

A pass in Afghānistān over the Khojeh Amrān hills, south of the Kohjak Pass. (*Masson.*)

KOTAL SANG SŪRAKHĪ—Lat. Long. Elev.

A pass in Afghānistān in the upper Helmand valley over a western spur of the Paghmān range, from the glen of the Āb-i-Dilāwar to the plain of Bād Asiah. The descent on the Bād Asiah side is considerable, but it is practicable for laden camels. (*Masson.*)

KOTAL SARGHAZ—Lat. Long. Elev.

A pass in Afghānistān over the range between the Argesān river and that which comes from Ghwara Margha. The ascent and descent of this pass takes the greater part of a day to accomplish. (*Lumsden.*)

KOTAL SARWANDĪ—Lat. Long. Elev. 7,500.

A pass in Afghānistān over the Sūlimān range at the head of the Gomal river. The ascent from Shīntsa on the west side is gradual for 3 miles, passable for guns. There is then an ascent of 20 yards, the angle of the slope being about 11°, then it ascends very gradually through a ravine 30 to 40 yards wide, winding among hills steep on the north and rounded on the south. From this point it descends at a slope of about 3°. The hill covered with bushes and the road lying down a small rivulet. From the crest of this pass the Indus is said to be sometimes visible. Broadfoot estimates its height at about 7,500 feet. (*Broadfoot.*)

KOTAL SĪĀH RĒG—Lat. Long. Elev.

A pass in Afghānistān, leading over the Koh-i-Baba from the valley of the Helmand to the valley of Bāmiān, and the next pass west of the Hājīkhak Pass. The ascent is not very difficult or very long, but in the winter it is so on account of the animal slipping in the frozen snow. From the summit, which is strewed with fragments of rock, there is a splendid view of the mountains around. The descent of the pass is so difficult, that Masson mentions most of his party dismounted to lead their horses. On reaching Sīāh Sang, the road takes a west direction, and crosses two successive and long passes and descends into the valley of Kālū. (*Masson.*)

KOTAL-I-SHINKĀE—Lat. Long. Elev.

A pass in Afghānistān over a north spur of the range which connects the Paghmān with the Sūfēd Koh and Sūlimān ranges. The ascent commences from the bed of the stream which comes from the Shūtar Gardan Pass. The road ascending is steep and stony, the surface being strewed with great blocks and fragments of porphyry and syenite, and in some parts with pulverized mica. On the summit is a tower. Thence the road leads along the brows of bare hills descending gradually. (*Lumsden—Bellew.*)

KOTAL SHŪTAR—Lat. Long. Elev.

A pass over the Khojeh Amrān hills in Afghānistān, between the Kotal Bed and Kotal Roganī. It is represented as tolerable. (*Masson.*)

KOTAL SHŪTAR GARDAN—Lat. Long. Elev.

A pass in Afghānistān over the main range of the Sūfēd Koh, which here divides the Kūram drainage from that of the Logar. The ascent from Hazra is gradual along a narrow gorge commanded from the peaks all round for 2 miles. The descent towards Logar is exceedingly steep with sharp zigzags. It is quite impracticable for wheeled carriage, and it would take a vast expenditure of money and labor to make it so. The rugged nature of the mountains overhanging both sides of this pass with huge masses of naked limestone rock cropping out in every direction, offer cover to an enemy, from which it would be difficult to dislodge him without great loss; and it would be difficult to withdraw covering parties after the descent of the pass had been accomplished : in fact, supposing opposition to be offered here, it would be difficult to conceive a worse pass for the passage of an army; and it would be useless to attempt it, except as a diversion, with a brigade of the best light troops, with mountain train batteries and field howitzers on elephants; but for these animals even the procuring of forage would be no easy matter. From the foot of the Kotal to Akhūn Kala (a small Ghilzāe village), the road is along the bed of a small stream, never more than 100 yards broad, with huge cliffs towering up several hundred feet on each side: immediately before arriving at, and after passing this village, the gorge narrows to 30 feet; from this point for about 3 miles, the ravine continues very steep until joined by a stream coming down from a northern direction; on the tongue of land between these streams, there is room for a camp. (*Lumsden—Bellew—Agha Abbas.*)

KOTAL SHŪTAR GARDAN—Lat. Long. Elev.

A pass in Afghānistān over one of the north spurs of the Koh-i-Baba, which divides the valley of Kālū from that of Bāmiān. From Topchī, on the north side, the road for some distance goes as if to the Kotal Haft Pailān, but in place of following this road further, inclines to the east and gains the crest of this pass, the south descent of which is less considerable than that of the Kotal Haft Paitān. The descent, however, is at all times steep and precipitous, and in winter it is very troublesome from frozen snow, and it is impossible to ride down it. The descent leads to the defile of Morī, down which the road leads, long and difficult, and generally over precipices to Kālū.

Outram calculates that this pass is at least 3,000 feet higher than that of Hājīkhāk (12,190), and says the ascent from the south side is so extremely steep that they were obliged to lead their horses the whole way up; the descent, though less abrupt, being even greater than the ascent. Burnes attempted this pass in May, but was turned back by the snow. (*Masson—Outram.*)

KOTAL SPĪN GĀWE—Lat. Long. Elev.

A pass over the Pēwar ridge in Kūram, Afghānistān, north of the usual pass of Pēwar. The ascent from the east side is by a steep stony path winding through a labyrinth of splendid pines, cedars and oaks, and the descent is equally steep and stony by the bed of the Harīāb. (*Bellew.*)

KOTAL-I-TĀJ—Lat. Long. Elev.

A pass in Afghānistān, which apparently occurs on the road between Darāwat and Kandahār. It is said to be very steep and nearly as impracticable as it can be. Nott says "the Bolān and Kohjak are nothing in comparison." (*Nott.*)

KOTAL-I-TAKHT—Lat. Long. Elev.

A custom-house and post in Afghānistān, 17 miles south from Kābal, on the Ghaznī road.

KOTARIK—Lat. Long. Elev.

A few huts on the banks of the Kotank river, Afghānistān, 89 miles from Qwetta, and 207 miles from Ghaznī on the direct road.

KOT-I-ASHRŪ—Lat. Long. Elev.

A village in Afghānistān, 20 miles west of Kābal. (*Outram.*)

KOTGĀE—Lat. Long. Elev.

A village in the Kūram district, Afghānistān, situated between Shilozan and Gūndī Khēl, and north of Habīb Kala. It is well watered from a perennial stream. (*Lumsden.*)

KOTGĀE—Lat. Long. Elev.

A village, 93 miles from Jalālābād, Afghānistān, 36 miles from Farajkhan, in the Alīshang valley, consisting of 18 houses of Pashaes. The valley here narrows into a defile only accessible to horsemen dismounted. (*Leech*).

KOTGĀE—Lat. Long. Elev.

A halting place in the Gomal pass, Afghānistān, 30 miles from its east entrance, and 10 miles below junction of the Zhob river. The ravine is here only 20 feet wide with a fine level bottom nearly blocked up by two rocks about 8 feet cube, which have fallen from above. Water is plentiful here, but it is brackish. To blast these two rocks would require about one day's work for 12 men. From this there is a road by Shahūr river and Tank Zam to Tank. (*Broadfoot.*)

KŪCHEN—Lat. Long. Elev.

A village in Afghānistān, situate in the desert to the south west of that country.

KŪJŪ—Lat. Long. Elev.

A village in Nangnahar, Afghānistān, about 7 miles south-east of Jalālābād. It is famed for its pomegranates. There are many Sikhs here, who have a temple. Though hot in summer, it is cooler than Jalālābād, and is therefore sometimes chosen as a retreat for some of the garrison of that place from its excessive heat. (*Burnes.*)

KŪLAZĀE. Lat. Long. Elev.

A village in Afghānistān, 42 miles north-west of Shālkot, on a road to Kandahār. It is in the Peshīn valley, which is here fertile and well cultivated. (*Thornton.*)

KŪL-BĀLĀ—Lat. Long. Elev.

A village in Badakhshān, Afghānistān, in the valley of the Daria-i-Panj; 7½ miles above Zebak, and 6 miles below Ishkashm. (*Mahamed Ameen.*)

KŪLŪ CHOTĪALĪ—Lat. Long Elev.

A large village in Afghānistān, 120 miles from Derā Ghāzī, on the Sakhī Sarwar road to Kandahār. Water from the river Sirī. (*Leech.*)

KŪLŪKHĒL—Lat. Long. Elev.

A village in Afghānistān, on the left bank of the Argandāb river.

KŪNAR—Lat. Long. Elev.

A river of Afghānistān which is believed to rise about Lat. 36°45′ Long. 73°30′ in a lake (called the Talāb-i-Nīl, the Āb-i-garm or Chattibai by various authorities), which is situted at the foot of the Chitrāl Pass, south of the point where the great Hindū Kūsh Range is believed to leave the Pamer.

Thence it flows in a south-west direction, and after a course of 330 miles joins the Kābal river about four miles below Jalālābād in Lat. 34°25′ Long. 70°30′ near the village of Kama. There is a diversity of opinion regarding its length; and although no one can pretend to know any thing for certain regarding it, I think our best authority on the subject is Mahamad Amīn, who gives a route along its bank from end to end, this he makes 218 kos or at 1½ mile, 327 miles. The affluents of the Kūnar river all come from the Hindū Kūsh, or the range dividing Chitrāl from Panjkōra. Most of these are probably small, being mountain torrents with a very short course and very steep fall, and the only one of any importance seems to be the river which joins it at Chigarsarae, bringing all the drainage of Kāfaristān; the others are named Mazar, Pech, Shinagham.

I can give no information of the depth and breadth of this river at various parts of its course; nor for certain of its velocity. Nevertheless we can make a guess of the elevation of its source, from what we know of that of the vicinity. Bearing this in mind, it is probable that this is not under 16,000 feet, and as the junction with the Kābal river is something under 2,000 feet in elevation, the fall per mile would be 42½ feet.

I think it is more than probable that in the upper part of its course, it is bridged at various convenient spots; and indeed Masson says that above Pashūt it is in several places narrow enough for this purpose; it is not likely that there are many fords in a river of this size and impetuous character, but Griffiths mentions that at Chigarsarae there is a ford in the cold season. Ferries of rafts of wood or hides probably exist also at numerous convenient points, of which the following are known, *viz.*, Chigarsarae, Pashūt, Kūnar. Above Asmar, which is above Pashūt, there is said to be a large cataract.

In the upper part of its course, the Kūnar may be drawn off for irrigational purposes, and these ducts are not unlikely to be used for water-mills, but except these uses, the river does not seem to be put to any other as far as Chigarsarae, whence we have the authority of Griffiths for saying that it is practicable for purposes of descent for rafts, and it is used to some extent for the transport of grain and produce from its upper parts and from Bajāwar.

There is one other use to which doubtless this river could also be put, *viz.*, to carry down timber, from the forests which are believed to clothe the flanks of the surrounding mountains, to the Kābal river, and thence to near Pēshawar, or to Attock and the Indus. I am not aware whether this fact has engaged the attention of the Forest Department, but it is, I think, worthy of notice.

Below Chigarsarae the fall is probably very much less than 42½ feet per mile, which is the total of its whole length, for here Griffiths says the current becomes gentle, and the river, flowing through a comparatively open valley, splits into numerons branches enclosing between their arms low grassy islands, some of which are as much as six and seven miles long.

On the melting of the snows in the summer, the river becomes very much swollen and increases considerably in velocity: at this period it is probably nowhere crossed except by means of rafts.

The whole course of this river is practicable on either bank, and lies through a country which, for a mountain valley, is very fairly cultivated and somewhat extensively populated.

The river which I have called the Kūnar is not so called throughout its length; indeed it changes its name very frequently. At its source we have Mahamed Amīn's authority for saying that it is called the Chitrāl river, and thence to Chigarsarae it appears to be called indifferently Chitrāl or Kāshkār. Thence it is called the river of Chigarsarae, then Kūnar, from the town on its left bank, then Nūrgil from a district on its right bank, and lastly, Kama from the district near its end. MacGregor also calls it the Kashkot river. (*Raverty—Lumsden—Griffiths—Tytler—MacGregor—Mahamed Ameen.*)

KŪNAR—Lat. Long. Elev.

A village in Afghānistān, on the left bank of the Kūnar river, 36 miles above Jalālābād.

KŪNAR—Lat. Long. Elev.

A district of Afghānistān, situated on the Kūnar river, between Pashūt and Shewa, though its boundaries are not defined by any one. The chief crop is rice, which is exported to the Mohmand country; wheat is imported from Bujawur.

The inhabitants are numerous, possessing large numbers of cows and buffaloes. All transport is carried on by means of donkeys. Fuel, fodder, and water are plentiful, and timber is most abundant. The mountains on either side of the river are clothed with extensive pine forests. The inhabitants live in flat-roofed houses built on the sides of hills. The climate of Kūnar is delightful, colder than Jalālābād, but still snow falls in the winter. There is a never-ceasing wind which comes down the valley.

The following particulars are from MacGregor's report on this district. The revenue of Kūnar is raised as follows :—

	Rs.
A poll-tax on every Hindū, permanent resident	5
" temporary do.	3
Tax upon tradesmen and manufacturers, each	3
The country furnishes the chief with 100 servants, or in lieu of each servant	50
The gold washing of the Kūnar river farms at	50

Revenue is derived from emigrating Ghilzaies, who bring their flocks and herds to Kūnar during the winter for the sake of pasturage, a flock of 300 gives to the ruler of Kūnar

Seven sheep, one seer of butter and milk and one blanket.

Each camel furnishes one load of firewood.

The ruler receives one-third of the cultivation, the cultivator reserves the remaining two-thirds. For the ruler's share in A. D. 1838, *vide* annexed list.

The revenue of Kūnar in an unfavorable season amounts to about Rs. 60,000 annually, and in a favorable one about Bs. 80,000.

The following is a Statement showing the quantity of grain realized by the Ruler of Kūnar, A. D. 1838.

NAMES OF PLACES.	SPRING, HARVEST, WHEAT AND BARLEY.	AUTUMN, HARVEST, RICE, MAIZE, AND ADUS.	COTTON.	
	No. of Kharwars.	No. of Kharwars.	Kharwars.	Maunds.
Nūrgala	140	107	7	...
Paltan	25	35	1	...
Chamar Sarae	15	90	1	6
Mangūl	30	102	2	...
Havī	44	60	3	...
Haedarzae	0	80	3	...
Rūtan	11	30	11	...
Kūnar and its dependencies ...	32	175	5	...
Tanar	35	70	2	...
Arazīha	45	102	6	...
Hakīmābād	55	86	9	...
Shudhim	9	16	...	35
Bārābād Pashūt	47	140	1	70
Bīla	10	160	2	...
Nāhmga	39	50	4	80
Jūī Sarkar	60	...	9	...
Sumtuk	24	50	1	10
Kotkī	9	61	1	10
Baibarun	30	90	1	10
Shalūtī	15	...	...	...
Gūlmān	18	...	...	2
Chakī and its dependencis ...	9	80	...	...
TOTAL ...	702	1,574	72	235

N. B.—It will be seen by the above that rice, maize and adus are produced in greater quantities than barley and wheat.

The people subject to the ruler of Kūnar amount to about 8,500 fighting men, of whom about 2,800 are Sāfīs, 3,000 Mohmands, and the remainder Tājaks. The Safīs are divided into three principal tribes, named Wadīn, Gorbāz and Mūsawīd. The tribe of Wadīn is sub-divided into other branches—

Amarawi—Bariazāe—Sīuzae—Chandahārī.

The Gorbaz and Mūsawīd tribes are not sub-divided.

The Sāfīs occupy the hills rising on the right bank of the Kūnar river.

The division of the extensive tribe of Mohmands, which is subject to the ruler of Kūnar, is named the Khojar Khēl; they occupy the north side of the hills rising on the left bank of the Kūnar river, and extending from Kama to the Shūkrī valley.

The Khojar Khēl is sub-divided into the branches named—

Hadū Khēl.	Atar Khēl.	Isān Khēl.
Hasn "	Samrū "	Gūlī "
Zūlfakī "	Baltū "	Dom "

The Baluzae and Mūsa Khēl occupy the south side of the same range, and are not subject to the ruler of Kūnar.

These mountaineers, both Sāfis and Mohmands, are a wild race of men of predatory habits, armed either with the matchlock, kard or sword, two-thirds of them carrying the matchlock, to the use of which they are trained from childhood, and with which they aim very correctly; it has a long barrel, is sometimes rifled, and carries to a great distance: they use it occasionally in fighting for the ruler of the country, sometimes in plundering excursions, and not unfrequently against each other; they are strong in their mountains which are inaccessible to any race of men but themselves, for they run up steeps like a dog and clamber from rock to rock with the agility of a monkey; they assemble on a short notice, and each man will carry with him eight days' supplies for himself, and they seem not to be wanting in courage.

The Tāujaks of Kūnar are a quiet, industrious race of people, who inhabit the towns and villages, and are employed in agriculture, trade, and manufactures.

A few Hindūs are dispersed among the population.

Kūnar has been for a great number of years under the rule of the famed Syads of Kunar. The history of these Syads is thus summarised by MacGregor writing in 1839:—

"From the time of Hamāyūn up to the commencement of the reign of Shāh Shūjah-ūl-Mūlk, the Syads of Kūnar held undisturbed possession of that province, and would in all probability have continued to enjoy the same place until now, (1839) had not Syad Najīf, the father of the present ruler, espoused the cause of Shāh Mahmūd, when he was contending with his elder brother Shah Zamān for the kingdom of Afghānistān.

"The treachery of Ahmad Khān Mūrzae, as is well known, gave an unhappy turn to the fortunes of Shāh Zamān, who was in consequence deserted by his army at Kārābāgh (near Ghaznī), and compelled to make a hasty retreat to Jalālābād, with a few followers only, where he commenced collecting his troops with a view of making another effort to regain his kingdom; but on Syad Najīf leaving Pashūt with a large army, intending to attack His Majesty, the monarch fled to Bēsh Bolāk and took refuge in the fort of Ashūr Shinwārī, where he was betrayed, imprisoned, and subsequently blinded.

"This conduct on the part of Syad Najīf towards His Majesty's ill-fated brother, induced Shāh Shūjah-ūl-Mūlk, in the commencement of A. D. 1803, to send an expedition against him, which he placed under the command of his Arz Begī Akram Khan Popalzāe. The expedition had scarcely reached "Kūlīgram," a village distant from Pashūt a few miles only, when Syad Najīf with his family fled to the neighbouring hills and took refuge in the valley of Denagul.

"Akram Khān and the Syad had long been on friendly terms with each other, and this led to an intrigue between them, which defeated in a great measure the object of this expedition. Akram Khān accepted from the Syad a bribe of Rs. 5,000 to withdraw the troops from Rūwar; but it became necessary in doing so that His Majesty should be made satisfied, and the Syad accordingly gave up one of his sons (Mohī-u-dīn) as a hostage to ensure in future his loyalty and good conduct. Akram Khān returned to Jalālābād and the Syad to his capital. Subsequently on the

ascendancy of the Bārakzāe brothers, Mahamad Zamān Khān was appointed governor of Jalālābād, and shortly afterwards he required of Syad Najīf that the district of Shewah should be annexed to that of Jalālābād: this the Syad disputed. Both parties assembled troops on their respective frontiers, an engagement took place, and on Mahamad Zamān being wounded on the shoulder by a cannon shot, which fortunately for him first struck the ground, he withdrew his troops and retreated to Jalālābād.

"In A. D. 1821 Mahamad Azīm Khan, the eldest of the Bārakzāe brothers, was moving with an army from Kābal to Pēshawar, and took this opportunity of proceeding against the rebellious Syad. On the approach of Mahamad Azim, Syad Najīf fled to Chigharsarae with his family and property, but he was there overtaken, imprisoned, and stands of arms valued at Rs. 85,000 taken from him, besides camels, horses, and other household furniture. The Syad and his family were placed on rafts, and conveyed to Pēshawar. Mahamad Azīm Khan left his son Akram Khan to be assisted by Mirza Āga Jān, the present governor of Jalālābād, in charge of the province of Kūnar, and proceeded on his return to Jalālābād, thence to Pēshawar, where he remained during the winter months, and with him the deposed Syad and his family. In vain Mahamad Azīm attempted to conciliate Syad Najīf. He offered to place at his disposal territory yielding Rs. 40,000 annually, but the offer was declined, the Syad soliciting only to be permitted to visit at Kūnar the tomb of his ancestor, Syad Alī. This request was at length complied with, and the Syad pursued his pilgrimage. On reaching Kūnar, he went thence to Bajāwar, and crossed over the hills into his own valley: there he raised his own standard, and was shortly surrounded by numerous adherents, and commenced besieging young Akram and Mirza Āgā Jān, who had taken up a position in the fort of Syad Ahmad, which they bravely defended until reinforcements reached them from Kābal, headed by Nawāb Jabar Khān and Habīb-ūla Khān (the eldest son of Mahamad Azim Khan). Peace was effected between the contending parties on the conditions that Syad Najīf was to be reinstated in his government, his son Baha-ū-dīn to be his Lieutenant, and the district of Shewah to be henceforth annexed to the Jalālābād government. Syad Najīf and his son thus sharing in the rule of the country, an ill-feeling was soon engendered between them, which Mahamad Azim hearing of, did not fail to work upon. He desired therefore that Baha-ū-dīn should seize and imprison his father, or incur his (Mahamad Azim's) serious displeasure. The son accordingly seized and confined his father, but at the same time treated him very kindly, and after a few months gave him his release. The father, however, not forgiving this injury united with all his sons to punish Baha-ū-dīn, who fled into Syad Ahmad's fort, where he stood a siege for three months aided by Fatūla Khān Mohmand, but finding that the opposing party was too strong for him, he fled with his family to Gwashta.

"About A. D. 1824 Mīr Alam Khān of Bajāwar threatened to invade the territory of his cousin, Amīr Khan of Nawagae, when the latter applied to Syad Najīf for assistance, which was readily granted, and the Syad proceeded to Nawagae with a large force. Mīr Alam Khān hearing of this movement withdrew his troops to Bajāwar. It was at this period, and at Nawagae, and in presence of a large assembly of chiefs, at which his father presided, that Syad Fakīr stabbed and killed his brother

Mohī-ū-dīn. Jealousy of his brother's merits is said to have actuated this atrocious deed. Syad Fakīr was seized and confined, but shortly afterwards released. Syad Najīf after this circumstance felt anxious to remove some distance from him not only Syad Fakīr, but also his three brothers, Syads Amīr and Abbās (whom he recalled from Kalmanae and Nūrgil) and Syad Shāhbāz from Kāsh Kote, all sons of a sister of Mīr Alam Khān, and sent them in charge of the districts of Chigharsarāe, Shīgul, Sukanī and Dūnae. Syad Najif then placed his sons—Syad Hūsēn in charge of Nūrgil, Hashim at Kash Kote, and recalling Baha-u-dīn from Gwashta placed him in authority at Kūnar.

"Syad Fakīr had not been long at his new post when he commenced intriguing with his uncle Mīr Alam Khān, and also with Amīr Khān of Nawagae, offering to give up to the former Chigharsarae and Shīgul, and to the latter Sukanī and Dūnae, if they would assist him in displacing his father in favor of himself. The contending parties entered into this engagement, but Mīr Alam and Amīr Khān, becoming possessed of the places abovenamed, failed to afford that assistance to Syad Fakīr which they had promised him, and he and his three brothers then fled to Kotakī.

"Syad Najīf, on hearing of the treachery of his sons, sent troops to invest the fort wherein they had taken up a position, but the river face of the fort at all times afforded them the means of escape, and Syad Fakīr was not slow in opening a communication with the townspeople of Pashūt, and having induced a party of them to agree to throw open the gates for him, he and his followers left Kotakī at night, entered the town, and seized and imprisoned his father. Syad Najīf's troops, on hearing of his imprisonment dispersed immediately, and Syad Fakīr assumed the reins of the government of Pashūt.

"A few weeks only elapsed when the people of Pashūt sent a message to Baha-ū-dīn, who was at Kūnar, inviting his assistance and promising that they would release his father and reinstate him in power if he (Baha-ū-dīn,) would unite with them: this plot soon reached the ears of Syad Fakīr, who immediately caused his aged father to be suffocated, and had the affrontery to expose his corpse to the populace, assuring them that he met with a natural death. The people either believed the parricide, or thought it expedient to do so, for he continued in power for a long time afterwards. His father had reached the advanced age of 80 years, 57 of which he had ruled in Kūnar.

"During the year 1826 Syad Fakīr sent his brother Abbās to the Dara-i-Nao and to the Dara-i-Nazr to collect troops in those valleys, and to attack Syad Hūsēn who was then at Nūrgil. He succeeded in assembling a force. Syad Hāshim sent his nephew Ahya-ū-dīn, son of Mohīya-ū-dīn, to the assistance of Hūsēn. An engagement took place, Syad Husēn was killed, but Syad Abbās sustained a defeat, his troops dispersed and fled to the hills, and Syad Ahya-ū-dīn remained governor of Nūrgīl until Syad Fakīr was displaced from power by Dōst Mahamad in A. D. 1834.

"Baha-ū-dīn shortly afterwards advanced from Kūnar to attack his brother, near which place a contest ensued without any very decided advantage having taken place on either side, but the latter retreated before Baha-ū-dīn as far as Bartad, a village within a mile and half of Pashūt. Near this

village the opposing parties raised bastions and continued hostilities for the prolonged period of eight years; each brother collecting the revenues of that part of the country where his own troops held the supremacy. In the year 1834, Dōst Mahamad at length interfered and consigned to the charge of Baha-ū-dīn the whole of the disputed territory on his agreeing to pay him Rs. 19,000 annually. Syad Fakīr was called to Jalālābād, where he still remains, and the gardens of Charbāgh made over to him for the maintenance of himself and followers.

"During the early part of A. D. 1839, a Monsieur Carron was on a visit to Nawāb Jabar Khān, who was then at Kābal. Dōst Mahamad Khan, suspecting him of being employed by the British Government as a news-writer, meditated apprehending him, but through the good offices of the Nawāb, Monsieur Carron, in company with Rundūz Khan Bārakzāe, effected his escape from Kābal and took refuge in Pashūt, where he was kindly received and treated by Baha-ū-dīn. Dōst Mahamad hearing of this despatched a messenger to the Syad, desiring him to deliver up Monsieur Carron. The Syad denied his presence in his country; the Amīr again applied to him, and pointed out the fort and house wherein Monsieur Carron was concealed, and again Baha-ū-dīn denied any knowledge of him. This gentleman continued in concealment for a short time in the village of Narenj, and went thence to Pēshawar *viâ* Kāfaristān and Bajāwar. Dōst Mahamad finding that Syad Baha-ū-dīn would not attend to his orders, addressed a letter to his son, Akbar Khan, who was at this time governor of Jalālābād, desiring him to possess himself of the person of the Syad, and to effect this object under any pretence whatever. Emissaries from Mahamad Akbar were accordingly sent to Baha-ū-dīn, requiring his presence at Jalālābād, and on his making assurances after the most sacred manner that he intended in no way to injure him, the Syad unwillingly obeyed the summons, and immediately on his arrival at Jalālābād was imprisoned. Akbar then proceeded with a force to Pashūt to attack Baha-ū-dīn's two sons, Nizām-ū-dīn and Hāsēn-ū-dīn, the former being in possession of the fort of Syad Ahmad, and the latter that of Kotakī. Akbar first attacked Nizām-ū-dīn's stronghold, and brought an 18 or 24-pounder to bear upon one of the bastions, which it fired upon for three days and breached partially. Terms were then effected through the medium of Sādat Khān Mohmand and Amīr Khan of Nawagae on the following conditions, *viz.*, that Nizām-ū-dīn and his followers were to have free egress from the fort, but all their property to devolve to Mahamad Akbar. Nizām-ū-dīn fled to Hindūrāj, thence across the hills, and joined Shāhzāda Timūr at Pēshawar, by whom and by Colonel Wade he was received with every consideration. Hūsēn-ū-dīn still remained at Kotakī, and with him not only his own but all his father's family, and also the bulk of his father's property. He saw, however, that it was hopeless to contend against Mahamad Akbar's force. The same terms that had been accepted by his brother were offered to him, and readily availing himself of them he evacuated the fort. He had proceeded as far as Sukanī when Mahamad Akbar broke faith; for, notwithstanding his engagement with Hūsēn-ū-dīn, he sent a party in pursuit of him, and he was overtaken and seized with his women, forcibly placed on rafts, and conveyed to Jalālābād. The women were subsequently transferred to Abdūl Ghanī Khān, and Hūsēn-ū-dīn and his father were sent

under charge of an escort to Kābal; the former was released in the course of two months, and the latter remained a prisoner until Dōst Mahamad's departure for Tūrkistān on the arrival of the British troops at Maedān.

"The property which Mahamad Akbar thus became possessed of is said to have amounted to nearly one lakh of rupees.

"Syad Hāshim was summoned from Kash Kote and placed in charge of the government of the province, he promising to pay the Amīr Rs. 28,000 annually.

"In the month of January 1840, Baha-ū-dīn was reinstated in his government through the assistance afforded him by the British Government, his son Nizām-ū-dīn having been some months in arms, in support of his father's cause, without having gained any decided advantage over Syad Hāshim's adherents."

I know nothing of the history of the Kūnar Syads since this date, but it would be easy to complete it down to recent times. (*MacGregor—Elphinstone*).

KŪNDAR—Lat. Long. Elev.

A river in Afghānistān which rises in the Kūnd or Kand mountain, and flowing north-east joins the Gomal at Damandur. Very little is known of it beyond the fact that a road goes from the Gomal by it to Kala Mama and thence to Kandahār. The tribes inhabiting it seem to be the Līlī Khēl and Zmūrīanīs, and in the summer some Nāsr shepherds. There is a cross road from the Kūndar to the Zhōb. (*Elphinstone—Broadfoot.*)

KŪNDCHOGĀE—Lat. Long. Elev.

A narrow valley in Afghānistān, on the west face of the mountain of Kūnd. The soil is fertile, and in most parts well cultivated. In spring the whole valley and the adjoining hills are green and covered with flowers, and the inhabitants are busily employed till autumn in the cultivation of two harvests and in the care of their sheep and cattle; but in winter a frost of three months and an occasional fortnight of snow oblige them to indulge in the usual idleness of the season. This little valley by degrees expands to a considerable extent, and stretches towards the south-west for upwards of 30 miles. The wide part of the valley (which is no longer called by its original name) contains some villages of 40 or 50 houses, round which there is a good deal of cultivation, but the greater part of it is occupied by shepherds and their flocks. All the inhabitants form part of the clan of "Sunattīa," the possessions of which extend along the west frontier of the Kākars from Zawura to Sīona Dāgh. The shepherds near Kūndchogāe are scattered in small camps of four and five tents over the wide valley and the neighbouring hills. In some seasons they are compelled by the failure of the herbage to unite into larger camps and to move to the country of other tribes; while in their scattered state, a whole camp only contains a single family, and they have much leisure, no restraint, no government, and yet no crimes. The dress, manners and customs of the inhabitants of Kūndchogāe differ in no respect from those of the wilder parts of the Dūrānī country, and they are said to be the same which obtain all throughout the west clans of the Kākars. (*Elphinstone.*)

KŪNDŪZ—Lat. Long. Elev.

A town of Afghān-Tūrkistān, situated on the right bank of the Kūndūz river, just above the junction of the Farkhan river. It is distant 430 kos (650 miles) south-west of Yārkand, 450 miles south south-west of Khokand, 370

miles south south-east of Samarkand, 390 miles south-east of Bokhara, 70 miles east of Khūlm, 120 miles east of Bālkh, 250 miles east of Maemana, 692 miles east of Mashad by Herāt, 490 miles north-east of Herāt, 508 miles north north-east of Kandahār, 190 miles north of Kābal, and 380 miles north-west of Pēshawar.

Wood is the only authority who gives much description of this town, and he says:—"It is very wretched in appearance. Five or six hundred mud hovels contain its fixed population, while dotted amongst these, and scattered at random over the suburbs, are straw-built sheds intermixed with the Ūzbak tent, or kirgah. Gardens and corn-fields alternate in its suburbs and extend even into the town. Nothing, in short, can be imagined less resembling a metropolis. Overlooking the east end of the town is the fortress. This is merely a mound of an oblong figure and considerable extent, strengthened by a mud wall and a dry ditch. The wall is in a dilapidated state on all sides but the south, on which is the principal entrance by the bazaar gate." On the north-east end of the fortress is the citadel, the winter residence of the chief. It is an irregular structure of kiln-dried brick, surrounded by a moat. It has many loopholes for matchlocks; there are also guns within it, but none are mounted on the walls. The dry ditch which surrounds it, though now laid out in gardens, can be filled should occasion require it. Inside the fortress the inhabitants are either Ūzbaks or Hindūs. "The appearance of Kūndūz accords with the habits of an Ūzbak; and by its meanness, poverty, and filth may be estimated the moral worth of its inhabitants." Lord says that the number of houses round the bazaar of Kūndūz is no more than 1,500. The valley of Kūndūz is exceedingly unhealthy; the whole of the vicinity is one vast marsh, and the heat in the summer is excessive. (*Wood—Burnes—Moorcroft—Lord*).

KŪNDŪZ—Lat. Long. Elev.

A district of Afghān-Tūrkistān. It is not possible to define the present boundaries of this district, as all my authorities relating thereto are of a date anterior to the Afghān conquest. When Lord visited Kūndūz, this title was applied to a kingdom which comprised all between the Oxus and Hindū Kūsh from Khūlm to Vakhan. This is now a portion of the territory termed Afghān-Tūrkistān by us. Again Kūndūz, at the same period, was the name of a province of the above kingdom, which was personally superintended by Mīr Morād Beg, and it contained the following districts or divisions, which I have thought it best to note under their separate titles, *viz.*, Kūndūz, Baglan Ghorī, Doshī, Kalagae, Khinjan, Indarāb, Khōst, Fēring, Chal, Narin Iskinrish, Tala Burfuk, Khānābād, Tashkūrgān, Aebak. This province contained 60,000 houses, or, at the rate of 4½ per house, 270,000 souls.

The sub-district, Kūndūz of Kūndūz province, contained 8,000 houses, or 36,000 souls.

The kingdom, or rather Mīrate of Kūndūz, in the time of Morad Beg according to Lord, "may be conceived to have been an irregular right-angled triangle, the base extending generally along the line of the Oxus from Vakhan east to a point opposite Tashkūrghān west, the perpendicular running south from this through Tashkūrghān, Aebak, Kūram, and so on to a point between Akrabāt and Bāmiān, where it met the territories of the Afghāns, while the hypothenuse, much more irregular than either of

"The matchlock is long and unwieldy; it is, however, generally well bored, and will throw a bullet a considerable distance. I found by actual enumeration that the proportion of spears to matchlocks in Morad Beg's army, was 1 to 14. The Jazailchīs are armed each with a wall-piece so heavy that to fire it they are obliged to dismount and lay it on a rest. These things must be carried more for show than use; the recoil is so great as to disable a man's arm after firing a very few shots. There is not a firelock (flint) in the whole army, nor can they be got to consider it as at all comparable to the old matchlock. On my arrival I presented Morād Beg, *inter alia*, with a very handsome Sindian gun, fitted with an English lock. He seemed much struck with it, but before I left, the lock had been removed and a port-fire substituted for the trigger. A pistol is another weapon not to be found amongst his troops, and one of which he has such a dread that he will not allow it to be brought to his court. Knives are pretty generally worn, but they are rather for domestic than warlike uses. Morād Beg's troops learn no exercise or discipline of any description. They do not even practise themselves to the use of the spear or sword, as irregular horse generally do, nor have I ever seen one of them putting his horse through any kind of *manege*. Their spare time seems rather employed in cultivating a small patch of ground to eke out their scanty pay, and enable them to support life. When called out to take the field, each horseman brings with him gram and bread for his horse and himself sufficient to last 6, 8, or 10 days. Their campaigns in ordinary cases are of no greater duration, and this at once shows a grand superiority which Morad Beg has over his neighbours. He can at any time make an incursion on their territories without its costing him a rupee; while their soldiers holding under a different tenure can only be collected to oppose or punish him at a considerable expense.

"From what I have said then, I think it will appear that this army is chiefly valuable for the facility with which it is collected, and the means which it possesses of supporting itself for a limited time. It is totally incapable of opposing regular troops, or even of meeting in the field a brave, undisciplined force, such as the Afghāns, but it might, if well directed, be employed with the greatest effect in surprises, in plundering stores, in attacking escorts, in making night assaults, in harassing a regular army on its advance, and cutting off its supplies and communications. These services it would perform well, and I believe for very moderate remuneration. When the Persians advanced on Maemana last winter, I had offers from the chief of Shibrgan (Mīr Rūstam Khān) that if one lakh of rupees were supplied, the lesser states then threatened by Persia would undertake to furnish 40,000 men, and so employ them that not a man of the Persians should re-cross the Mūrgāb; and I have no doubt he would have performed his contract.

"Of cannon Morād Beg is said to have eleven. One is a 36-pounder, which formerly belonged to Nādar Shāh; it has been injured by spiking. Another, an 18-pounder, is the only one mounted, and its carriage is very bad. Two more 3 or 4-pounders I saw when brought out to celebrate the Īd; the rest I have not seen. There is nothing which an Ūzbak dreads more or understands less than a cannon. They attempted firing on the occasion to which I have referred, I believe to impress me with an idea of their skill; but neglecting to stop the vent previous to loading, the

unfortunate cannonier had the rammer blown from his hand, taking with it two of his fingers.

"They manufacture a sort of coarse gunpowder for their own use, but though sulphur, saltpetre and charcoal are abundant, so little is their manufacturing skill that a better article can be bought at Kābal for half the price. Gunpowder mills are at Tālikān, Ghorī, and Bhaglan. Mahamad Morād Beg is said to have 100 camel-loads of powder in store, but this is probably an exaggeration. His magazine is situated beneath his fort at Kūndūz. He has also a good quantity of lead, and to secure himself, an unfailing supply has been the object of his numerous efforts to possess himself of the country of Baljewan and its rich mines of this metal. Disappointed by the obstinacy of the people there, whose situation enables them to bid him defiance, he has now commenced inquiries in other directions; and just before I left Kūndūz, he had sent into the Hazāra mountains to look after a lead mine, which it was reported was to be found near Dargan.

"Kūndūz, Hazrat Imām, Tālikān and Rūstak have all forts, which serve as depositories for plunder, but could not make any serious resistance if attacked with guns. Yangārak, near Tashkūrghān, is a more regular fortress, and has lately been repaired with much care and furnished with outworks for musketry. It lies on the road by which the Bokhāra troops will probably advance, if ever they make an attack on Kūndūz. Its situation, however, is so little commanding, that it might safely be turned and passed, leaving a sufficient number of men to keep the garrison (not more than 500 to 800) in check. The fort at Tashkūrghān is well situated, but the works are much decayed. Aebak, inside the pass, is, I am told, a place of some strength."

At the time of Lord's report in 1838, the state of Kūndūz was, as I have said above, ruled by the famous Mīr Morād Beg. This chief was sixth in descent from Morād Beg, chief of the Kataghan Ūzbaks, who ruled with independent power in the state of Hisār, north of the Oxus, about 180 years ago. Morād Beg died, and was succeeded by his son Mahamad Khān Beg, who, driven from his territory by the Amīr of Bokhāra, seized on Kolāb, Kūndūz, Hazrat Imām, Tālikān and Rūstak, thus laying the foundation of that state which attained its greatest size and power during the reign of Mīr Morād Beg.

Mīr Morād Beg succeeded to the chiefship of the Kataghāns in 1815. At this time Kūndūz was subject to the Mīr of Badakhshān, but Morād Beg, immediately on his accession to the chiefship, declared his independence, and by 1820 had succeeded so well as to have gained possession of the greater portion of the old Kūndūz territories. In 1821 he defeated an invading army of Badakhshānīs at Mashad, and following them up, destroyed their capital of Faezābād and took their country. In the next 10 or 12 years the Badakhshānīs rebelled four times, but they were never able to make head against Morād Beg, and after his last invasion he depopulated their country.

In 1817 he conquered Khūlm, and added Balkh to his dominions, and by 1828 he had conquered and consolidated all the country described by Lord. From this time till 1838 he continued to rule with a vigor and wisdom rarely equalled in eastern potentates. The exact date of his death does not seem clear. He was alive in 1840, and dead when Ferrier visited Khūlm in 1845. Before his death, however, his star

had paled before the rising power of Mīr Valī of Khūlm, probably on account of his age, which in 1840 was not under 60 years; and on that chief's getting up a crusade against the British in 1840, Morād Beg is said to have joined it, and to have been reduced to the level of a vassal of Mīr Valī. On his death Mīr Valī made his son, Rūstām Beg, governor of Kūndūz in his name with the title of Mīr Atalak. In 1850 came the Afghān conquest of Balkh and Khūlm, and in 1851 Mīr Atalak arrived at Kābal, and tendered his allegiance. In 1855 Mahamad Amīr Khan, governor of Khūlm for the Afghāns, not content with the general submission which had been tendered by Mīr Atalak, demanded that he should surrender all his guns and send his brother to reside in Khūlm territory as a hostage. Mīr Atalak naturally rejected this insulting demand, and set the governor of Khūlm at defiance, an act which Mahamad Amīr was not sufficiently strong to resent. Mahamad Afzal Khan was soon after this appointed to be governor of all Afghān-Tūrkistān, and hearing that Mīr Atalak of Kūndūz had formed a confederacy with the Mīrs of Kolāb, Badakhshān, and other provinces, and was meditating an outbreak against the Afghāns, he marched to Tashkūrghān. Here the Mīr Atalak made his appearance with a present of horses and camels, and in return he received a dress of honor from Mahamad Afzal. Thus, while he acknowledged himself a vassal of the Afghāns, they were also deprived of any pretext for annexing his country, which was their object in coming to Khūlm.

From this time it is said by the Afghāns that the Mīr Atalak, notwithstanding his apparent submission, and that he still protested his allegiance to the Amīr of Kābal, never ceased to intrigue with the view of ridding himself of their obnoxious rule.

In 1858 a brother of the Mīr Atalak arrived at Kābal with a letter and presents for the Amīr. In this letter the Mīr Atalak declared that he had never swerved from his allegiance to the Afghān government, but that Mahamad Afzal Khan had lost no opportunity of poisoning the mind of the Amīr against him. Mīr Atalak added that he had even been such a true and faithful subject of the Amīr, that he would not even offer any resistance if Mahamad Afzal Khān marched against him; but as he did not care to fall into the hands of Mahamad Afzal Khān, and to be treated like Eshan Sadūr and Eshan Ourak, the ex-governors of Balkh and Ākcheh, he proposed seeking an asylum either in Persia or in a remote portion of Tūrkistān. Dōst Mahamad Khan received the messenger with kindness, and assured him that he had no wish to ruin Mīr Atalak; and he subsequently wrote to Mahamad Afzal Khān not to be too overbearing towards his dependent chiefs. Shortly afterwards Mahamad Afzal Khān reported that whilst the Mīr Atalak of Kūndūz was thus diverting the attention of the Amīr by sending his brother with loyal assurances to Kābal, he was actually trying to induce Ākcheh to rise against the Afghān rule, and promising to join Maemana, Andkhūī and Shibrghān in a revolt. His letters had been intercepted, and consequently his designs had been frustrated; but Mahamad Afzal Khān was of opinion that the power of the Mīr Atalak should be at once crushed, and he requested that his brother Mahamad Azim Khān might be sent to Tūrkistān with reinforcements to carry out the annexation of Kūndūz.

On the 4th September 1858, the Amīr, Dōst Mahamad Khan, held a council at Kābal to take into consideration the annexation of Kūndūz.

At this council the heir apparent, Shēr Ali Khan, said that if the annexation of Kūndūz was to be carried out at all, it had better be done at once, as it was a thorn in the side of Tūrkistān that required prompt removal. The Amīr then gave his assent to the measure and issued the necessary orders.

Early in 1859 Mahamad Azīm Khan formed a camp of ten thousand men and eleven guns at Tashkūrgān for the conquest of Kūndūz. Meantime the Mīr Atalak had proceeded to Bokhara in the hope of obtaining the aid of Amīr Nasr-ūla Khān, but was compelled to return to Kūndūz without even obtaining an audience. Subsequently Mahamad Azim Khan marched from Tashkūrgān into Kūndūz territory, and reached Ghorī on the sixth day; and after a severe engagement with the enemy he succeeded in capturing and occupying that town. He then reduced several places in the vicinity, and treated all the chiefs who gave their submission with great kindness, and invested them with dresses of honor; and consequently the tribes of Bagalīn, Khinjan, Indarāb, and other places south of the Oxus, had tendered their submission and been similarly rewarded. All this while the enemy was assembling his forces at Kūndūz, and had been joined by the people of Kolāb, Moanas, Kawadian and Badakhshān, but the greater number consisted of horsemen, and they possessed no artillery. From Ghorī Mahamad Azīm Khān advanced to Karim, where he repaired and occupied the old fort, and then proceeded to Khānābād. At length in July the news reached Kābal that the town of Kūndūz was occupied by an Afghān force, that the Mīr Atalak had escaped to Bokhāra; that the people were all settling down under Afghān rule, and that the chiefs of the famous Kataghan tribe of Ūzbaks had all come to terms.

The annexation of Kūndūz to Afghān rule was then settled on the following basis:—Mahamad Azim Khān refused the request of the Kataghan chiefs that he would remove the Afghān garrisons from Narīn, but he engaged to place no garrisons in Tālikān and Hazrat Imām, and he promised to appoint a chief of the Kataghan tribe, in whom he had confidence, to be their local ruler; but these promises were given on the express condition that the chiefs should carry on no correspondence with the Amīr of Bokhāra, or with any other neighbouring ruler. The Kataghan chiefs, on their part, engaged to realize the same revenue as had been paid to the Mīr Atalak, and after deducting the free grants, to pay the balance to the Afghān government. All the Kataghan chiefs then came in and swore on the Koran that they would keep to their agreement. Mahamad Azim Khān and his brothers also arranged to receive as tribute one sheep in every hundred, and in lieu of a fixed land rent, to allow the landholders of Kūndūz to continue in possession on a military tenure, on the condition that they furnished horsemen whenever called upon.

About the end of 1859, the Mīr Atalak, finding himself deserted by his adherents, sent a deputation of men of note with Korans in their hands to make overtures of submission to Mahamad Afzal Khān. Accordingly, Mahamad Afzal Khān engaged to pardon the Mīr Atalak, and the latter made his appearance at Balkh with his brothers and sons, and tendered his submission in person. The Mīr Atalak then made a present of horses, camels and slave girls, and promised to repeat the present every year provided that he was not molested.

In the winter of 1859-60 the attitude taken by the Amīr of Bokhara appears to have caused much excitement in Kūndūz. Early in January 1860 a large body of Kataghans and other tribes rose in rebellion under the leadership of Mīr Atalak, and attacked the Afghān governors at Chal and Talikan. Mahamad Azim Khān, however, succeeded in repelling the assault, and drove off the enemy at all points after killing seventy or eighty men. After this last disaster Mīr Atalak appears to have felt that his cause was hopeless. He retired to Rūstak, and there dismissed his followers to their homes, and then made a formal abandonment of all worldly affairs, and crossed the Oxus with several members of his family, and proceeded to Kolāb. Subsequently he wrote from Kolāb to Mahamad Azim Khān, that he regretted what had happened, and was willing to yield to the Amīr and receive pardon.

In 1863 the Amīr, Dost Mahamad, died, and Mahamad Afzal became engaged in a struggle with Shēr Alī Khān for the succession. The Ūzbaks in Kūndūz took advantage of this to create disturbances, which were, however, suppressed by Abdūl Rahmān Khān, son of Mahamad Afzal.

In 1864 this last chief caused himself to be proclaimed Amīr, and before proceeding to Kābal gave over the government of Kūndūz to the son of Mīr Atalak; but Shēr Alī Khān having defeated Mahamad Afzal proceeded to Tūrkistān, and there received the submission of the son of the Mīr Atalak of Kūndūz with that of other chiefs. Mahamad Afzal was first deprived of the governorship of Tūrkistān, but it was then restored to him with the exception of certain territories, *viz.*, Kūndūz, Khānabād, Talikhān, and Badakhshān, which were to be attached to the province of Kōhistān.

In June 1865 Mīr Atalak died, and Fateh Mahamad, who was at that time governor of Tūrkistān for Shēr Alī Khān, appointed his son, Sūltan Morād, to succeed him. This nomination was distasteful to many of the Kataghan chiefs, and they wrote to the Amīr of Bokhāra to help them to instal Mīramea Beg, a nephew of the Mīr Atalak, who was residing at Bokhāra. No reply was, however, received to this proposal. In August 1865 an envoy from Sūltan Morād went *viâ* Kābal to make his submission to Shēr Alī who was at Kandahār, and before he could proceed thither, he was bought over by an agent of Mahamad Afzal, and in consequence wrote to his master, who, upon receiving his letter, declared for Abdūl Rahmān Khān. But when on the march of this last chief for Kābal, Faiz Mahamad (whom he had left behind as governor of Tūrkistān) revolted and declared for Shēr Alī Khān, the new chief felt himself in a difficulty, but at last determined to turn again. On this, in January 1867, the Mīr of Badakhshān, who was an uncle by marriage of Abdūl Rahmān, made a diversion in his favor and captured Kūndūz from Sūltan Morād. Faiz Mahamad then marched against the Mīr of Badakhshān and drove him out of Kūndūz about March 1867.

Subsequently, about the end of 1867, the chief of Kūndūz once more changed sides and joined the force of Abdūl Rahmān Khān at Aebak, and accompanied him in his campaigns of this and the next year. Abdūl Rahmān, however, never trusted him, and kept him for a long time in confinement, but releasing him at last on his oath of fidelity, he was rewarded on leaving the neighbourhood of Kūndūz, first by the stoppage of supplies by Sūltan Morād, and on his defeat by Shēr Alī in January 1869,

by the total defection of that faithless, yet successful, tergiversator. As far as I know, the Mīr Atalak of Kūndūz has not yet again changed sides. (*Lord—Wheler.*)

KŪRHI MADĀLI—Lat. Long. Elev.

A village in Afghanistān, 105 miles west of Kandahār, on a road to Khash. (*Thornton.*)

KŪRKĪ TAGRISH—Lat. Long. Elev.

A village in Afghānistan, 150 miles west of Kandahār, on a road to Khash. (*Thornton.*)

KŪRAM—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 71 miles south of Khūlm, and 129 miles north of Bāmiān, on the left bank of the Khūlm river. It is situated in a narrow mountain glen through which flows the Khūlm river. It is a long, narrow village, with houses rudely built of lumps of limestone, with flat roofs of clay, many of which are left unoccupied during the summer months, the inhabitants preferring to live in black blanket tents or going with their flocks to distant pastures. The chief crops grown in the valley are panic, and kangni, and fern, which are planted under the fruit trees. Wheat and barley also are grown. The management of orchards is carried to a great extent. Apples, pears, peaches, plums, and walnuts are all cultivated, but the apricot is the staple of the district, and the people of Kūram assert that these are the best in Tūrkistān. The vines are of several kinds, and are trained over the top of the white thorn. The willow, poplar, and aspen along the river here attain a great size, and the "sanjid" is plentifully loaded with fruit in the season. The whole course of the river indeed is richly fringed with orchards. The valley is so narrow that in the winter the sun is only visible for seven hours, and the inhabitants therefore train their vines on trees in order to give them as much sun as possible. In this valley which is very fertile supplies of wood, grass, grain, cattle, and fruit are abundant. The water is somewhat impregnated with lime from the neighbouring mountains, which are formed of limestone. The inhabitants who are Tājaks of the Sūnī persuasion are in very comfortable circumstances, and number 600 families, inhabiting 12 forts and able to muster 200 matchlockmen.

It is said that Jangez Khān died here from the effects of a melon sent to him from Balkh, in which there was a little pernicious insect. (*Wood—Burnes—Moorcroft.*)

KŪRAM—Lat. Long. Elev.

A fort and residence of the chief of the Kūram district, Afghānistān, 115 miles west of Kohāt, 120 miles east-south-east of Kābal, and 150 miles east-north-east of Ghaznī. It is situated in the centre of the district, and 25 miles from the Pēwar Kotal. It is a square mud enclosure with faces about 100 yards long, having round towers at the angles and in the centre of each face. There is but one gateway towards the west; around the interior of the walls are built quarters for the garrison and a bazar; while a second square, with faces parallel to those of the exterior work, forms a citadel containing the magazines and quarters of the commandant; a covered way and ditch which can be made wet or dry at pleasure runs all round the works. The latter is crossed by a drawbridge consisting of a strong platform on small wheels running on two powerful beams thrown across the ditch; the thickness of the walls is not such as to resist artillery, although ample to present an insurmountable obstacle to any ordinary irregular Afghān force. The garrison

usually consists of two companies of regular infantry, five mountain train guns with their artillerymen, some "jezailchīs" and irregular sowars. (*Lumsden.*)

KŪRAM—Lat. Long. Elev.

A river of Afghānistān which is formed of three rivers, Keria, Harīāb, and one coming from the Mangal country. The first rises in the Sūfed Koh, the second at the junction of this range and the Sūlīman range, and the third in the last-named ridge. All join about seven or eight miles below Alīkhel in the Jājī country, and thence the combined waters enter the Chamkanī district, flowing generally east as far as the Kūram fort, then south-east to the Kirmān river, then south and south-south-east to the Kūram post on the Banū frontier. From this it turns more east and joins the Indus about six miles below Īsakhēl after a course of not less than 250 miles.

The affluents of the Kūram river are as follows:—About 17 miles below the junction of its three branches, it receives on its right bank a large stream from the Ahmad Khēl Dara, and 11 miles further on its left bank another stream, which rises on the opposite side of the Pēwar ridge to the Keria river. In the next 15 miles it receives numerous small streams, the drainage of the Sūfed Koh and the Kūram-Khōst ridge, and at a couple of miles below Kūram fort the stream from the Kirmān Dara and at Sadah it is joined by the Kuramana river from the Orakzāe hills. From this as far as Thal no streams of any consequence join it, but at this point it is joined by the Sangroba and the Schalli, the first bringing the drainage of the Zaemūkht hills, and the second that of Upper Mīranzāe. From Thal to Zerwahm, a distance of perhaps 20 miles, it receives no tribute, but here it receives the Kētī or Shamil, a considerable river which drains the valley of Khōst. The river now runs between narrow banks enclosed by high cliffs, and continues in this bed till it emerges from the plains at Kūram post. Except some ravines which, generally dry, bring to it the drainage from the north of the Vazīrī and Khatak hills, the Kūram receives no further affluent till the junction of the Gūmbēla or river of Dōwar, about 55 miles below Banū, and 25 miles from its embouchure.

In the upper part of its course the Kūram flows between high precipitous banks, and partakes of the nature of a torrent, but this it gradually loses as it approaches the junction of the Pēwar stream. From this the valley opens out, and with one exception continues of this nature to the point where it enters the Vazīrī hills, where it runs between high bare cliffs, which confine it to a narrow breadth. On emerging into the plains at the Kūram post, the river spreads out into a broad bouldery and sandy bed, which it keeps till its junction with the Indus.

The depth of the Kūram is inconsiderable, being fordable, except during floods, almost at any point of its course. Of course there are some points where the banks narrowing enclose the water and make it deeper, and in some places are pools of considerable depth, but still the nature of the river remains that of a shallow mountain stream.

After the river has reached Kūram fort, the narrowest point is probably at Tāngī in the Vazīrī hills: above that it is not of any consequence, and below it varies from one furlong to one mile, the bed spreading even more than the last width.

I am not aware that the velocity of the current, or the discharge of this river, was measured by either of the Lumsdens or any officer of General Chamberlain's force, and I think it is to be regretted that this was omitted.

The height of the river at various points also has not been estimated. The height of the sources of the river does not probably exceed 9,000 feet, and the only other points that I can give are Banū 1,276, Lakī 983. This is very unsatisfactory, as it can give no idea of the fall of the river at various points. The height of the Indus at the junction is probably not under 600 feet. The total fall would therefore be about 8,400 feet in 250 miles, or about 33 feet per mile. To Banū the fall is about 43 feet per mile, and between Banū and the junction of the Gūmbēla, the fall is not quite six feet per mile. The greatest fall is of course at the point of junction of the three sources, in which portion it is probably very great. Perhaps, also, thence to the junction of the Pēwar river, it is considerable, but I should think that from the Kūram fort to Banū it was not very great.

The Kūram being practically fordable throughout its whole length has no occasion for ferries or bridges, and I do not think there is one anywhere. In the highest part of its course, it may be used for water-mills, but I see no notice of any such use. Immediately on emerging from the Chamkanī district, the Kūram begins to suffer diminution for the irrigational purposes of the inhabitants. The whole of Kūram proper is highly cultivated and highly irrigated, but if water is abstracted from it, much of the amount is returned by its numerous tributaries while it remains in the mountains; but it is on emerging from the hills into the valley of Banū that the greatest abstraction of its waters take place. It is difficult to give any idea of the extent of the irrigation in the Banū valley from the Kūram, but so great is it that but a streamlet reaches the Indus.

The Kūram has lately been used as a means of bringing down timber from the pine forests of the upper part of the valley with some success, and arrangements have been entered into by the Forest Department to keep up the supply.

I do not know whether it would be practicable during floods to use the river for the navigation of rafts, and I believe it has never been tried.

The waters of the Kūram, though doubtless highly beneficial to the country it irrigates, are said to have become exceedingly deleterious by the time they reach Banū. It is somewhat clear only during the months of December and January, but during the other months it is muddy and charged with vegetable matters from the large amount of rice cultivation which goes on up above. Nevertheless it brings down with it fresh soil yearly to the fields of Banūchīs, thus seldom necessitating their being kept fallow. (*Lumsden—Garnett—Johnstone—Bellew—Walker—Thorburn.*)

KŪRAM—Lat. Long. Elev.

A district of Afghānistān, which consists of the valley of the Kūram river as far as the British boundary. I imagine that if the governor was asked for the boundaries of his charge, he would say that it included all between the Sūlimān, Sūfēd Koh, Khōst-Kūram ridge, and a line drawn across the river at the British boundary, and so perhaps it may be considered; but to those who know anything of Afghān governorships, it will be evident that his charge may be said to end to the west at the Pēwar ridge, and only to extend in the valley to the plain country at the foot of the hills on either side, not including the larger glens which run up into them.

The length of this district may be about 60 miles with a breadth varying from 3 to 10 miles.

Edwardes states that the area on which revenue was collected was 41·760 'jureebs.'

"The appearance of the Kūram valley is exceedingly beautiful, and in some respects grand. Above is the ever-white Spīnghar or Sūfēd Koh, looking down in grave majesty on the smiling green fields and pleasant orchards stretched at his feet, and cleft by the noisy babbling Kūram, whose waters are as clear and crystal as the snows from which they come from below; whichever way the eye turns, it is met by an expanse, quick with the life of villages, fields, orchards and groves, and topped by grand mountains coming close down, and covered with dark pine till their height as it were raised them from such encumbrance, and they stand out clear, naked and white."

The mountains of the district consists of the spurs from the Sūfēd Koh, which stretch out to the south, at first very steeply, then in the glacis-like slope which are mentioned by Griffiths as occurring at the foot of the Hindū Kūsh. The principal of these spurs is the Pēwar ridge which starts out from the Sīta Ram mountain, and going south, ere it is stayed by the river, splits out into two branches, one of which goes parallel to the Kūram river, and the other south-east parallel with that of Pewar. Another great spur comes from the ridge to the south of Kirmān valley, and stopping the direct drainage of the mountain forces it to turn west ere it resumes its normal direction. This spur drains on the north into the Kirmān Dara, on the south into the Kūram and the Karamana valley.

Of the south ridge we have not much information; the only spur of which anything is known is that over which is the Darwaza Pass.

Besides the main valley, there are a number of smaller glens which run into the hills on either sides. These are of little width as a rule, but all are watered and afford some space for cultivation. The largest of them is the Kirmān Dara inhabited by Bangash.

The rivers of Kūram, besides that from which the district takes its name, are the Harīāb, Keria, Mangal, Ahmad Khel, Kirmān, and Karamana.

The climate of Kūram is very agreeable. For a month or six weeks in mid-winter the weather is described as very severe owing to the elevation of the valley above the sea and its proximity to the Snowy Range; but on the other hand the hot months are tempered by cool and refreshing breezes from that region. During the time of Lumsden's mission, the average of seven days' temperature from 22nd to 28th March inclusive was, at 5 A. M., 54° 20′ Fahr.; at 1 P. M. in sun, 98°20′, in a tent 75°; at 8 P. M., 58°30′ Fahr. On the return of the mission, later in the season, the average of six days' temperature from 11th to 16th June inclusive was, at 3 A. M., 63° Fahr.; at 1 P. M., in sun 118., in a tent 665° Fahr.; and at 8 P. M., 73° Fahr.

The principal diseases of Kūram appear to be fever of the intermittent type with enlarged spleen. Fevers are said to be most prevalent during the months of July, August, and September, the season during which the rice harvest is gathered. They commence with the quotidian form and soon changing to the tertian cling to the patient for two or more years, ultimately completely destroying his health by the derangement ensuing to the abdominal viscera, the liver, and spleen.

Kūram is inhabited by the Bangash, Tūrī, Jājī and Mangal tribes. The two last inhabit the upper portion of the valley to the crest

of the Pēwar Kotal, and on the south of Chamkanī, and are semi-independent. The other two tribes are intermingled, the Tūrīs being the dominant race, and the Bangash being their dependents (hamsayahs). This, however, is not the case with the Bangash villages of Zīran, Shilofzan, and Uzza Khēl, which are independent.

The numbers of these tribes are thus estimated :—

Mangals	at	8,000 fighting men,	by Lumsden.
Jājis	"	800 "	"
Bangash	"	5,620 "	by Edwardes.
Tūrīs	"	5,000 "	"
TOTAL		19.420 fighting men.	

Taking then the number of families to be equal to that of the fighting men, and multiplying them by $4\frac{1}{2}$, the population of Kūram would be 77,680 souls, an estimate which does not seem excessive when the number of villages and fertility of the soil is considered.

Further information regarding these tribes will be found under their proper titles.

Agha Abbas gives the following list of the villages of Kūram :—

	Houses.	Fighting men.		Houses.	Fighting men.
"Saddah	100	100	Kamshal	250	260
Bulkh Shal	80	80	Pishra	40	35
Ibrahimzae	120	300	Mirzakhan	100	80
Shuknī	30	20	Futtehkhan	100	90
Bat	40	35	Kot	200	180
Khela	80	55	Sheraka	?	100
Alladad	80	55	Tūlak	55	60
Zakūbī	60	44	Kharlachī	105	120
Moora-i-Syuda ...	30	25	Lalmī	140	150
Amīlkot	80	70	Alīzae	300	280
Kuter	70	65	Kirman	?	1,000
Sūltan	350	300	Zīran	320	600
Agra	80	35	Koh-Badsha-Khel ...	?	140
Shiblan	100	84	Ghundī	250	200
Allum Shere... ...	200	150	Ahmud-Khel	?	120
Ahmudzae	94	80	Shalozan	?	800
Bilundkhel	220	200	Peywar	200	140
Azakhel	45	35			
Tahda	120	100		3,939	6,046"

To this add 3,000 fighting men for "Chamkanī," and the total is 9,046.

This does not include the Jājīs which Agha Abbās rates at 2,590 fighting men, or the Mangals whom he estimates at 2,100. Thus according to this estimate the grand total would be 13,736 fighting men. Nearly every village is a fort. These villages are generally placed along the course of the river near each other. Each is enclosed by a square mud wall with a tower at two of the diagonal angles flanking the sides. The gate is in the centre of one side, and usually the top of the wall all round is armed with a *chevaux de frise* of thorn bushes as a protection against robbers at night. Many of them are ornamented by stately plane trees of great height and beauty.

Agha Abbas says Kūram is divided into 29 Miskalīs. The following are some of his sub-divisions :—"Deda $1\frac{1}{2}$, Kirman 2, Chumkunnī 3, Balyamīn, 4, Sajīs $1\frac{1}{2}$, Ghundīkhel $1\frac{1}{2}$, Abezae $1\frac{1}{2}$, Ibrahimzae $\frac{1}{2}$, Ahmudzae $\frac{1}{2}$, Bulkh 1."

The chief crop of Kūram is rice, and one "jureeb" yields 7½ Pēshawur "maunds;" next to rice comes wheat, one "jureeb" of which yields 80 "tuttees." Then comes cotton, of which one "jureeb" yields 163 "seers." Barley and jowar are also cultivated.

The selling prices of this produce are per rupee—cotton 8 or 10 seers, wheat 20 "tuttees" (1 tuttee=3 Pēshawur seers), barley 40 "tuttees," jowar 25 "tuttees." This last is cultivated for and sold to the Vazīrīs. The fruits produced in Kūram are apples, pomegranates, walnuts, melons, quinces, apricots, and grapes. The vegetables are pumpkins, cucumbers, and turnips.

The grain in Kūram is generally stored in caves, the apertures of which are then built up, and being always in the sides of one small conglomerate hillock on which the villages are built, or in their immediate neighbourhood, are easily defended. Water is abundant everywhere (except at the base of Sūfed Koh, which is occupied by a stony and uncultivated plateau some 20 miles by 5), and irrigation is rendered facile by the water of the river and that of the numerous streams flowing from the adjacent mountains towards it, being led off in watercourses in all directions and at various heights.

All the irrigated lands in Kūram are close to the banks of the river, and whenever extraordinary floods sweep any portion of these fields, it is a common practice to plant rows of willows as thickly as they will stand, and keep them cut down to two or three feet in height for some years. These spreading form a very complete barrier, which in ordinary floods catches and retains rich deposits of alluvial soil, on which as soon as it is dry a crop is sown, while each succeeding flood only adds to the depth of the deposit; thus the cultivator only loses one crop, and in a very few years regains a fine field supported on a living willow wall.

"Between this cultivated tract along the bank of the river, on the edge of which most of the villages are placed, and the bottom of the lowest slopes of the Sūfēd Koh (called by the natives Spīnghar) Mountains, lies an unculturable tract varying from 2 to 10 miles in breadth, and sloping down towards the cultivation, where it terminates in an abrupt bank, having a command of from 20 to 60 feet above the irrigation. It is barren and strong, and intersected by numerous deep ravines, down which flows the drainage from the adjacent mountain. At the head of these, where they leave the hills, are to be found some of the largest villages, such as Shilozan, Zīran, and Kirmān, built in narrow gorges and famous for the luxuriant orchards of fruit trees, as well as the silk grown by the inhabitants."

The sides of the mountains above Kūram are clothed with forests of pine, and these have been brought into the use of the British Forest Department, the timber being floated down the river to Banu.

The route through the Kūram valley is perhaps of the best of all the roads between Afghānistān and the Panjab, both on account of the easiness of the road and the abundance of water, fuel, grazing, and supplies that are procurable in it.

The Kūram valley has one peculiarity. Placed in the midst of an Afghān population, the whole of its tribes are of the Shīāh persuasion, a fact which is of considerable importance and well worthy of notice.

The government of Kūram is usually under one of the relations of the reigning Amīr of Kābal. The governor, however, seldom visits the country, but governs it through a deputy (naib). The revenue can never be collected except by a considerable force, which, when necessary, is sent from Kābal.

The deputy governor, during the visit of Chamberlain's force to the Kūram valley, gave the following account of the state of the revenue to Edwardes:—"The revenue fixed is 1,20,000 Kābal Rupees, but 1,40,000 were collected."

The population of Kūram being all Shīāhs bear no good will to their Sūnī masters, and on the occasion of Herbert Edwardes' visit, he was informed by Mirza Gūl, the most powerful and intelligent man in Kūram, that he was deputed by the council of the Tūrīs to say that whenever the British wished to take their country, they were ready to help them. As the advancement of our frontier to the Kūram valley has formed the subject of a memorandum, it may be useful if I give here a summary of the arguments used in support of this project.

"The key of Afghānistān is Kābal, which is also the great strategical point of the country, the centre of its power and all its communications. The present weakness of our frontier, politically and strategically, is that we are not in a position to bring our direct influence to bear for weal or for woe in support of the *de facto* government of Kābal.

"While protesting against any deviation from the existing terms of our friendship with Kābal, it is incumbent on us, should opportunity offer, to avail ourselves of that friendship to complete, not only our own defensive system, but the only real support, without direct interference, which we can give to the Kābal government, and without which, in the present divided state of her ruling powers, it seems impossible that that government can exist or maintain its independence.

"This, it is maintained, can be secured with the greatest possible addition to our frontier development by the Government of India taking over from Kābal the Kūram and Khost valleys, and locating there a force of 4 or 5,000 men.

"Taking upon ourselves the charge of Khost and Kūram, we could afford to pay the revenues of the same to support Kābal, and also relieve that state of the present burden of keeping up the military force required for Kūram's retention. The actual annual amount payable would be about £1,500, of which, according to our more moderate system of taxation, we would recover from revenue about £1,000, leaving an actual loss of £500 per annum, with the cost of civil government and military occupation, to be met by the Indian Government.

"The result of such an occupation would place us, supposing our cantonment to be located about the centre of the valley, and our border to be defined by the present limits of Bangash and Tūrī lands, just nine marches from Kābal, the first four of which would be in our own territory, and last five along the fertile and cultivated lands of Logar. It would give us possession of the Pēwar and Shūtar Gardan Pass, the ascent to which from the Kūram side is comparatively nothing, though the descent into Logar, in Afghānistān, is long and very steep.

"From such a position we master Kābal. Our presence in alliance with the existing government gives an immense moral and physical strength to it. Without crossing any chain of mountains, we secure a position which would prevent any power from ever contemplating the advance of an army, the flanks and rear of which would be directly exposed by either the Khaebar or Ghwalarī routes.

"This is attained by an advance of only four marches along a valley from our present frontier. The country occupied is inhabited by the Bangash

and Tūrī tribes, the remainder of the former of which are entirely our own peaceful subjects, inhabiting Kohat and Hangū. The latter are a tribe of 'Kuchis' from Nīlāb on the Indus, of the 'Shīah' sect of Mahamadans. This fact is a perpetual source of discontent between them and their Sūnī Dūranī rulers.

"Such, then, would be the position of our frontier station of Kūrām, 119 miles from Kābal, 110 miles from Kohat, and 90 miles from Banū.

"The communication with Banū and Kohat, respectively, would be along the Kūram river to the former, and by Mīranzāe and Hangū to the latter, while a third line would converge through Tīrī to Latamar. All these would diverge from each other at Thal, our present frontier village, and which would form a connecting post 48 miles in rear of Kūram.

It is not for me to offer any opinion on this project, but it may be well if I point out certain other facts which are not mentioned in the above. Supposing any advance to be necessary, this memorandum has shown that the advance in this case is only through a valley with good rear communications and a good road to the front towards Kābal or Ghaznī, and by it we assume a commanding position towards Kābal. The advance, if made, seems to have in addition the advantage of being through a friendly and Shīāh country, while the Khaeber, Khōst, Dawa, or Ghwalari, or Zhobe would have to be made through the country, respectively, of the Afrīdīs, Vazīrīs or Shīrānīs, who are Sūnīs, and notoriously unfriendly, unruly, and powerful.

Again, the Kūram road, in addition to being a good one with abundant supplies, has this other advantage, that it leads from Thal, by Daland, Tīrī, Shakar Dara, to Makhad, the highest navigable point on the Indus, and this by the most direct line that can be taken.

Again, on all other routes the danger to 'kafilas' does not cease till the plains of the Trans-Indus districts are reached, whereas by the Kūram route the only danger is for two or three marches in the Ghilzāe country west of the Shūtar Gardan Kotal. It seems almost a consequence therefore that in the event of our taking possession of the Kūram valley, that such trade of Central Asia as goes through Kābal would use this route. (*Lumsden—Edwardes—Bellew—Agha Abbas*).

KŪZA BAK—Lat. Long. Elev.

A plain in Afghānistān, on the road from Kalāt-i-Ghilzāe and Ghaznī, a few miles north of Mūkūr. It is covered with small villages.

L.

LAGHAK—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 6 miles north of the crest of the Shatpal Pass over the Hindū Kūsh, consisting of 60 houses of Pashaes. (*Leech.*)

LAJWARD KAREZ—Lat. Long. Elev.

A village in Afghānistān, 130 miles from Girishk, 166 miles on the north road to Herat. The encamping ground here is irregular, but sufficient for a large force; water is good and plentiful, camel forage is abundant, but grass is rather scarce. There are a few villages in the vicinity. Cultivation is scanty. (*Sanders.*)

LAKAYS—

A section of the Kataghan tribe of Ūzbaks.

LAKHĪ—Lat. Long. Elev.

A village in the Garmsel Afghānistān, 128 miles south-west of Kandahār on Helmand siver, containing 400 huts of Bilōches all the year round, and about 1,000 in the spring. (*Leech.*)

LAKĪ—Lat. Long. Elev.

A village in Afghānistān, 128 miles from Kandahār, on the road to the Seistān Lake, on the bank of the Helmand river. It has 400 houses of Bilōches all the year round, but in spring this number increases to 1,000. (*Leech.*)

LALAM PIĀRĪ KHĒL—Lat. Long. Elev.

A village in Afghānistān, in the Ghilzāe country, with a fort, situated between Mansūr Karez and Kala Arzbegī. (*Broadfoot.*)

LALĪZĀE—Lat. Long. Elev.

A village in Afghānistān, in the Ghilzāe country, 20 miles south from Kala Abdūl Rahmān, belonging to the Tarakī Ghilzāes. (*Broadfoot.*)

LALMĪ—Lat. Long. Elev.

A village in Kūram valley, Afghānistān, consisting of 140 houses built round a fort. It can turn out 120 fightingmen. (*Agha Abbas.*)

LĀLPŪRA—Lat. Long. Elev. 1,404.

A town in Afghānistān on left bank of Kābal river, 47 miles from Pēshawar on left bank of Kābal river. It is the chief place of the Mohmand tribe, and is said to contain 3,000 houses and 120 shops. The chief of Lālpūra levies customs on all travellers by the Tatara, Abkāna, and Kadapa routes. There is a ferry of boats between this and Daka on the right bank of Kābal river, and a difficult ford when the river is low. The chief of Lālpūra has always been hostile to the British. (*Moorcroft—Hough.*)

LAM—Lat. Long. Elev.

A district of Afghānistān, situated at the north part of the country between the Argandāb and the Helmand. It is said to have some fertile plains among hills, which bear almond and other fruit trees. If there is such a district, it must be a portion of the Hazārajāt. (*Elphinstone.*)

LAMATAK—Lat. Long. Elev.

A village in Afghānistān on the right bank of Kūnar river above Sheva. It contains about 60 houses. (*Masson.*)

LAMGHAN—See Lūghmān.

LANGAR—Lat. Long. Elev.

A village in Afghanistan, in the Koh Dāman of Kābal, on the left bank of Koh Dāman river, 24 miles north of Kābal. It contains 60 houses. (*Masson.*)

LANGAR KISH—Lat. Long. Elev.

A village in Vakhān, Afghānistān, at the entrance of the valley of the Sar-i-Kol branch of the Amū-Daria. (*Wood.*)

LAR—Lat. Long. Elev.

A village in Afghānistān, 62 miles from Girishk, on the road to Herāt. It is situated in a plain, and has a small mud fort. It is well supplied with water from karez, and there is considerable cultivation in the vicinity. Forage is procurable here. (*Connolly.*)

LARDĪ NAWA—Lat. Long. Elev.

A village in the Zamīndawar district, Afghānistān, north of Girishk. Here, in December 1840, Captain Farrington, with a British detachment, defeated with heavy loss a party of rebels under Aktar Khān. (*Nott.*)

LARGEBAR KARĒZ—Lat. Long. Elev.

An encampment of Nūrzāe Afghāns, 157 miles south-east of Herāt, 30 miles east of Farah, 209 miles from Kandahār. There is plenty of good water here and numerous pomegranate gardens. (*Connolly.*)

LARGĪ—Lat. Long. Elev.

A village in Afghānistān, 48 miles south-west of Ghaznī. (*Thornton.*)

LĀRĪ—Lat. Long. Elev.

A halting place in Afghānistān, about 10 miles east of the Gharaibī Pass, over the Sūlimān range, on the road by the Kūndar valley to the Gomal. It is on a plain occupied by a poor and inoffensive section of Kākars. From this there are roads to Ghaznī and Kandahār. (*Lumsden.*)

LARMĀRGHA—Lat. Long. Elev.

A halting place in Ghilzāe country, Afghānistān, at the west foot of the Sūlimān range, and not far from the Gharaibī Dara. There is a spring here and an encampment of Tarakī Ghilzāe shepherds. (*Lumsden.*)

LASH—Lat. Long. Elev.

A fort in Afghānistān, 60 miles south of Farah, situated on the summit of a scarped sugar-loaf eminence immediately under which flows the Farah Rūd. On the east it has a perpendicular cliff (over which are erected buildings) of a height of perhaps 400 feet. The north and west are detached from the high plain beyond them by a deep ravine, but the south side offers but little opposition to a regular army. The cliff on which it stands has many caves cut in it, and there are said to be subterranean passages to which, perhaps, the women of the garrison could retire in case of its being attempted to shell the fort, but most of these passages have either fallen in or have been stopped up.

In case it should be necessary to take the place, a mine led under only a small part of the east cliff would probably bring down half the castle. Ferrier, however, thinks it would be difficult to take it even with a European army unless they had a siege train. There are not more than 70 or 80 houses within its *enceinte*, but there are several thousand tents of nomads encamped in its vicinity.

The position of Lash, with reference to Herat, Persia, and Kandahār, is of very great strategical importance, as it enables an army advancing from Persia to Kandahār to avoid Herāt altogether; for this reason the chief is always possessed of much political influence. (*Ferrier—E. Connolly.*)

LASH-JORVĒN—Lat. Long. Elev.

A district of Afghānistān, which consists of the three divisions of Lash, Jorvēn, and Kala Kah. The population may be estimated by the number of houses and tents; of the former there are about 2,400, and of tents 4,500 of nomadic Afghāns, Biloches, and Eimaks: these would furnish 500 horsemen, and from 3,500 to 5,000 infantry. They have a good reputation as soldiers.

The contingents which the chief of Lash would receive from the several Arab-Biloche and Afghān chiefs in the neighbourhood would double this force. Besides the Harūt Rūd, the Khash Rūd, and the Farah Rūd, which flow through the district, it is also watered by seven canals, which are fed by these rivers. These are the Jorven, Panjdeh, Darg, Sohmūr, Kogha, Khaerābād, and Sharkī-āb, which give their names to as many villages, the gardens and cultivation about which are irrigated by means of wheels which raise the water and serve at the same time to grind the corn. This district is inhabited by the Ishākzāe clan of Afghāns, and is sometimes called Hokat or Beled Hokat. (*Ferrier.*)

LASPŪR—Lat. Long. Elev.

A town in Chitrāl, Afghānistān, situated east of Drūsh and north of Dral. (*Raverty.*)

LATA BAND—Lat. Long. Elev. 7,000.

A pass in Afghānistān over the Karkacha range between Kābal and Tezīn. It is sometimes followed by 'kafilas,' but is said to be impracticable for artillery and for heavily-laden camels. It is about 6 miles long. From the summit there is a view of Kābal. (*Wood—Hough—Havelock.*)

LATA BAND—Lat. Long. Elev.

A pass in Afghān-Tūrkistān, over the spur of the Hindū Kūsh, which divides Kūndūz from Badakhshān, about 30 miles east of Kūndūz. From the west the commencement of the pass is through a defile called Andara. Near the summit the ascent is abrupt, and the pass is covered with snow. The summit is wide and level for perhaps 5 miles, when the road descends the east side to Ākbolāk. (*Wood.*)

LEHWANAE—Lat. Long. Elev.

A village in Kūram district, Afghānistān, on right bank of the Keria river, about 4 or 5 miles west of the Pewar Kotal, and inhabited by Jājīs. It is a collection of detached hamlets, each consisting of 3 or 4 fort-like houses, either situated in retired or sheltered hollows between the hills, or else perched on the summit of some commanding eminence. Almost every house is furnished with a tower for purposes of observation or defence. (*Bellew—Lumsden.*)

LIVI—Lat. Long. Elev.

A deserted fort in Afghānistān, 261 miles from Herāt, 105 miles from Kandahār, with water from a karez. There are no camps in this vicinity. (*Todd.*)

LOGAR—Lat. Long. Elev.

A river of Afghānistān which rises about 1 mile above Azdha, in the east slopes of the Paghmān range, at an elevation of not less than 10,500 feet. Here the springs issue from a large verdant expanse of bog not far from which the stream has a subterranean passage for about 200 yards, when it re-appears in a small lake or cavity of about 80 yards in circumference. Here it turns two water mills, and again disappears for about 500 yards, in which distance it passes under the Azdha and issues east of it. Hence its course is unimpeded and it flows a small, but clear stream through a verdant valley, and traversing the Hazāra districts, crosses at Shēkhābād the valley leading from Kābal to Ghaznī, 50 miles from its source.

At Shēkhābād, the river has an elevation of 7,473 feet. At this point it is crossed by a bridge, but it is fordable for guns, though the banks require sloping down. At Doāba, 3 miles below Shēkhābād, it is joined by the

Shinez; from this it flows east for 30 miles, when it turns north and joins the Kābal river 10 miles below Kābal. At Hisārak, 3 miles below its last north bend, it is crossed by a bridge, and is here a narrow sluggish stream of no great depth, with a firm pebbly bed, and fordable at most parts of its course. During the rains, however, the volume of the river becomes greatly increased, and it also flows with more than usual rapidity owing to the numerous freshets it receives from the hills around. It is also crossed by a bridge a few miles above its confluence with the Kābal river, and here it is deep and rapid, and about 50 yards in width.

The length of the Logar is not less than 150 miles. Its elevation at its source is about 10,500 feet, and at Shēkhābād about 7,500, and the distance is 50 miles; the fall therefore in this distance is 60 feet per mile.

It is to be regretted that Lumsden does not give the height of Hisārak to enable us to determine the fall per mile in this distance. From Shēkhābād to its junction with the Kābal river is 100 miles, and the difference in elevation is about 1,000 feet only, thus making the fall here only 10 feet per mile.

This river is only used for purposes of irrigation, and the district watered by it is one of the most fertile and populous in Afghānistān.

Between Shēkhābād and Hisārak the Logar is crossed at numerous points by rustic native bridges, and is everywhere fordable in April, with an average depth of not more than 2 feet deep. (*Masson—Griffiths—Hough—Havelock—Bellew—Lumsden.*)

LOGAR—Lat. Long. Elev.

A district of Kābal, Afghānistān, which consists of the valley of the Logar from its northward bend to its junction with the Kābal river. This district consists of an extensive open valley or plain of a shingly, and for the most part uncultivated, soil. It is bounded on all sides but one by mountains which separate it on the south from the Kharwar district, west from Ghazni district, and east from Jājī country; on the north it is bounded by the Kābal river. Its length is 40 miles, and its breadth from the bounding ranges on east and west 12 miles; but of this breadth only 3 to 4 miles on the banks of the river is either populated or cultivated. The ranges which bound this district are of a bare uninteresting character, though those on the south furnish excellent pasturage for the flocks of the nomads.

The Logar river has some small tributaries near its commencement, but these are generally dry, and need not be particularly mentioned.

Neither Bellew nor Lumsden give any account of the climate of Logar, but it is not probable that it differs much from that of Kābal. It is a few hundred feet higher in its upper parts, but this cannot make any very marked difference.

Bellew, however, says that the people suffer greatly from intermittent fevers and rheumatism. And it is said that during the autumn months a great portion of the population is prostrated by a malarious fever complicated with inflammation of the liver. Nevertheless, as a mass, the people have a healthy and robust look.

The inhabitants of the Logar district are of several different tribes, and consequently are eternally at enmity with each other. The chief tribes are Wardaks, Tājaks, Ghilzāes, Kazlbāsh, and Mohmands.

The strip on either bank of the river is densely populated. The villages are situated close to each other, and each is enclosed by thick long walls of

a square form, built of a hard and tenacious clay and flanked with towers at the angles.

The chief occupation of the inhabitants is agriculture. Every patch of ground that can be supplied with water is brought under cultivation, and the soil near the river all along its course is a succession of green fields and poplar and willow copses, the freshness and brightness of whose hues call to mind the meadows of England. Wheat, barley, rice, Indian corns, pulses, beans, carrots, turnips, cabbage, mustard, cloves, lucerne, &c., are produced here in great abundance, and the three first are supplied to Kābal in considerable quantity.

The cultivation of rice, as practised here, is a much less unhealthy occupation than as practised in Bengal and other parts of this country, as in Kūram and Lūghmān, &c., &c. In the former instance the seed is sown broadcast "paikali," whilst in the latter the young rice is transplanted in the ordinary method "nihali." The following is the method pursued in Logar:—Soon after the winter snows have disappeared from the fields, the ground is ploughed several times in every direction, and exposed to the influence of the atmosphere for a period of three weeks more or less. About a week before the ground will be ready for the reception of the seeds are the latter placed in a large earthen vessel or hole in hard ground; they are then well moistened with water and covered over with a heap of filth, skins, &c., in order to keep in the heat generated and to favor germination. At the end of this time, the seeds having sent forth numerous slender radicles an inch or more long and a well-developed plumule are taken out and at once sown broadcast over the fields, which have been flooded three or four days previously, and in which sticks have been fixed at regular distances as guides to the sower to new ground.

This process over, the irregularities of the ploughed earth are levelled by a sort of rake termed "ghakhkhor," dragged by a couple of men, and controlled by a man following behind. The "ghakhkhor" is formed of a short and stout beam, about three feet in length, through each extremity of which passes an upright post about two and a half feet in height. These are connected by a cross piece above, parallel with the beam below. The beam itself is pierced by a row of holes at intervals of three or four inches, into which are fixed wooden teeth that project downwards about six inches, the terminal teeth being formed by the projection downwards of the upright posts. The implement is yoked by three ropes, one fixed on each side to the upright immediately above and below the beam, and the third loosely to the centre of the upper cross piece, by which the laborer steadies and depresses the machine, whilst by slackening or tightening this rope he renders the teeth inclined or perpendicular according as the inequalities of the ground are slight or great. After this a constant supply of water is all that is required till the crop be ready for the sickle about four or five months after sowing.

A kind of leek, called by the natives "gandannah," is largely cultivated in Logar and Kābal. The plant is not allowed to flower as a rule, but its young fresh leaves are used as a pot herb; from the plants two or three crops commonly are obtained annually for a long series of years. At Kābal is a field of "gandannah" said to have been sown in the time of Nādar Shāh!

There are no fruit gardens or orchards in Logar, but a few vineyards are met with. The produce of these, both in the fresh state packed in cotton and as raisins, are articles of export.

Poplars and willows are grown in plantations along the course of the river and watercourses for their timber, which is fit for use in the 8th or 10th year, and is used in the construction of houses and the manufacture of their boxes or drums in which the fresh grapes are packed for exportation.

Bellew says—" Whilst marching through Logar, quantities of rhubarb were daily brought into camp for sale. There are two kinds, *viz.*, bleached and unbleached, called, respectively, "rawash" and "chakri." Both sorts are largely consumed by the natives, both raw and cooked. In the latter form, it is a favorite relish added to meat dishes. Both kinds are dried in the shade, and so preserved for use when the fresh stock is out of season. The plants are never cultivated, but grow wild in the mountains around, and especially in the highlands of Kābal. The leaf stalks are gathered where they grow, and are brought down to the plains for sale by the hill people, near whose abodes it grows. The " rawash" has a very fine flavour, produced by covering the young leaves just as they sprout from the soil with a loose heap of stones or an empty earthen jar. The roots are sometimes dug up and sold to drug vendors by whom they are used for adulterating the China root, and in outward appearance they much resemble that produced in England for a similar purpose."

The mountains round Logar, though apparently a barren waste, furnish excellent pasture for the flocks of the nomads whose black tents dot the surface in all directions.

The only manufactures practised by the Logarīs are a coarse material from the wool of the " barra" sheep, which is called 'barrak,' and a porous kind of earthenware waterjugs. These are much esteemed as they keep the water cool by means of the evaporation going on at the surface of the vessel. Great numbers of them are carried from this place to Kābal, especially from the village of Padsha Khāna, which is noted for the excellence of those made by the potters.

The main roads in Logar are those to Ghaznī and Kābal ; these are in fair state and are practicable for artillery.

The religion of the inhabitants is not uniform. Some are Shīahs and some Sūnīs, but a notice of this will be found included in the accounts of the tribes abovenamed.

Logar is one of the four districts immediately dependent on Kābal, and the revenue due from it is paid at that city.

Bellew thinks the population of Logar are more friendly disposed towards the British than some other tribes. Many of the peasantry on the plea of speaking to him in private about their ailments seized the opportunity to laud the merits of the British and to lament their departure from the country, saying that they only knew what justice and liberty was during their temporary stay in the country, and wound up by exclaiming " God speed the day of their return." Many of the families settled in this district have one or more of their members in the military service of the British Government, and they are mostly to be found in the ranks of the Panjāb Force. (*Elphinstone—Bellew—Lumsden.*)

LOHĀNĪS—

A section of the great trading clan of Povindahs.

They are sub-divided into three branches—Daolat Khel, Panī, and Mīan Khēl. The two first will be described elsewhere; they now no longer carry on the mercantile pursuits of their ancestors, having settled down as agriculturists; the first in the lands of Tank in the Derājāt, and the second about Thal and Chotīalī. Some of the Mīan Khēl are also settled at Drāband in the Derājāt.

The rest of the Mīan Khēl are divided, for the convenience of pasturing their flocks, into 12 Khēls mustering about 1,010 families in all, *viz.*, Warak Khēl, 100 tents; Ūmarzāe 1st, 70; Ūmarzāe 2nd, 180; Panī, 80; Pasīnī, 90; Biloch Khēl 1st, 100; Biloch Khēl 2nd, 80; Bakhtgar 1st, 90; Bakhtgar 2nd, 100; Lūnī 1st, 50; Lūnī 2nd, 80; Mīanī, 90.

In summer they live in fine large 'ghizdee' tents of felt near Panah and Kārābāgh. The men are partly away in Bokhāra and Samarkand trading, or buying and selling at Kābal. The women and children with a sufficient guard live in the tents. In autumn the tents are stowed away in a friendly fort, and men, women, children, and animals go down the Gomal Pass to the Derajāt, bivouacking all the way. They then pitch their second set of tents kept always in the Derajāt. The men go partly to Lahōr and Benares by long marches, hoping to be back by April: some men stay of course to guard the families and the camels. In April they go up through the same pass to their old places in Panah and Kārābāgh. The Lohānīs make part of their march in very hot weather; but the river is low, grass is found as high as Kala Karotī, green and sweet. They are wealthy and constantly attacked by the Vazīrīs; these skirmishes are generally at long shots by which one or two men are killed, but sometimes the attacks are more serious. The Vazīrīs also frequently carry off their camels, and if caught they are invariably killed; but if a man of any other tribe should be the offender, his life is spared for fear of the blood feud which would be created, but he has his beard burnt off, and is generally treated with such indignity that he prefers to banish himself to returning to his tribe. The camels of a Lohānī caravan are not led in strings, but each is separately driven by men who run after them with heavy sticks and deep shouts of ha! ha! ha! It is said they go quicker, as much as three miles an hour, by this method of driving them.

The Lohānīs show their wealth by braiding the hair of their children with gold coins, and ornamenting their women with massive earrings, and covering their horses with expensive trappings. Young brides are carried on cushions of silk on the backs of camels most gorgeously hung with tassels, coins, and bells. The older married women are balanced against each other in "kajawahs." On arriving at the ground they help to unload the camels, the girls draw water, and the men graze the camels. Their women seldom scold, and the men never, though they sometimes quarrel and fight. Their horses are peculiarly fine, generally 15 hands and upwards. Their arched crest, deep chests, and broad quarters are like those of the English horse. The heads small and well put on, but the legs are slight for the weight, though by all accounts they never fail. The mares are kept for breeding, but the horses are sold for high prices to Hindū Rajas. Generally there is not much order kept in their line of march, but when near the Vazīrīs they keep more together. Parties of horsemen go before and behind, and the young men scour the hills as flanking parties.

The Lohānīs pay Rs. 600 per annum as tribute to the Amīr of Kābal, at the rate of Rs. 50 for each 'khel,' for the privilege of grazing their flocks and herds in the Ghaznī district during the summer months; this is of course exclusive of the import and other duties on goods brought up as merchandize. (*Broadfoot—Lumsden—Masson.*)

LORA—Lat. Long. Elev.

A river of Afghānistān, which rises in the mountain of Kūnd, and runs through Barshore into Peshīn. It there receives as much as escapes from the cultivation of the Sūrkhāb, and then runs through a narrow defile in the hills of Spīn Taizeh into Shōrawak, where it breaks into two branches. They unite again to the west of that country, and the whole is lost in the neighbourhood of Chogae in the Garmsel. The length of the Lora is near 200 miles, and it is of considerable breadth, but never too deep to be forded for more than a week at a time. Its banks are so high in Peshīn as to prevent its being employed for irrigation, but in Shōrawak they are lower, and it supplies almost all the water used in agriculture.

At the point where it was crossed by Connolly, the Lora had a rather muddy stream and lay in a deep bed of soft crumbling earth, and was about three feet deep.

In Peshīn the stream is in a deep sunken bed, and there are no wheels on its banks to make the water available for purposes of irrigation. The water of this river is a little saline to the taste and is esteemed ponderous.

In Shōrawak a great many canals are taken from it for irrigation, and it has here a small body of water with a very wide and not sunken bed.

Havelock calls this river the Sar-i-āb in Peshīn.

The bed of the Lora river in Peshīn is very deep and difficult of passage, although the depth of water is only about two feet and the width 20 yards. It occasioned very great difficulty on the occasion of the passage of the army of the Indus, the banks having to be cut down to admit of the passage of animals and guns.

Though this river is everywhere fordable, Stacy states it to abound in quicksands, and it is therefore necessary to be very careful in searching for the proper line of passage.

Nothing is known of the termination of this river. This is much to be regretted, as it is very important that at least we should know how far its water reaches, whether any of it ever does reach, or ever has reached, the Helmand; and also in the latter case whether water is still to be found by digging in its bed. If water can be found in this way, it is evident that it is practicable to throw troops from Persia by way of Seistān, the Helmand, and this river to the head of the Bolān, thus turning Herāt, Farah, Girishk, Kandahār, and even Qwetta. (*Elphinstone—Havelock—Stacy—Masson—Hough—Garden.*)

LORGHAE.—Lat. Long. Elev.

A village in Afghānistān, about 55 miles from Kalāt-i-Ghilzāe, on the road to the Derajāt, by Gharāibī Dara and the Gomal Pass. There are numerous karez here and a stream. It is on the boundary between the Ohtak and Tokhī Ghilzāes. (*Lumsden.*)

LOUKAD—Lat. Long. Elev.

A village in Afghānistān, 136 miles from right bank of Jalālābād on the Alingar river, consisting of 5,000 houses of Wāmar Kāfars. (*Leech.*)

LOWANA KAREZ—Lat. Long. Elev.

A village in Afghānistān, 130 miles from Kandahār on the Rāh-i-Marūf road. It is a small place surrounded by cultivation. (*Lumsden.*)

LŪGHMĀN—Lat. Long. Elev.

A district of Afghānistān, situated on the north of Jalālābād, and consisting of the country between the Tagao, Kābal, and Kunar rivers, and the boundaries of the Kāfar country, latitude 34°25′ to 34°40′, longitude 69°45′ to 70°45′. Its length is about 55 miles and breadth 15 miles. As Lūghmān is at the foot of the mountains, it cannot be said to have any mountains, though some of the spurs from the Kāfar hills run down into the plain. Its rivers are the Alingar, Tagao, and Kābal rivers, the ends of the former of which run through the district, and the latter bounds it.

The climate of Lūghmān is said to be very much like that of Jalālābād, only not quite so oppressive, though still very hot till September, when the weather becomes temperate, and the winter is delightful. The regular rains of Hindūstān scarcely occur here, but only slight showers fall at this period. During the autumn the Lūghmānīs are subject to malarious fevers, caused by the exhalations from the innumerable rice fields.

The inhabitants of Lūghmān are Ghilzāes and Tājaks; the former inhabit the more hilly portion, and the latter the plains near the rivers. The villages are generally small, but some have as many as 800 houses. These are generally flat roofed. The Lūghmānīs speak a dialect called by themselves Lūghmānī, but which Masson thinks is nearly the same as the Pashāe, the Kohistanī of Dara Nūr, and the dialect of the Siāh Pōsh Kāfars; they also speak Persian. The Lūghmānīs are industrious and celebrated as neat cultivators, but they are esteemed a very cunning and litigious people. Irwin says the Lūghmānīs are of Indian descent.

Horses are by no means numerous in Lūghmān, and camels are seldom, if ever seen, all the carriage of the district being on bullocks. The inhabitants of the hilly part have flocks of sheep, and in the plains there are many buffaloes.

Masson estimates that there are 100,000 "jureebs" of cultivated land in Lūghmān, exclusive of 20,000 in Katch or the narrow slip of land between the Kābal river and the Siahkoh range. The lands are very productive, and the agriculturists are esteemed expert. Two general crops are obtained in the year, the spring and autumn, the first of barley and wheat, the latter of rice, sugarcane, and cotton. The artificial grasses are extensively grown, and "wasma," a species of indigo plant, is reared. The district is extensively irrigated by canals from the streams. The ridges between the several plots of soil are formed very precisely; the fields are weeded and are thoroughly well tended. They practise drill, husbandry, and transplant all their rice plants.

The chief trade in the district is in rude produce. Wheat is imported from Bajāwar, ghee and sheep are brought from the Ghilzāe country, and sugar, cotton, and rice are exported to Kābal.

Lūghmān is in the province of Jalālābād, and yields a revenue, according to Masson, of Rs. 2,30,000, and to Leech of Rs. 1,13,000. The Ghilzāe and Tājak inhabitants of Lūghmān have separate governors, but both are answerable to Jalālābād. (*Elphinstone—Irwin—Masson—Leech.*)

LŪKĪ—Lat. Long. Elev.

A plain in the Jalālābād valley, Afghānistān, at the foot of the hills, south of the Kābal river, affording good pasturage. The pastoral Ghilzāes

come down with great flocks of camel and sheep in autumn to graze. (*MacGregor.*)

LŪNI PATHĀNS—

A tribe of Pathāns who inhabit the extreme south-east corner of Afghānistān. They are of Kākar descent, I believe.

LŪNIS.

A section of the Jājī tribe, who have eight forts with 200 houses, and can muster 400 fighting men. This is probably the same as Lumsden's Lehwanī section. (*Agha Abbas.*)

M.

MAEBOLĀK—Lat. Long. Elev.

A village in Ghāznī district, Afghānistān, inhabited by about 500 Andars. (*Broadfoot.*)

MAEMANA—Lat. Long. Elev.

A town in Afghān-Turkistān, 172 miles north-east of Herāt, 105 miles south-west of Balkh, 380 miles east of Mashad, 280 miles south of Bokhāra, 350 miles west-north-west Kābal, 665 miles north-north-west of Kandahār by Kābal, 572 miles from Kandahār by Herāt, and 230 miles south-east of Merv.

It is situated on a plain in the midst of hills, and is surrounded by an earth wall 12 feet high and 5 feet thick, and a ditch neither broad nor particularly deep. It has towers at the angles and four gates. Its extent is about two miles.

The citadel is elevated and situated upon a conspicuous hill of steep ascent, but in the neighbourhood there are still higher hills, whence a battery could in a few hours reduce it to ashes. Its armament consists of one 36-pounder and four 9-pounders.

The inhabitants of Maemana are Ūzbaks, with some Tājaks, Herātīs, about 50 families of Jews, a few Hindūs and Afghāns. These enjoy equal rights and are not disturbed by reason of religion or nationality. Vambery gives the number of huts at 1,500, but Ferrier places the population at from 15,000 to 18,000 souls. The inhabitants of Maemana are renowned throughout Central Asia for their fearless and determined disposition, and they are acknowledged the bravest of all the Ūzbaks.

There is a considerable trade in horses in Maemana. These are brought in from places around by Ūzbaks and Tūrkmans; and are exceedingly cheap, as well as superior animals. They are exported for the most part to Herāt, Kandahār, Kābal, and also to India. The price of an excellent animal is here not more than 14 to 15 ducats.

But it is not only with respect to these animals that the market of Maemana affords a rich choice the natural produce of the country and home

manufactures, such as carpets and hair stuffs, made partly of wool and partly of camel's hair, are abundantly supplied by the Tūrkman and Jamshīdī women.

It deserves notice that a considerable export trade is carried on to Persia and Baghdād in raisins, aniseed, and pistachio nuts.

Maemana is an extremely filthy town, and its bazaar built of bricks was, at the time of Vambery's visit, in an exceedingly dilapidated condition. It has besides three mosques and two colleges, the former constructed of mud, and the latter of brick.

Before the date of the Afghān rule, the Mīr of Maemana was deeply engaged in the slave trade, kidnapping his neighbours and seizing his enemies with the intent to sell them to Bokhārā agents, but it is believed that since then this practice has ceased.

The district of Maemana now belongs to the Afghān province of Tūrkistān, and extends for a distance of 18 miles broad by 20 miles long. Besides the chief town it contains 10 villages and cantons, of which the most considerable are Kaisar, Kāfarkala, Alvar, and Khojakand. The population, divided into settlers and nomads, is estimated at 100,000 souls; in point of nationality they are for the most part Ūzbaks of the tribes of Mīn, Atchmalī, and Duz. They can bring into the field from 5,000 to 6,000 cavalry well mounted and well armed. The revenue is estimated at about £20,000.

Colonel Taylor estimates the population of Maemana at 40,000 families, almost all Ūzbaks, and says the army consists of 12,000 horse armed with swords and spears, and an unlimited number of foot, corresponding with the matchlocks and guns which can be brought together. Immense quantities of wheat, barley, and rice are cultivated and exported.

Pottinger, in his 'Report on the Country between Herāt and Kābal, the Paropamisan Mountains and the Amū River,' has the following information regarding the state of Maemana:—

"The military force of Maemana is chiefly militia. The Ūzbaks and Eīmaks hold their lands on condition of military service, and are exempt from all taxes on land but the tithe. They are divided into four bodies under separate chiefs, who are also the governors of the districts: two of those lie west, and two east of Maemana. As may be expected, such levies are not of much use in upholding the power of the Valī. He therefore retains a body of household slaves as guards (they are about 3,000 in number), and their chiefs are the most powerful men in the country.

"The taxes of Maemana fall chiefly on the resident strangers and people of the town under the present ruler, but properly the Valī is entitled to a tithe on the produce of land, one tila (Rs. 7) on each garden, (2½) two and a half per cent. on cattle, sheep and merchandise, one-half tila on each house, six tilas on each shop, $\frac{3}{32}$ of a tila on the sale of a horse or camel. There are several others, such as the cloak and turban tax, the (juziza) protection tax on Hindūs, &c., which may be termed exactions. The full amount that the Valī is said to succeed in levying is about half a lakh; this, I conceive, underrated; at any rate I feel satisfied the tithe, if fairly and scrupulously levied, would yield more than 20 times the above sum. In addition to the tax on merchandise a transit duty of $\frac{3}{11}$ of a tila is levied on every camel-load of iron, and $\frac{5}{32}$ of a tila on all other goods. The Government also forms a close monopoly of alum, nitre, and sulphur. It compounds with the

Arab wandering tribes for their tilas per annum in lieu of the duties on cattle and sales.

"The country and dependencies of Maemana are fruitful and productive, the people are quiet and wealthy, horses, camels, oxen (of a small kind), and sheep abound, and in general abundance of provisions may be found, and I think the country in general can be relied on for supplies."

The ruling power in Maemana was originally founded after the death of Nādar Shāh by a soldier of fortune named Hājī Khān. This man was an Ūzbak, who had served in the army of Nādar Shāh; and his comrade at that period was Ahmad Shāh, the Afghān, who afterwards became famous as the founder of the modern kingdom of Afghānistān. After the murder of Nādir Shāh and the establishment of Ahmad Shāh at Kābal, Hājī Khān repaired to the court of his old companion in arms in the hope of obtaining a portion of his good fortune. Ahmad Shāh then made over the territories of Maemana and Balkh to Hājī Khān as Valī, or ruler, on the simple condition that Hājī Khān should furnish certain military aid at call. Hājī Khān made Balkh his seat of government, and left one of his relatives at Maemana to rule that province as his deputy. On his death he left the double government of Balkh and Maemana to his son, Jān Khān, who, however, did not enjoy it long, for the inhabitants of Balkh and Akcha threw off their allegiance to him; and although Timūr Shāh of Afghānistān recovered the suzerainty of Balkh, he appears to have appointed a governor direct from Kābal, and Jān Khān surrendered all his influence in Balkh, and confined himself to the government of Maemana.

Jān Khān died at some unknown date, but probably about 1790, and left several sons. One obtained the petty throne of Maemana by blinding an elder brother, but after some years he was overthrown by a popular insurrection and put to death. Then a younger brother, named Ahmad Khān, reigned from 1798 to 1810, and was in like manner put to death by the people of Maemana. A nephew of Ahmad Khan, named Allah Yār Khān, was next placed upon the throne, and reigned from 1810 to 1826, when he died of cholera. Mizrāb Khān, the eldest son of Ahmad Khan, who was murdered in 1810, when that tragedy occurred, took refuge at Mazār-i-Sharīf, and waited there for a favorable crisis in the affairs of Maemana.

In 1826 he removed to Shibarghān. Meantime an infant son of the deceased ruler, Allah Yār Khān, was placed upon the throne of Maemana, whilst the Persian steward of the royal household assumed the post of regent. The people of Maemana, however, grew disgusted with the insolence of the Persian and put him to death, and then sent to Shibarghān for Mizrāb Khān. Now, Mizrāb Khān was the son of a Persian slave woman, and though the Ūzbak custom is on the death of a chief to transfer the ladies of his harem to his successor, his taking possession of a lady found in the harem of his predecessor, who was daughter of the chief of Saripūl, so annoyed that chief that he declared war with Maemana; and though he was repulsed on every occasion, he maintained the war till his death, about 1839, and then transmitted the feud to his son. In 1840 Captain Arthur Connolly visited Maemana with a view of preventing the chief from joining Dōst Mahamad.

Early in 1845 Mizrāb Khān was poisoned by one of his wives, and in June of the same year his two sons, Hūkūmat Khān and Shēr Khan, were still disputing the succession. At this crisis Yār Mahamad Khān, the ruler

of Herāt, so far interfered as to induce Hūkūmat Khān to limit his authority to the mercantile and agricultural population, and to leave the charge of the citadel and command of the army to his younger brother, Shēr Khān.

In 1846 Yar Mahamad of Herāt undertook an expedition against Maemana, and having readily procured its submission he placed a garrison of Herātī troops in it, and drew some of the Ūzbaks away with him to strengthen his army. With the exception of one rebellion which was soon repressed, Maemana remained subject to Herāt till the death of Yār Mahamad in 1853. For a brief period after this Maemana was free, but early in 1855 it again bent its neck to the yoke, and submitted to Mahamad Afzal, the Afghān governor of Tūrkistān.

The Mīr of Maemana after this appears to have changed his allegiance almost yearly. In 1857 he tendered submission to Persia. Early in 1858, threatened by the Persians, he applied to Mahamad Afzal for assistance. In 1859 he threatened to go over to the Amīr of Bokhāra, and headed a rebellion against the Afghāns, but was defeated. In 1861 he tendered his submission to Herāt, only to transfer it at the end of the year to Kābal, but from 1855 Maemana has remained under the Afghāns, though it has changed sides frequently from one of the Bārakzāe brothers to another. In the commencement of 1868 Maemana stood a siege by Abdūl Rahmān, the inhabitants behaving with great gallantry, repelled three assaults, but at last they had to agree to terms. It now forms a district of Afghān-Tūrkistān under Hūsēn Khān. (*Burnes—Vambery—Connolly—Ferrier—Pottinger—Taylor.*)

MAHAL MĀNDA—Lat. Long. Elev.

A village in Afghānistān, 33 miles from Kandahār, and 40 miles west of Kohjak Pass. It consists of a few scattered huts. The water is good from karez. Nothing is procurable here, but in the neighbouring village there are doubtless supplies. (*Hough—Leach.*)

MAHAMAD AGHĀ—Lat. Long. Elev.

A village in the Logar district, Afghānistān, 22 miles south of Kābal on the Logar river. (*Outram.*)

MAHAMAD ISLĀM—Lat. Long. Elev.

A village in the Peshīn valley, Afghānistān, 2 miles from Kala Abdūla, on a beautiful stream (tributary of the Lora). Provisions of all kinds are procurable here, except grass, which has to be brought from another part of the valley. (*Leech.*)

MAHAMAD KHŌJAS—See Hazāras.

MAHIGIR—Lat. Long. Elev.

A village in the plain of Begram, Afghānistān, on the canal of the same name. The canal was made by Timūrlang, and is taken from the Ghorband river, at the point where it issues from the hills, and has a course of 10 miles, irrigating the lands of Baizan and Mahīgīr. (*Masson.*)

MAHMŪDĀBAD—Lat. Long. Elev.

A village in Afghānistān, 42 miles from Washīr. (*Ferrier.*)

MAHRĪ—Lat. Long. Elev.

A village 50 miles from Maemana on Herāt road, consisting of 20 houses. There is no cultivation here, but water and forage are abundant. (*Palmer.*)

MAIDĀN—Lat. Long. Elev.

A village in Afghānistān, which comprises a portion of the valley of the Kābal river, 26 miles above Kābal. All agree in describing this valley as

very beautiful. It is shut in on every side by lofty crags, and through its midst flows the Kābal river between banks fringed with lofty poplars, and it is covered with castles, gardens, groves of poplar and plane, and has a redundant cultivation watered by numerous canals. The valley is inhabited chiefly by Ūmar Khēl Ghilzāes. At the entrance of the valley, where it is very narrow and well calculated for defence, is an old fort, called Sar-i-Sanga. Hough thought this the strongest ground between Ghaznī and Kābal, the heights affording a most commanding position, while the ground to the rear is not good for cavalry. However, a column advancing by the right could get in the rear of the position and then ascend the hills. In this valley water is plentiful, and forage for horses and camels is good and abundant, and supplies are procurable. Here on the 16th September 1842 General Nott defeated Shamshudīn Khān, who with a force of 12,000 had taken up a succession of strong mountain position to intercept his march on Kābal. (*Masson—Hough—Havelock—Moorcroft—Campbell.*)

MĀIDĀNAK—Lat. Long. Elev.
A village in Afghān-Tūrkīstān, 8 miles north of the Gwalian Pass, consisting of 500 tents of Darghan Hazāras. (*Leech.*)

MAJĪL—Lat. Long. Elev.
A village in the Alīshang valley, Afghānistān, 88 miles from Jalālābād, on the road to the slave mart at Faraghan. It contains 300 houses of Pashaes. (*Leech.*)

MAKANĪ—See Sakhī Sarwar.

MAKHAL—Lat. Long. Elev.
A halting place in Afghānistān, in the Kūndar valley, about 55 miles above its junction with the ground. Lumsden says "from this spot three glens open out, the Zhob, the Kūndar, and Gomal." I suppose by "open out" he means that the situations of these three valleys are visible from hence. (*Lumsden.*)

MAKHIZĀE—Lat. Long. Elev.
A sub-division of the Kūram district of Afghānistān, extending along both banks of the river from Hāzir Pīr Ziarat to Sadda. It consists of about 20 forts on a strip of irrigated land half mile wide, bounded by a low ridge of hills on the right bank without, one mile of the same description of land belonging to five villages on the left bank, the latter bounded by the 'karewah' running back to the Zaemūkht mountains. (*Lumsden.*)

MALGARK—Lat. Long. Elev.
A village in Afghānistān, 3 miles south of Girishk, on right bank of Helmand river. (*Thornton.*)

MALĪ—Lat. Long. Elev.
A village in Kūram, Afghanistān, on the north bank of the Kūram river. (*Lumsden.*)

MALIK, MĪANDĀD—Lat. Long. Elev.
A fort in the Mangal country, Kūram district, Afghānistān. It contains 30 houses, and can turn out 100 fightingmen. There is continually rain in this place. (*Agha Abbas.*)

MALŪ KHEL—Lat. Long. Elev.
A village in Kūram district, Afghānistān, on the right bank of Keria river in the Jājī country between Zabrdast Kala and Alī Khēl. (*Lumsden.*)

MAMAE—Lat. Long. Elev.

A valley in Afghānistān which slopes east to the Gomal. It is probably at the head of the Kūndar valley, and inhabited by Ghilzāes. (*Elphinstone.*)

MAMAKE—Lat. Long. Elev.

A village in Afghānistān, 30 miles west of Kābal, on the left bank of Kābal river on the road to Bāmiān. (*Thornton.*)

MAMA KHĒL—Lat. Long. Elev.

A village in Afghānistān, south of Gandamak, containing 200 houses of Shērzād Khūgīānīs. This is probably the same as Mamū Khēl. (*Masson.—MacGregor.*)

MAMLĪK—Lat. Long. Elev.

A town in Afghān-Tūrkistān, 20 miles from Balkh on Herāt road, surrounded with a mud wall. Water and forage plentiful; cultivation scarce.

MĀMŪ KHĀNĪ—Lat. Long. Elev.

A plain in Afghānistān in the Kūndar valley, about 45 miles above its junction with the Gomal river. It is inhabited by Mandū Khēls and Nāsrs. (*Lumsden.*)

MĀMŪ KHĒL—Lat. Long. Elev.

A village and fort in Afghānistān, 2 miles west of Gandamak. This fort was occupied by a detachment of Irregulars under Captain Gerard in December 1841. On the rebellion he was ordered to evacuate and retire on Jalālābad. This order was carried out with great difficulty, owing to the bad conduct of the Khaebarī auxiliaries. But Lieutenant Cunningham, of the Engineers, before retiring, with great gallantry managed to blow up two bastions of the fort. The loss of the party on this occasion was 38 killed and 41 wounded. Lieutenant Dawson, of the Jazailchīs, and the Native Commandant, Haedar Alī Khān, behaved exceedingly well on this occasion, as did Risāldār Jawahir Sing of the Shāh's 2nd Cavalry.

On the occasion of General Pollock's advance on Kābal, he was met here by the enemy under Hajī Alī and Khaerūla Khan, on the 23rd August 1842, whom he defeated with some loss, sustaining a loss himself of 7 killed and 49 wounded. The fort and village of Māmū Khēl were then burnt. (*Gerard—Pollock.*)

MANDA KHĒL—

A tribe of Afghānistān who inhabit the valley of the Kūndar. There is not much doubt that this is the same tribe as Broadfoot's Mandū Khels. (*Lumsden.*)

MANDISOR—Lat. Long. Elev.

A village in Afghānistān, situated about 7 miles east of Kandahār, and containing 400 to 500 houses inhabited by Mohmands. (*Leech.*)

MANDRAOD—Lat. Long. Elev.

A village in Afghānistān, 22 miles from Jalālābād, 107 miles from Faraj-khan on the Alishang river, consisting of 800 houses of Tājaks. Water plentiful from river. (*Leech.*)

MANDARAWAR—Lat. Long. Elev.

A village in Afghānistān, at the junction of the Alingar river with the Kābal river. (*Masson.*)

MANDĪN—Lat. Long. Elev.

A village in Afghānistān, 120 miles from Thal in Kākaristān, on the road to Kach. It has 100 houses of Bārūzāes. (*Leech.*)

MANDŪ KHĒL—

A large tribe of Afghānistān who inhabit the valley of the Zhōb, extending from the ground to near the Kākar country. They live greatly in tents, but have also a few houses, probably built from fear of the Vazīrīs, who occasionally come from Mandū Khēl. They cultivate rice in considerable quantities as well as jowar, wheat, and Indian corn. They all have sheep and camels, and some tribes are entirely pastoral. The women are fond of ornaments, but can afford no better than a brass pin in the nose, and large earrings or necklaces of (kowree) shells. The men wear when it is cold the 'kohsae,' a cloak made of white felt, and in the hot weather have nothing but a pair of trousers and shoes: this exposure of the naked breast, and the costume of the women, which is petticoats without trousers, is thought very indelicate by the other Afghāns. The reason perhaps is that their climate is hot in summer, and snow rarely falls in winter.

They are a quiet people, who carry arms only for their own defence. They have no order of course. They are allied to the Kākars, and have much the same habits and customs. They are looked on as unwarlike and peaceable, but this good character is from comparison with the Vazīrīs on their northern border. (*Broadfoot.*)

MANDŪL—

A tribe of Sīāh Posh Kāfars who dwell in a portion of the valley of Kandah-i-Nīl. They formerly dwelt in the Shamahkat valley lying to west of Lūghmān, and containing 14 small glens in it, but they were driven from this locality as lately as the reign of the Emperor Jahāngīr. (*Raverty.*)

MANGALS—

A tribe of Afghānistān who inhabit the southern and upper portion of the Kūram valley, and also of Zūrmat. Their divisions are Miral Khēl, Khajurī, Zab, Marghai, and Kamāl Khēl. Of these the Miral Khēl is the most powerful, and the chief of this is the chief of the whole tribe. They are a considerable tribe, and are said to possess 250 forts and 500 black tents, and can muster 8,000 men. The Miral Khēl, Khajurī, and Zab sections are found in the different glens of their country, while in the Chamkanī glen, which is entirely held by Mangals, are now to be found the hostile sections of Marghai and Kamāl Khēl (better known as the Madda Khēl), Kamzae, Bābū Khēl, Darman Khēl, Sūlimān Khēl, Baghnar, and Hisārak.

The Mangals are said to be very thievish in their propensities; they hold a tower on the Pēwar Kotal, whence they levy a tax on all travellers frequenting this route, robbing the unprotected and skulking from the strong; acting as guides, and exacting safe-conduct money from Tūrīs proceeding to Logar or the Kābal valley.

The Mangals of Zūrmat were independent till about 20 years ago, when they were reduced by the Kābal authorities, and their country now forms part of the government of Kūram.

In April 1858, Mahamad Azim for the first time for 20 years collected the revenue of Chamkanī. He was strongly opposed and lost a number of men in doing so. It seems they paid their revenue shortly after the arrival of the troops with little demur; but being driven to desperation by the acts of the Afghān soldiery, it was only in desperation that they fought for the honor of their children.

The account given by Agha Abbās agrees in many particulars with the above account, but he does not say anything of the Mangals in Zūrmat,

which accounts for his small estimate of their strength, *viz.*, 3,000. (*Lumsden—Agha Abbas.*)

MANGASTŪRA—Lat. Long. Elev.

A valley of Nangnahar, on the north of the Sūfēd Koh range, Afghānistān, west of Mohmand Dara. It is exceedingly fertile, and rears most of the pomegranates imported into Hindūstān. (*Moorcroft.*)

MANGĪNA—Lat. Long. Elev.

A village in the Hisārak valley, Afghānistān, containing 300 houses of Shinwārīs. (*MacGregor.*)

MANJĀE—Lat. Long. Elev.

A village in Afghānistān, 22 miles from Kandahār, on the road to Kalāt-i-Ghilzāe. It is a large place situated in a narrow valley, and inhabited by Alī-kozāes. (*N. Campbell.*)

MANJHER—Lat. Long. Elev.

A village in Afghānistān, 53 miles east end of Sangarh Pass, consisting of 12 houses of Hasanī and Lothānī Biloches. (*Leech.*)

MANLIK—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 20 miles from Balkh, 240 miles from Bokhāra, and 47 miles from Oxus.

MANSŪR KAREZ—Lat. Long. Elev.

A village in Afghānistān, Ghaznī district, 91 miles from Ghaznī, 205 miles from Quetta, on the south-west corner of Ābistāda Lake, belonging to Tarakī Ghilzāes of the Shibe Khēl section, and consisting of 6 forts. Water is procurable from some aqueducts. It is the first stage in the country of the independent Ghilzāes from the north. Here four roads meet, *viz.*, from Mūkūr, Margha, Gharaibī Pass and Zūrmat and Katawaz. (*Campbell—Outram—Broadfoot.*)

MANSŪR KHĀN GŪNDĪ—Lat. Long. Elev.

A village in Afghānistān, 20 miles from Kandahār, on the right bank of the Dorī river.

MANZĪ—Lat. Long. Elev.

A route from the Gomal river, which crosses the same ridge as the Ghwalarī Pass, leaving the road at Poshta Kach, and joining it again at Mishkinae. Caravans frequently go this way, but it is not so good as the Ghwalarī route. (*Broadfoot.*)

MANZINA—Lat. Long. Elev.

A village in Hisārak, Jalālābād, Afghānistān, containing 300 of Shinwarīs. (*MacGregor.*)

MAPA—Lat. Long. Elev.

A village in Afghānistān, 150 miles from Shal, on the road to Ghaznī.

MARA KHĒL—Lat. Long. Elev.

A village in Afghānistān, 55 miles east of Kābal, on the route by the Karkacha Pass to Jalālābād. (*Thornton.*)

MARANŪ—Lat. Long. Elev.

The name of the Sūlimān range from Kala Karotī to the source of the Kūndar river. (*Broadfoot.*)

MARGHA—Lat. Long. Elev.

A village in Afghānistān, about 65 miles east of Kalāt-i-Ghilzāe, situated in a plain. It has some cultivation, and water is procured from springs and karez. (*Lumsden.*)

MARGHA—Lat. Long. Elev.

A tract of country in Afghānistān, situated north of the Khojeh Amrān range, and watered by the Kadanī river. It is of considerable fertility, and affords good pasturage. (*Elphinstone.*)

MARGHAT—Lat. Long. Elev.

A village in Kākaristān, Afghānistān, situated about 130 miles from Kandahār at the head of the Peshīn valley, on a road by Borī to Sakhī Sarwar. It is inhabited by Simantha Kakars. (*Lumsden.*)

MARHEZ—Lat. Long. Elev.

A village in Hisārak valley, Jalālābād, Afghānistān, consisting of 200 houses of Shinwārīs.

MARIAZ—Lat. Long. Elev.

A fort in the Shinwārī country, Afghānistān, 15 miles from Jalālabād. The approach to it from Jalālābād is over very broken and difficult country with frequent ascents and descents. It hangs over a narrow valley on the right hand, which is generally under water from irrigation of the rice crops. It was destroyed on the 27th July 1842, by a party of the 31st Regiment under Major Skinner. (*Stocqueler.*)

MĀR-KOH—Lat. Long. Elev.

A hill in Nangnahar, Jalālābād, Afghānistān, situated west of Basowal, so called on account of the number of snakes found in it. It is the end of a spur from the Sūfēd Koh which runs down west of the Mohmand Dara. (*Masson.*)

MARKŪL—Lat. Long. Elev.

A pass in Afghānistān over the Gūlkoh range from Ghaznī to the valley of Jarmatū. It is one of six passes said to be all of the same nature as the Gūlbaorī, which see. (*Broadfoot.*)

MARNŪ—Lat. Long. Elev.

A glen in Afghānistān in the Sūfēd Koh, south of Bālābāgh, inhabited by pastoral Afghāns. (*Masson.*)

MAROI—Lat. Long. Elev.

A village in Chitrāl, Afghānistān, 180 miles from Jalālābād, containing 100 houses. (*Mahamed Ameen.*)

MARŪF—Lat. Long. Elev.

A village in Afghānistān, situated about 90 miles from Kandahār, east, 74 miles north-north-west of Kach Toba. It is a place of some importance, being at the junction of roads from Kandahār, Kalāt-i-Ghilzāe, Ghaznī, Derajāt, and Qwetta. There was a fort here, which Outram says was the strongest he had seen in the country, being constructed with double gates, a ditch *faussebraie* and towers of solid masonry, which would have enabled it to hold out against all the material with which the Bombay division of the army of the Indus was provided. It was partially destroyed by Outram, by blowing up the gateway and principal towers. It belongs to the Bārakzāes. A detachment of cavalry of Outram's force marched from here to Kandahār. The route is, however, regularly used by caravans. The destruction of the fort of Marūf was carried out as a retribution on the chiefs for an act of wanton atrocity, *viz.*, a body of some 500 camp-followers belonging to the Bengal division of the army of the Indus left the army at Kandahār and tried to make their way to Dera Ishmāil Khān. At Marūf they were attacked by the Bārakzāe chiefs in

the most treacherous manner, and between 300 and 400 of them cruelly massacred. (*Outram—Broadfoot—Leech.*)

MASHŪRĪ—Lat. Long. Elev.

A fort in the valley of Wazīkhwāh, Afghānistān. (*Broadfoot.*)

MASKANĪ—Lat. Long. Elev.

A village in the Mangal country, at the head of the Kūram valley and about 11 miles from Pēwar. (*Agha Abbas.*)

MASTOJ—Lat. Long. Elev.

A town, the capital of Upper Kāshkār, about 250 miles north-east of Jalālābād, and 80 miles from Chitrāl Pass, on the left bank of Kūnar river. It is a place of no great size, containing only 400 houses and about 2,000 inhabitants. It lies in the same valley as lower Kāshkār, and also stands on the right or west bank of the Chitrāl or Kāshkār river, near its source. The town is protected by a small fortress, and the main routes followed by caravans from Pēshawar, Badakhshān, and Yārkand meet here. Mahamad Amīn says it has a fort and 200 houses.

The climate of Mastoj is in general temperate, though much snow falls on the neighbouring mountains, which are bare and rocky. There is some trade here, which is principally in the hands of the Raja, who receives from Yārkand chintzes and other cottons, boots and shoes, metals, corals, pearls, tea, sugar, and horses. The return is principally made in slaves. The men are tall and athletic, but cowardly; and the women good-looking, but profligate. (*Raverty—Moorcroft—Mahamad Ameen.*)

MASTOJ—Lat. Long. Elev.

A pass leading from Upper Kāshkār to Badakhshān over the Hindū Kūsh. It leads up to the source of the Kāshkār river to the summit, when it descends down the banks of another stream, which falls into the Amū Daria at Issar in Vakhān. This is the main road between Badakhshān to Gilgit and Kashmīr. This is usually called the Chitrāl Pass. (*Raverty.*)

MATSUL—Lat. Long. Elev.

A pass in Afghānistān, occurring in Koh-i-Vazīr between Waneh and Swae Ghwaj, said to be very easy.

On the same road there seems to be another pass over the same range of the same name, but between Wanehkhwah and Rahmān Gūlkot, and over the Khwendaghar range, which seems to be parallel with the Koh-i-Vazīrī. (*Broadfoot.*)

MAUKŪS.

A tribe of the Panjpao section of Dūrānī Afghāns. They have no distinct lands of their own, but some live at Kandahār, and some are mixed up with the Nūrzāes. They used to have a separate chief, but the tribe has been declining, and is probably now nearly extinct.

Bellew, in his list of tribes inhabiting Kandahār, says there are 100 houses of Makūzaes, which may be the same as Elphinstone's Maukūs. (*Elphinstone.*)

MAZĀE—Lat. Long. Elev.

A village in Peshīn valley, Afghānistān, 40 miles north of Shāl. The surrounding country is cultivated to a considerable extent. (*Thornton.*)

MAZĀR—Lat. Long. Elev.

A river in Afghānistān, which flows down from the country of the Kāfars and joins the Kūnar river on its west bank. (*Masson.*)

MAZAR.

A sub-division of the Jalālabād district, Afghānistān. It contains the following villages :—

Bandah Zabrdast	with	12	houses	of	the	Bārāzāe	clan.
Mīr	,,	50	,,	,,		,,	,,
Shāh Nūr	,,	50	,,	,,		Sīmzāe	,,
Khūshī	,,	20	,,	,,		,,	,,
Kala-gae	,,	50	,,	,,		,,	,,
Kala Madad	,,	20	,,	,,		Bārāzāe	,,
Kala-i-Gada	,,	60	,,	,,		Sīmzae	,,
Deh Sarawal	,,	80	,,	,,		,,	,,
Gūmchandū	,,	15	,,	,,		Tājak	,,
Kala-i-Faiz	,,	30	,,	,,		Bārāzāe	,,
Gūrwah Nūndalam	,,	200	,,	,,		Sīmzāe	,,
Ghazīābād	,,	300	,,	,,		Mixed	,,
Shōrābād	,,	50	,,	,,		Bārāzāe	,,
Kala-i-Gae	,,	20	,,	,,		,,	,,
Kala-i-Shāh Nūr	,,	20	,,	,,		,,	,,
Kala-i-Mahiaz	,,	20	,,	,,		,,	,,
Kala-i-Akhūn	,,	20	,,	,,		,,	,,
Kala Mīrū	,,	30	,,	,,		,,	,,
Baris	,,	15	,,	,,		,,	,,
Farī		...				...	
Khūnd	,,	...	,,	,,		Gūrbaz	,,
Kalān		...					
Bāz	,,	...	,,	,,		Kandahār	,,

MAZĀR-I-SHARĪF—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 12 miles from Balkh, 24 miles from Khūlm, situated on a canal drawn from the Balkh-āb. It is a walled village containing not more than 200 houses, but in the neighbourhood are thousands of tents of Uzbaks and Eimaks, and there is another village of wooden huts outside the walls inhabited by Afghāns. The village of Mazār derives its importance from its mosque, which is held in great veneration by Mūsalmāns in general, and especially by Shīahs, from its being believed that Alī is buried here. The tomb consists of two lofty cupolas built by Sūltan Alī Mirza 450 years ago.

It is famous on both sides of the Snowy Range for its sanctity and for the miracles performed by its patron Hazrat Shāh. Once in the year a fair is held, during which the blind, infirm, halt and maimed of many a distant region crowd to Mazār, and encamping round its shrine watch day and night for the saint's interposition on their behalf. This miracle is supposed to be due to the roses which grow on Alī's tomb, and which Vambery says have the sweetest smell and finest color of any he ever saw. Of this numerous band some few are restored to health, probably by the change of air and scene; a considerable number lie on the spot, and the larger proportion return as they came, bewailing their want of faith and their sins, but never questioning the potency of Hazrat Shāh. It is the summer resort of nearly the whole population of Balkh, as its situation is more elevated, its temperature less oppressive, and its air less impure.

At the time of Ferrier's visit, 1845, Mazār was the seat of a petty yet independent chief, who kept up a force of 250 cavalry, and was able to raise this number to 1,000 on emergency. Before this it was subject to Morad Beg of Kūndūz. In 1852 the inhabitants and governor of Mazār-i-Sharīf headed an insurrection against the Afghān governor of Balkh, who

then resolved on taking possession. This proposal created great hostility among the Ūzbaks who rose in rebellion, which was, however, soon quelled, and the governor of this place being taken prisoner was put to death with his sons by Mahamad Afzal, the governor, and Mazār-i-Sharīf has since remained in the hands of the Afghāns.

Mr. Trebeck, the companion of Moorcroft, died here, and is buried in a small burying ground west of the town under a mulberry tree. (*Moorcroft—Burnes—Wood—Ferrier—Vambery.*)

MAZĪNA—Lat. Long. Elev.

A village in Afghānistān, in the Shinwārī country, 15 miles south-west of Jalālābād.

Here, on the 27th July 1842, a British force under Brigadier Monteath destroyed a number of (35) forts belonging to the Shinwārīs to punish them for their marauding. The loss on the British side was Lieutenant MacIlveen, of the 31st Foot, and 2 men killed and 23 men wounded.

MEHRANĪS.

A tribe who inhabit the slopes of the Takht-i-Sūlimān, next to the Shīrānīs. They are great marauders. (*Masson.*)

MEILIK—Lat. Long. Elev.

A village in the Balkh district of Afghān-Tūrkistān, 24 miles from Balkh, on the road to Andkhūī, from which it is about 52 miles. It contains about 2,500 souls, and is a dependency of Balkh.

In Meilik there is always a crowd of spies in the interests of the various princes and chiefs of Afghānistān and Tūrkistān, who keep them perfectly well informed of all that happens in the country. The place is particularly well situated for the purpose, for a great many roads meet here by which travellers arrive from all parts. (*Ferrier.*)

MELANĀE—Lat. Long. Elev.

A village in Afghānistān, 30 miles south-east of Ghaznī, on the left bank of Ghaznī river, in the Shilgar district of the Ghilzāe. It consists of a cluster of forts inhabited by Andars. (*Outram—Broadfoot.*)

MEST—Lat. Long. Elev.

A village in Ghilzāe country, Afghānistān, between Dand and Mishkhēl, at the bottom of the Katasang hills in Katawaz. Here are a few forts of the Sūlimān Khēl Ghilzāes, and water is procurable. (*Broadfoot.*)

MĪĀNĀ—Lat. Long. Elev.

A village in Afghānistān, 45 miles from the east entrance of the Vihowa Pass, 202 miles from Kandahār by Marūf, inhabited by Kākars. Water from a stream. (*Leech.*)

MĪAN PŪSHTA—Lat. Long. Elev.

A village in Afghānistān, on the river Helmand, 108 miles from Kandahār, on the 'Parmsee' road to Seistān. In the spring there are 300 huts of Biloches. (*Leech.*)

MICHELGA—Lat. Long. Elev.

A place in Afghānistān, on a road between Jalālābād and Gardez in Zūrmat. (*Broadfoot.*)

MINGUL—Lat. Long. Elev.

A camp in Afghānistān, 109 miles from Herāt, on the road to Maemana. It consists of about 220 tents of Hazāras, and is surrounded by a considerable extent of cultivation. (*Ferrier.*)

MĪRAGAM—Lat. Long. Elev.

A village in Chitrāl, 240 miles from Jalālābād and 75 miles from south foot of the Ishtarak Pass. It is described as a large village in a rich and populous valley. (*Mahamed Ameen.*)

MĪR ALAH—Lat. Long. Elev.

A halting place in Afghānistān, 42 miles from Herāt, 324 miles from Kandahār on the north road, with a caravanserae surrounded by cultivation and with a fine stream of water running under the walls. (*Todd.*)

MĪRAN KHĒLS—

According to Agha Abbas a section of the Jājīs who have 6 forts of 30 houses each, and can turn out 300 fighting men. Lumsden has no such section, though amongst those of the Mangals he has Mīral Khēl. (*Agha Abbas.*)

MIR DAŪD—Lat. Long. Elev.

A village in Afghānistān, 18 miles south of Herāt. There is a caravanserae and a good supply of water from a "karez." Before reaching this from Herāt, there is a defile in the mountains which is sometimes infested with Nūrzāe marauders. (*Sanders—Court.*)

MIR FARŌSH—Lat. Long. Elev.

A small village in Afghānistān, 4 miles from the Gūrtachak gate of Herāt. (*Clerk.*)

MĪR GHAZAB—Lat. Long. Elev.

A village in the Ghilzāe country, Afghānistān, 120 miles south of Ghaznī. It only consists of four families, but has a spring of water. The inhabitants are Nāsar Sūlimān Khēl. (*Broadfoot.*)

MĪRJĪ—Lat. Long. Elev.

A village in Afghānistān, 14 miles south-east of Jalālabād. (*Thornton.*)

MĪRKOT—Lat. Long. Elev.

A village in Afghānistān, 125 miles on the road from Kandahār to Ghaznī. It is so cold here in the winter that Foster mentions that water suspended in a copper vessel at the end of October was frozen into a solid mass during the night. (*Foster.*)

MĪRZA ALANG—Lat. Long. Elev.

A halting place in Hazāra country, Afghānistān, 15 miles south of Sar-i-pūl. (*Thornton.*)

MISH KHĒL—Lat. Long. Elev.

A village in Afghānistān, 40 miles south-east of Ghaznī. (*Thornton.*)

MISHKINAE.—Lat. Long. Elev.

A halting place in the Gomal Pass, about 18 miles from its east entrance, in a small stony plain. The water here is brackish, but plenty of forage is found at a little distance. (*Broadfoot.*)

MOGH—Lat. Long. Elev.

A village in the tributary valley of Lūtkū of Chitrāl, on the road to the Kotal-i-Dara Pass into Zebak in Badakhshān. (*Mahamed Ameen.*)

MOHMAND—Lat. Long. Elev.

A village in Afghānistān, 34 miles west of Kandahār, near the road to Herāt. It is situate at the opening into a well cultivated valley enclosed by eminences of moderate height. (*Sanders—Thornton.*)

MOHMAND DARA—Lat. Long. Elev.

A river of Jalālābād, Afghānistān, which rises in a valley from which it takes its name, and which is situated among the inner ranges of Sūfēd Kōh;

this river flows past the Nazīān valley and the Shinwārī forts of Pesh Bolāk; it branches into two streams near Basāwal, the larger one falls into the Kābal river at Basawal, and the smaller one flows in the direction of Hazārnao, and exhausts itself on the cultivation of that place. This river forms the limit of the Kābal valley on the south-east side. This valley is celebrated for the grapes produced in it.

The following is a list of villages in the Mohmand Dara:—

Pesh Bolāk	...	400 houses of Mohmands.	
Katār Gūmbaz	...		
Basawal	...		
Hazārnao	...	700 „	„
Daka	...	...	„
Girdī.			
Serkanī	...	...	„
Kalajāt, Shinwārī	...	...	Shinwārīs.
Chiknor	...	...	„

(*Moorcroft—MacGregor.*)

MOHMAND KALA—Lat. Long. Elev.

A village in Āfghānistān, 10 miles from Kandahār, on the road to Kalāt-i-Ghilzāe. There is a "karez" here, but the water is very brackish, and so strongly impregnated with nitre as to be almost undrinkable, and when drunk it produces symptoms of diarrhœa. (*Bellew.*)

MOMĪN KALA—Lat. Long. Elev.

A village in Afghānistān, 45 miles from Kalāt-i-Ghilzāe on the Ghaznī road. (*Bellew.*)

MORĪ—Lat. Long. Elev.

A defile in Afghānistān on the road from Bāmiān, south, to Kalū. The road is long and difficult, crossing and re-crossing the stream several times and over precipices. At the north end there is a fort. (*Masson.*)

MORŪ—Lat. Long. Elev.

A village in Afghānistān, 25 miles from Ghaznī, on the Kābal road. (*Thornton.*)

MUKĀM—Lat. Long. Elev.

A village in Afghānistān, 60 miles from Kandahār, on the road to Shal. (*Thornton.*)

MŪKASHRAK—Lat. Long. Elev.

A village in Afghānistān, 4 miles south of Ghaznī, on the road to Kandahār. (*Thornton.*)

MŪKTA—Lat. Long. Elev.

A village in Afghānistān, on the Helmand river, on a route from Kandahār to Seistān. (*Thornton.*)

MŪKHTAR—Lat. Long. Elev.

A village in Afghānistān, on the Borī, Sakhī Sarwar route from Kandahār to the Derājāt. It is about 24 miles from Borī and 50 from Barkhan of the Khetrans. It is a small Kākar village. Water is very scarce and only procurable from a brackish spring. (*Lumsden.*)

MŪKŪR—Lat. Long. Elev.

A village in Afghānistān, 63 miles from Ghaznī, 157 miles from Kandahār, 73 miles from Kalāt-i-Ghilzāe, 152 miles from Kābal, on right bank Tarnak river at its source, close to the Gūlkoh range. Grass and forage are procurable here in great abundance, as well as grain of all kinds; and goats, sheep and cows, and the river is famous for fish. In the neighbourhood are a great many villages and mud forts.

Near the village is a high rock, at the base of which is a pool of water supplied by six or seven springs, which are the source of the river Tarnak. On the borders of the pool is a thick clump of willow and ash trees, under the shade of which is a shrine dedicated to the memory of Sheikh Mahamad Rawānī, a celebrated saint of this place who died some centuries ago. At the summit of the rock, which overhangs the pool, is a rival shrine, which commemorates the fame of one Khoja Biland Sāhib. It is said to be a favorite resort of the "Jinns" and "Parīs," who, the villagers gravely aver, meet in it for a musical concert every Friday evening, the sound of their voices and "nagārah," or drums, on these occasions being heard throughout the night. This zīārat is surrounded by a cluster of khinjak trees (a species of the pistacia), and the soughing of the wind through their branches is probably the origin of this superstitious belief, on account of which the shrine is untenanted and, through fear of the Jinns and Parīs, never visited at night. The pool at the base of the rock abounds in trout, which are held sacred and are therefore unmolested. They are consequently very tame and grow to a great size.

The district of Mūkūr is in the province of Kābal. It is a large, populous, and well cultivated district, yet its appearance is not attractive, there being a deficiency of trees; the inhabitants dwell in castles which are very numerous and have a naked aspect. Wheat and barley are principally cultivated. The natives are of the Andarī, Alī Khēl, and Tarakī tribes of Ghilzāes. (*Elphinstone—Masson—Hough—Havelock—Broadfoot—Bellew.*)

MŪLADĀD—Lat. Long. Elev.

A village in the country of the Ohtak Ghilzāes, 11 miles from Kalāt-i-Ghilzāe, situated in a tolerably cultivated country with occasional gardens. Water from a "karez." (*Lumsden.*)

MŪLA KĀZĪ—Lat. Long. Elev.

A village in Afghānistān, 100 miles south-west of Ghaznī, on a road to Kandahār. (*Thornton.*)

MŪLA KHĀN—Lat. Long. Elev.

A village in Afghānistān, 90 miles south-west of Ghaznī, on a route to Kandahār. (*Thornton.*)

MŪLA KHĀN—Lat. Long. Elev.

A fort in Afghānistān, 30 miles south-west of Karnashīn, on the Helmand river. This was the furthest point south that was occupied by the English during the Afghān war. A detachment of Irregulars under a European officer was maintained here for a considerable period, and the relations were kept up through this party with the Biloche and other chiefs of Seistān. (*Ferrier.*)

MŪLA KHĒL—Lat. Long. Elev.

A village in Afghānistān, in the Panah district, Ghilzāe country. It is inhabited by Andarī and Tarakī Ghilzāes mixed. Water is found near it, but supplies are very scarce. (*Broadfoot.*)

MŪLA MĪAN ZIĀRAT—Lat. Long. Elev.

A halting place in Afghānistān on the road from Ghaznī to the Kūndar valley. There is a spring here and a few tents of Jumiani Ghilzāes. (*Lumsden.*)

MULKĀBĀD—Lat. Long. Elev.

A village in Afghānistān in the Logar district, 46 miles south of Kābal. Thence there is a road into the Kharwar district. (*Outram.*)

MŪLKYŪB.

"Three thousand families of Nāsr Povindahs live in the Mūlkyūb hills" is a statement made to General Chamberlain by some Povindahs. I never heard of these hills.

MŪMAK—Lat. Long. Elev.

A village in Afghānistān, 4 miles north of the Bazārak Pass over the Hindū Kūsh, consisting of 33 houses of men of Bazārak. (*Leech.*)

MŪNDISHAHR—Lat. Long. Elev.

A village in Afghānistān, 12 miles from Kandahār, on left bank Tarnak river, on a route to Shal. (*Thornton.*)

MŪRGĀB—Lat. Long. Elev.

A village in Afghānistān, 130 miles north of Herāt, 80 miles from Maemana, on the right bank Mūrgāb river. It is situated in a fertile valley, and contains 250 houses. It is surrounded by a wall of earth, and outside are encamped 1,000 families of Hazāras. (*Ferrier.*)

MŪRGĀB—Lat. Long. Elev.

A river of Afghānistān, which rises in the mountains of Koh-i-Baba and the western Sūfēd Koh, about latitude 35° and longitude 66°, and flowing west and north-west past Merv, is lost in a lake or swamp in the sands of the Kārā Kūm desert, 50 miles north-west of Merv, after a course of not less than 450 miles.

Ferrier must have crossed its sources on his road from Dev Hisār to the Sūfēd Koh; but as he makes no mention whatever of a river, we must conclude that the stream, if it exists, was very insignificant.

The next point at which this river has been crossed by Europeans is at Shāh Mashad, where Pottinger passed it.

To the south-west of Bālā Mūrgāb, the valley of the river becomes so narrow that it rather merits the name of a defile, and the river itself rolls foaming along with the noise of thunder, and it is not until it has passed Panjdeh, where the river becomes deeper and more sedate, that the valley spreads itself out again and acquires a breadth of one or two miles.

At Mūrgāb, Ferrier describes it as a small but very rapid river, watering a flat and marshy country; and Vambery, who also crossed it at or near this point, says "the ford here is very difficult, for the current is very strong; and though the river is not very deep, it cannot be crossed at all places owing to the blocks of stone lying in its bed."

At Panjdeh it receives the water of the Khūskh rivulet when it is not consumed in irrigation, and it then flows through a clayey valley bounded on either side by sandy heights, and gradually opening into the plain of Merv. At Yūlatan it is deep and rapid, and has a breadth of about 50 yards.

Burnes on his road from the Oxus to Merv mentions having had to follow the course of the river for 12 miles before he could cross it. He found it 80 yards wide and 5 feet deep, running within steep clayey banks at the rate of five miles an hour, and crossed by an indifferent ford over a clay bottom with many holes. Shakespeare on his road from Merv to Khīva had to go 57 miles down the river to find a ford, on account of the usual ferry boat at Merv being unserviceable.

The Mūrgāb was formerly dammed above Merv which turned the principal part of its waters to that town; but the dam was thrown down by Shāh Morād of Bokhāra about 80 or 90 years ago, and the river now only

irrigates the country in its immediate vicinity, where it is covered with the camps of the Tūrkmans who cultivate jowaree.

The banks of the Mūrgāb in its uncultivated parts produce the richest fodder for cattle, and the finest thorny shrubs for the camel.

Shakespeare remarks regarding this river:—"When I saw it, it was muddy, deep and rapid, and full of quicksands. The only boats on it are the ferry boats. I was told that even near Panjdeh the river is at times fordable. Much cultivation is irrigated from the Mūrgāb at Yūlatan and Merv, but still the greater portion of its waters is wasted in the desert. I noticed that all the good fords were found in places where the water was rapid, and confined to a narrow channel where the bottom was hard, but wherever the current was sluggish and the stream wide, there were sure to be many quicksands."

The banks of this river, though so fertile and well populated, are exceedingly unhealthy from the prevalence of fever.

It has been supposed by Abbott that the Mūrgāb originally joined the Oxus, but both Burnes and Vambery very decidedly negative the possibility of any such course for it. (*Abbott—Burnes—Ferrier—Vambery—Shakespeare—Pottinger.*)

MŪRGHAN KECHAR—Lat. Long. Elev.

A village in Afghānistān, 23 miles from Kandahār, on the left bank of the Tarnak river. (*Thornton.*)

MŪRKĪ KHĒL—Lat. Long. Elev.

A village in Afghānistān, situated in a valley at the foot of the Sūfed Kōh, south of Nīmla in the Jalālābād district. The village has about 50 houses and several small hamlets, castles and towers, together forming an aggregate of nearly 300 houses, though MacGregor says this village has 800 houses of Shērzād Khūgīānīs. There is a fine rivulet flowing down the centre of the valley. There are about 100 vineyards and much jowar is grown. There is a road thence to the Kūram district. (*Masson.*)

MŪRZAH KOTAL—Lat. Long. Elev.

A pass in Afghānistān over a spur of the Takatū mountain between the Peshīn and Shāl valleys. (*Stacy.*)

MŪSA KHEL.—Lat. Long. Elev.

A village in Afghānistān, on the road between Panah and Kala Karotī. It has a fort. It belonged to Mehtar Mūsa, a Ghilzāe chief, who threatened the British camp the day before the fall of Ghaznī in 1839. He afterwards surrendered to Captain Outram, who visited this place with a force. (*Broadfoot.*)

MŪSA KHĒL—See Kākars.

MŪSA KHĒL—Lat. Long. Elev.

Three small villages in Afghānistān, 143 miles from Qwetta, 152 miles from Ghaznī by the direct road.

They are inhabited by Ohtak Ghilzāes.

MŪSHAKĪ—Lat. Long. Elev. 7,300.

A district in Afghānistān, 192 miles from Kandahār, 28 miles from Ghaznī. It is a small district consisting of eight forts and considerable cultivation, inhabited by Andar Ghilzāes. Water is procurable from karez. Forage is good, but the only fuel is the wild thyme. (*Hough—Garden—Campbell—Broadfoot—Outram.*)

MŪTA KHALA—Lat. Long. Elev.

A village in Afghānistān, 65 miles from Ghaznī, on a route to Shāl. (*Thornton.*)

MŪTIAH—Lat. Long. Elev.

A village in Afghānistān, 4 miles south-east of Bāmiān on an upper branch of the Kūndūz river. (*Thornton.*)

N.

NADĀLĪ—Lat. Long. Elev.

A village in Afghānistān, 20 miles south-west of Girishk. (*Thornton.*)

NĀDAR DEH—Lat. Long. Elev.

A village in Afghānistān, on road from Ghaznī to Shal. (*Thornton.*)

NĀDARĪ—Lat. Long. Elev.

A collection of mud ruins in Afghānistān, 2 miles south-east of Kandahār, the remains of a city which Nādar Shāh attempted to form on this site. (*Atkinson.*)

NAHRĪ—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, 40 miles from Maemana, 200 from Herāt. Here are 20 tents of nomads, but no cultivation. Forage and water are abundant. (*Palmer.*)

NĀJIL—Lat. Long. Elev.

A district in Afghānistān in the valley of the Alīshang river, which is hence sometimes called the Najil river. It is situated about the centre of the Alīshang valley, about 12 miles above the village of Alīshang. It is inhabited by Nīmcha Kāfars, who, though Mahamadans in religion, have retained most of the manners and customs of their Kāfar neighbours. They pay revenue to the Afghān governor of Lūghmān. (*Masson.*)

NALAKH—Lat. Long. Elev.

A halting place in Afghānistān, 96 miles from Girishk, on the north road to Herāt, on the banks of a small stream called Cherra. Water is plentiful and good, and grass and camel forage are abundant. There is very little cultivation around. (*Sanders.*)

NAMA KANĀE—Lat. Long. Elev.

A halting place in Afghānistān, in the ravine of the Kūndar, two stages above its junction with the Gomal. It takes its name from a stone, the application of which is thought to reduce hernia of the navel. (*Broadfoot.*)

NAMATZĀE—Lat. Long. Elev.

A village in Afghānistān, 30 miles south-east of Ghaznī. (*Thornton.*)

NANACHĪ—Lat. Long. Elev.

A village in Afghānistān, 2½ miles west of Kābal. Here are a succession of large forts surrounded with poplar and fruit trees. Shāh Shūjah halted here prior to his triumphal entry into Kābal in 1839. (*Havelock.*)

NANAE—Lat. Long. Elev.

A village in Afghānistān, about 42 miles south-east of Ghaznī and near Dand, consisting of a group of four forts of Andar and Sūlimān Khēl Ghilzāes. Water is procurable. (*Broadfoot.*)

NANĀE GŪND—Lat. Long. Elev.

A village in Afghānistān, first stage on the road from Panah in the Kārābāgh division, which is 37 miles south-east of Ghaznī. There is a fort of the Shakī Khēl Ghilzāes near, and water and camel forage are procurable. (*Broadfoot.*)

NANGNAHAR—Lat. Long. Elev.

A name applied to the southern portion of the Jalālābād district, Afghānistān.

NĀNĪ—Lat. Long. Elev. 7,420.

A village in Afghānistān in the Shilgarh district of the Ghilzāe country, 13 miles from Ghaznī. It is a large place, and there are several other forts in the vicinity inhabited by Andar Ghilzāes. Grass and forage for camels are plentiful, and water is abundant and good from "karez." (*Hough—Garden—Campbell—Masson—Court—Broadfoot—Leech.*)

NĀNĪ KHĒL—Lat. Long. Elev.

A village in the Gandamak division of Jalālābād, Afghānistān, containing 300 houses of Vazīrī Khūgīanīs.

NAOBAR—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 9 miles north of the Bazārak Pass, over the Hindū Kūsh, containing 150 families of Tājaks. (*Leech.*)

NAODEH—Lat. Long. Elev.

A village in Afghānistān on left bank of the Farah river. (*Thornton.*)

NAONIĀZ—Lat. Long. Elev.

A village in Afghānistan, 12 miles south-west of Kābal. (*Thornton.*)

NAORAK—Lat. Long. Elev. 6,136.

A halting place in Afghānistān, 20 miles from Kalāt-i-Ghilzāe, 124 from Ghaznī, on the banks of the Tarnak river. Supplies are procurable here, and water, grass, and forage are in abundance, but fuel is scarce. The surrounding country is well cultivated. (*Hough.*)

NAO REGH—Lat. Long. Elev.

A halting place in Afghānistān, at an open spot in the upper part of the Saeghan valley. Supplies can be procured from forts on the east and west at no great distance, but not discernible from the halting place. (*Masson.*)

NAOZĀD—Lat. Long. Elev.

A district of Afghānistān in the direction of Zamīndawar, north of Girishk, and probably occupied by one of the divisions of the Alīzāe tribe.

NARANG—Lat. Long. Elev.

A village in Afghānistān, 85 miles from Jalālābād, 106 from Kāshkār, on the Kūnar river, consisting of 70 houses of Afghāns. (*Leech.*)

NARBAND—Lat. Long. Elev.

A village in Afghānistān, 70 miles east of Herāt in the mountains of Ghor. Here is a brackish water-course. (*Ferrier.*)

NARĪN—Lat. Long. Elev.

A valley in the Kākar country, Afghānistān, south of Barshore. It is probably the valley of a feeder of the Sūrkhāb.

NĀSARS—Lat. Long. Elev.

A section of the Povindah clan of Afghāns. Lumsden says they number only 1,850 families, and are divided into the following divisions:—

Jalāl Khēl (chief section)	200 tents.
Bar Khēl	100 „
Alam Beg Khēl	70 „
Chula Khēl	80 „
Banū Khēl	100 „
Yāhīya Khēl	80 „
Zangī Khēl	150 „
Kamāl Khēl (1)	200 „
Kamāl Khēl (2)	50 „
Ūsh Khēl	200 „
Daūd Khēl	250 „
Mūsīzae (1)	100 „
Mūsīzae (2)	60 „
Saro Khēl	60 „
Niāmat Khēl (1)	70 „
Niāmat Khēl (2)	80 „

The Nāsars are the strongest of the Povindah clans, and the chief of the Jalāl Khēl section is generally acknowledged chief of the whole fraternity. Lumsden as above estimates their numbers at 1,850 families, but Broadfoot thinks they number 5,000, and Elphinstone places them at 12,000. Broadfoot having marched down the Gomal with them must have had better opportunities of judging than my other authorities whose information is second-hand.

The Nāsars are a wandering tribe; in summer they are found among the Tokhī and Ohtak Ghilzāes, and in the winter in the Derājāt. They do not trade so much as the other sections; their wealth lies in their cattle. Some of the Bokhāra trade is in their hands, but they generally prefer that of Hindūstān, which is more profitable and safer. They pay a tribute of Rs. 3,000 annually to the head of the Tūran Ghilzaes, at Margha, for the right of pasturage; this sum they divide over encampments, according to the number of cattle, camels, sheep, and goats belonging to each. The poorer members of this clan, who possess not more than half a dozen camels each, club together and carry on a trade in salt, which they bring from the Bahadūrkhel mines to Ghaznī, or the Kālāt-i-Ghilzae districts, and barter it against grain, receiving three or four loads of the latter for every one of salt, according to the market value of the mineral on the spot at the time.

The Nāsars depend entirely on their flocks and herds; the fleeces of their sheep supply the materials for their tents, their carpets, and the sacks which hold their flour; their posteens and some other articles are made of sheep-skin; the milk of the ewe affords the cheese, butter and curd, which is their usual diet, and its flesh is their only luxury.

The produce of their sheep, and the hire of their camels, also furnish the means of obtaining the few articles they require from without; and the carriage of their tents and other property, which are so material to wandering people, is entirely performed by the camels. Their sheep and camels are extremely numerous, and every part of their economy is adapted to the moving life which is necessary to feed such a number of animals; their tents are small and light; their whole property is a suit or two of clothes, a few sacks of flour, with half a dozen earthen pots, and one or two of brass.

Their dress is between those of the east and the west, but their loose white turban seems to make it most resemble the former.

In their persons they are small, black and ugly; they are barbarous in their manners, and rude and squalid in their general appearance. They are, however, a remarkably honest and harmless people.

The Ohtak Ghilzāes say that the Nāsars have been their 'hamsayahs' but not their kindred; some even represent them as sprung from the Biloches; and though they speak Pūkhtū, and strenuously maintain their descent from the Afghāns, their features and appearance certainly indicate a race distinct from that nation.

They leave the Derājāt in March when the Gomal is flooded, their reason being that their sheep are with young, and lambs born in the Derājāt are smaller and weaker than those born in Khōrasān. The flocks go by the Zawa Pass and join the Gomal at Kūndar; the herds go by the Gomal, either waiting till the floods run off or avoiding them by taking cross routes.

Elphinstone's account of their march, if somewhat colored, is probably true in the main and certainly most graphic. "The tribe marches through the hostile country of the Vazīrīs in two divisions, and it is settled by the Khan and the Maliks which is to march first. The rendezvous for each division is at Kanzūr on the Gomal, to which place all the hordes direct their march from their different camps in the Ghilzāe country. In the beginning of this march they pass through barren wilds, where they see nobody but their own companions; but as they approach Kanzūr, the roads are choked with other hordes flocking from various and distant stations to the rendezvous. Great confusion now arises; two hordes which are at war are often crowded together in one narrow valley, and new quarrels are also occasioned by the impatience of different parties to get first through the passes in the hills. At last they join the confused mass of tents, men, and cattle which are heaped together at Kanzūr.

"The whole assemblage amounts to more than thirty thousand people, with all their numberless flocks and herds of camels, and indeed with all their possessions. The bustle and disorder of such a throng may well be conceived. During the day they issue forth in swarms to search for forage and fire-wood; and at nightfall these unfrequented valleys resound with the confused voices of the multitude, the bleating and lowing of their flocks and herds, the hoarse roar of the camel, and the shouts and songs of the Nāsars.

"When the whole division is assembled, chiefs are appointed, and they renew their progress towards the Derājāt. The Vazīrīs in the meantime are preparing for their reception with all the caution and secrecy of savage war; their clans are assembled in the depths of the mountains, and a single scout, perhaps, watches on the brow of a rock, and listens in the silence of that desolate region for the hum of the approaching crowd, till at length the Nāsars are heard, and the valleys are filled with the stream of men and flocks that pours down the bed and banks of the Gomal. The word is then passed round to the Vazīrīs, who hasten to the defiles by paths known only to themselves, and attack the disorderly crowd, or lie in ambush to cut off the stragglers, according to the remissness or vigilance they observe among their enemies. During this time of danger, which lasts a week or ten days, the Nāsars are in an unusual state of preparation; the power of the chiefs suppresses all feuds, and arranges the order of march and the means of defence. The whole division moves in a body;

parties of chosen men protect the front, the flanks, and the rear, while the other Nāsars drive on the sheep and camels, and hold themselves ready to repel any attack that may be made by their enemies. They had need, indeed, to be prepared, for the predatory disposition of the Vazīrīs is sharpened by long enmity; they give no quarter to any Nāsar that falls into their hands. At length they reach the pass of Zirkanī, issue out into the plains, and are spread over the whole of Dāman from the frontier of Upper Sind to the hills of the Marwatis. Each horde has a particular tract where it is accustomed to encamp, and round which it ranges as the supply of forage requires. They encamp in circles, within which they shut up their cattle at night. Their life is now idle and unwearied. The women do all the labour, pitch the tents, gather the wood, bring in water, and cook the dinner; the men only saunter out with the sheep and camels, and for this labor a very few men suffice. The rich hire out their cattle during their long halts, but the owner makes over the duty of accompanying them to some poor man, who gets a third of the hire for his labor. The women are never concealed, but they are said to be chaste and modest. When the snow has melted on the Takht-i-Sūlīmān, the chiefs of the Nāsar camps send to the Khān of the whole to fix a time for a council: on the appointed day they all repair to his camp, determine their route, again appoint chiefs, and soon after break up their camps and commence their return.

"The Nāsars were in the habit of paying to the Sikhs, not only the customs dues for the goods they brought, but also a grazing-tax for liberty to pasture their camels during winter and spring in the Derājāt. On the arrival of Major Edwardes, the chief of the Nāsars refused to pay anything at all, and from this cause arose a dilemma from which that gallant officer extricated himself with his accustomed decision. He determined to attack the chief in the midst of his clan and try to carry him off. To do this he started from Kolāchī in the night with about 300 cavalry, Dūrānīs and Sikhs; on arrival near the camp he found that of this number only seventy or eighty were present, the rest having remained behind on one pretence or another. He, however, determined to go on with the work in hand and led his men round to the rear of the Nāsar camp, and calling on them to follow charged down on the camp; but of the seventy or eighty only fifteen followed him. Edwardes, however, got through, though with some danger, and finding a herd of Nāsar camels on the other side, he drove them off and sold them in satisfaction of the grazing-tax which the chief Shāhzād had said he would never pay to the dogs of Sikhs and Faringīs." (*Elphinstone—Broadfoot—Lumsden—Edwardes.*)

NAWA—Lat. Long. Elev.

A fort in the Ghilzāe country, Afghānistān, 105 miles south-west of Ghaznī. It is a large fort; *vide* Kala Abdūl Rahmān. (*Campbell.*)

NĀWAR—Lat. Long. Elev.

A district in Afghānistān, west of Ghaznī. It is a plain inhabited by Mahamad Khojas (Ghilzāes), and said to be 20 miles in extent, without trees, but well cultivated. Water being found within a foot or two of the surface, it is perhaps the bed of an ancient mountain lake. The grasses are so abundant that it has always been a favorite place for the royal stud. The only supply procurable in this valley is a little grain.

Masson seems to say that Nāwar is east of the Gūlkoh, for he says Ghaznī stands on the river of Nāwar. But Broadfoot says it is to the west of the valley of Jarmatū, which is across the Gūlkoh. It is probable therefore there may be two Nāwars. (*Broadfoot.*)

NĀZIĀN—Lat. Long. Elev.

A valley in Afghanistan. It is about 8 miles in length, and is studded with forts from one extremity to the other, some of which are formidable positions.

It is inhabited by the Sangū Khēl section of Shinwārīs. Towards the south it contracts to a narrow defile, lined with forts in many parts, confined to the bed of the 'nala,' with precipitous rocky sides.

During the British occupation of Afghānistān, a force under General Shelton moved out from Jalālābād to punish the Sangū Khēl; 84 forts were taken in the course of the operations with a loss of about 50 killed and wounded; among the former were Lieutenant Pigou, of the Engineers, and Captain Douglas, A. A. G. (*Shelton.*)

NEKPAE KOL—Lat. Long. Elev.

A lead mine in the Hazāra mountains to the east of the Logar. Antimony in a metallic state is also said to exist in the same neighbourhood. (*Bellew.*)

NESH—Lat. Long. Elev.

A village in Afghānistān, on a route direct from Kalāt-i-Ghilzāe to Girishk.

NĪAZĀES—

A clan of Povindah Afghāns, which number about 600 families and are sub-divided into four septs, *viz.*:—

Manrez khēl	150 tents.	Musaud khēl	160 tents.
Nūrkhān „	200 „	Alīkhēl „	80 „

The remainder of this clan is located in the vicinity of Īsakhēl in the Banū district. They are British subjects and belong to the agricultural class. (*H. B. Lumsden.*)

NIĀZĪS—

A tribe who inhabit a portion of the valley of Alingar in Afghānistān. The Niāzīdara is a tributary glen towards the south. (*Masson.*)

NIĀZ MAHAMAD.—Lat. Long. Elev.

A village in Afghānistān on a circuitous route from Herāt to Sar-i-pūl.—(*Thornton.*)

NIJRAO—Lat. Long. Elev.

A river of Afghānistān, which rises in the great spur of the Hindū Kūsh which divides the Panjshēr valley from that of Tagao, and joins the Punjshēr river between the junction of the Ghorband river and that of Koh Daman. Leech says it is divided into four glens, *viz.*, Farakhsha, Ghask, Kalān, and Pathar, containing in all 12,000 houses of Pashaes and Tājaks, all independent. The inhabitants, while they speak Persian with strangers, generally converse among themselves in Pashae. (*Masson—Leech.*)

NĪKAPĀNĪ—Lat. Long. Elev.

A halting place in Afghānistān in the Kākar country, 37 miles from Rakhnī on a road to Chotīālī. There is sufficient water here for a small party. (*Leech.*)

NIMAKĀB—Lat. Long. Elev.

A salt spring in Afghānistān between Ghorband and Kaoshān. The salt however does not appear to be much used. (*Lord.*)

NĪMLA—Lat. Long. Elev.

A valley in Afghānistān, 24 miles west of Jalālābād, 77 miles from Kābal. It contains 80 houses, but is chiefly celebrated on account of an old royal garden which was made here by Bābar. It is a square, each side of which is 350 yards, surrounded by a high mud wall. The area is laid out in cross avenues of plane trees, some of which rise to the height of 80 feet, and are from 10 to 12 feet in girth. A shallow canal of brick, 11 feet broad, formerly conveyed a stream of water down the principal walk. Summer houses and platforms shaded by the cypress and plane are scattered about the garden. The garden is famed for narcissus, posies of which are sent as presents to Kābal.

Shāh Shūjāh occupied this garden in 1809, when his troops, encamped in the valley under Akram Khan, were totally defeated by Fateh Khān, Bārakzāe. (*Masson.*)

NISHANDEH—Lat. Long. Elev.

A tributary valley of the Helmand near its source. It contains 7 or 8 forts, with some cultivated lands and grazing grounds, with a never failing rivulet. (*Masson.*)

NŪKDARIS—Lat. Long. Elev.

A tribe mentioned by Bābar as living west of Kābal. (*Babur.*)

NŪKRA—Lat. Long. Elev.

A large village 6 miles from Herāt on the Mashad road on north of the road. (*Clerk.*)

NŪRGIL—Lat. Long. Elev.

A division of the Kūnar valley, 26 miles above Jalālābād, on the right bank of the river. There is a fort here with cultivation round it. The Kūnar river at this portion is sometimes called the Nūrgil river. (*Griffiths.*)

NŪRI URDĪ—

A tribe mentioned by Wood as inhabiting the district of Ūrt and the valley of Sīah Sang. They are probably Hazāras. (*Wood.*)

NŪR MAHAMAD KALA—Lat. Long. Elev.

A village and fort in Afghānistān, 36 miles from Kandahār, 30 miles from Marūf, on the river Argesan.

NŪRSAT—Lat. Long. Elev.

A village in Kūnar, about 75 miles above Jalālābād, on left bank of Kūnar river. It is a large place containing about 500 houses, and a fort situated in a fertile country in which rice is grown in great abundance.—(*Mahamed Ameen.*)

NŪRZĀE—Lat. Long. Elev.

A village in Peshīn valley, Afghānistān, 40 miles north of Shāl on the route to Ghaznī. The valley is here fertile, well watered and cultivated, and supplies are abundant.

NURZĀES—

A section of the Panjpao Dūrānī Afghāns. They are next to the Bārakzāes, the most numerous in the country; but as they are scattered through the hills in the west and the desert tract in the south of the Dūrānī country, they by no means make so great a figure in the Afghān nation. They are, however, a martial tribe, and those on the frontier

towards Seistān find constant exercise for their courage and enterprise in the mutual depredations in which they are engaged with the Biloche borderers. Almost the whole of them are shepherds, who spend the winter in the grassy spots which are found in the barren region they inhabit, and who retire in the middle of spring to Sīah Band. They number 30,000 families. Though this is one of the largest clans of Afghānistān, perhaps less is known about it than of any other. Travellers' accounts of the road from Herāt to Kandahār contain numerous allusions to them and their plundering habits, but they are no more than allusions. Masson, for instance, talks of "Darāwat, the country of the Nūrzāes towards the Helmand," and Todd says "higher up the Ibrahim Jūī river, than where it is crossed by the Herāt and Kandahār, are 30 forts of Badizāe Noorzaes." He then says:—There are two branches of the Nūrzāes, the "Chalakzāes" and the Badizāes, which are said to muster from 600 to 700 families." I cannot help thinking it possible the Nūrzāes are not a numerous but a much scattered tribe, as they certainly are disunited. No mention is anywhere made of them in large bodies, and I should think they are a poor, marauding, semi-agricultural and semi-nomadic tribe. (*Todd—Masson.*)

O.

OBA-KAREZ—Lat. Long. Elev.

A halting place in Afghānistān, 87 miles from Kalāt-i-Ghilzāe, 53 miles from Ghaznī, on an open waste plain with a stream from a karez in front.

There is no village here, but several small forts are scattered about at a short distance a round. Supplies are scarce, but water, grass, camel forage and fuel are in abundance. The whole plain in the vicinity is covered with flocks of sheep and goats and droves of camels, and there are but few forts to be seen.

The inhabitants of the small district of Oba are Tarakī Ghilzāes and a few Dūrānīs. (*Hough—Campbell—Garden—Broadfoot.*)

OCHAMARGHA—Lat. Long. Elev.

A small post in the Kūram district, Afghānistan, 56 miles Kūram fort, 169 miles from Kohat. No supplies, and, except at certain times in summer, no forage is procurable. The horses of the country are fed on worm-wood; water is plentiful from springs. The encamping ground is good, but the heights all around require to be held. It is also called Hazra. (*Lumsden.*)

OGAR DARA—Lat. Long. Elev.

A pass in Badakshān over a spur which divides the valley of Mashad from that of Taishkhan. It is described as "steep." (*Wood.*)

OHTAKĪS—

A division of the Tūran sept of the great Ghilzāe clan of Afghānistān. They number about 5,000 or 6,000 families, and are chiefly employed in agriculture and commerce, yet they live a great deal in tents and feed many

flocks. They are mixed with the Tokhīs in the tract south of the range of Mūkūr. (*Elphinstone.*)

OKAL—Lat. Long. Elev.

A village in Afghānistān, 48 miles south of Herāt. It is a small place in the south-east corner of an immense valley, which lies between two high ridges running east and west. Parts of this valley in the centre are cultivated, and near the village there is plenty of water.

Forster says it is inhabited by Persians. (*Christie—Forster.*)

OKAR SĀHIB—Lat. Long. Elev.

A halting place in Afghānistān, about 8 miles from Toba in the Kākar country. (*Outram.*)

OKE—Lat. Long. Elev.

One of the names of the district in Afghānistān in which Jorven is situated. This name is not mentioned by any one else, so for any information of the district, see Lash Jorven. (*Christie.*)

OLIPŪR—Lat. Long. Elev.

A valley in Afghānistān, north of Lūghmān and south of Kāfaristān. Griffiths considers that its natural characteristics strongly resemble those of the valleys of the Himalaya, especially in the abundance, large growth, and excellence of its timber trees. The bottom of the valley, which is about three thousand feet above the sea, produces very fine oaks, and thick forests of these extend up the sides of the enclosing mountains to the height of about four thousand five hundred feet above the same level. At that elevation commence the forests of Zaitoon, or wild olive, which clothe the mountains for a farther height of two thousand feet. The deodar cedar grows in great abundance above this to the elevation of ten thousand feet. The timber used at Kābal being of bad quality and high price, it would be very desirable for that place that favorable means should be found for transporting thither the produce of these fine forests. This, however, is impracticable on account of the intervening difficulties; but the timber of Olipūr could certainly be floated to the river of Kābal down the stream which flows through the valley, and is described by Griffiths as a large torrent. Once afloat on the Kābal river, there would be no insurmountable obstacle to its passage as far as the ocean. (*Griffiths.*)

OMNA—Lat. Long. Elev.

A fort in Afghānistān, situated high up in the Sūlimān range, not far from the Kotal-i-Sarwandī. It is noted as a refuge for robbers. (*Broadfoot.*)

OPĪAN—Lat. Long. Elev.

A village in the Ghorband valley, Afghānistān, north of Chārikār, on one of the roads to the Kaoshān pass. The Syads of this place are good guides in travelling through the passes of the Hindū Kūsh, whose inhabitants are independent. (*Leech.*)

ORAK—Lat. Long. Elev.

A halting place in Afghānistān, at a spring, the fifth stage on the road by the Kūndar valley from the Gomal to Kandahār. It is on the east of the Sūlimān range. There are generally a few tents of Līlī Khēls here. (*Broadfoot.*)

OSHLAN—Lat. Long. Elev.

Two forts in Afghānistān, Ghaznī district, with 20 families. The ground round is completely void of brushwood, and no supplies are procurable. It is on the left bank of the Ghaznī river. (*Broadfoot.*)

P.

PACHLAWE—Lat. Long. Elev.

A village in Afghānistān, near the junction of the Argandāb river and the Helmand. (*Thornton.*)

PĀDSHĀH KHĀNA—Lat. Long. Elev.

A village in the Logar division of Kābal, Afghānistān. It is noted for the excellence of its manufacture of porous water goblets, which are carried from this place to Kābal in great numbers. (*Bellew.*)

PAE—Lat. Long. Elev.

A village in Afghānistān, 256 miles from Dera Ghāzī Khān, 162 miles from Kandahār, on Sakhī Sarwar road, containing 200 houses of Dhumad Kākars. Water is procured from a stream. (*Leech.*)

PAGHJŪR—Lat. Long. Elev.

A village in Afghānistān, 15 miles south from the top of the Khawak pass, It has 200 houses of Tājaks. (*Leech.*)

PAGHMĀN—Lat. Long. Elev.

A range of mountains in Afghānistān which lie to the west of Kābal. It may be said to originate in the ridge which divides the Ghorband valley from that of the Helmand, and to continue south to the point south of the Ūnae pass where it splits into three branches. There is also a district of Kābal called Paghmān, which lie south-west towards the Hazāra country. It has not a very good soil. The villages of this district are built in little glens, from each of which issues a stream which supplies the cultivation. The back of the Paghmān range is elevated, and is occupied by various tribes of Hazāras who are quite independent. (*Elphinstone—Moorcroft—Pottinger.*)

PAJAGARH—Lat. Long. Elev.

A village in Kāfaristān, 254 miles from Jalālābād, 74 miles from Kāshkār, on the Alingar river, formerly consisting of 300 houses of Kāfars but now uninhabited. (*Leech.*)

PAKATANGĪ—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, 10 miles from Jalālābād, consisting of a few scattered huts. (*Leech.*)

PALALAK—Lat. Long. Elev.

A village in Afghanistan Garmsel, 196 miles south-west from Kandahār, on left bank of Helmand river, containing 100 huts of Biloches and Bareches. (*Leech.*)

PALTANĀE—Lat. Long. Elev.

A village in Zūrmat, Afghānistān, between Kolalgū and the Sūlimān range, inhabited by 'Minzees'. (*Broadfoot.*)

PALTŪ—Lat. Long. Elev.

A river in Afghānistān which rises in the pass of that name, and runs through Katawaz to the lake Ābistāda; in its course it becomes slightly brackish, its banks are never above 4 feet high, and it has a stream about 20 feet wide and 1 foot deep. The pass of Paltū is said to be difficult, and leads among craggy mountains from Zūrmat to the Karotī country and the source of the Dwa Gomal. (*Broadfoot.*)

PALTŪ—Lat. Long. Elev.

A village on Vakhan, Badakhshān, the first met with in that country on the road from Badakhshān Proper. (*Wood.*)

PALYANĪ—Lat. Long. Elev.

A village in the Kākar country, Afghānistān, 14 miles from Chotīalī, consisting of 20 houses of Zarkan Pathāns. It is subject to the chief of Kolū. (*Leech.*)

PANAH—Lat. Long. Elev.

A village in Afghānistān, in the Ghaznī district, inhabited by about 500 Andar Ghilzāes. Supplies for a small force could be obtained. Among the hillocks here are camps of shepherds and Lohānī merchants who emigrate in winter. There is a supply of water from "karez." (*Broadfoot.*)

PANAZAE—

A section of the Kākar tribe.

PANDĪT—Lat. Long. Elev.

A village in Kāfaristān on the Kūnar frontier, said to be situated in the ridge of a tableland at the extremity of a valley and to contain 1,000 houses. (*Masson.*)

PANDŪ

A tribe of Sīahpōsh Kāfars, who formerly occupied the valley of Pohan and now hold the east portion of the valley of Mel (Alīshang). Here they have several villages, *viz.*, 'Mukoowatoo', 'Niwlee', 'Teylee', 'Pandoo', 'Parmahwal'. A very few of this tribe have become converts to Islamism. (*Raverty.*)

PANĪ

A tribe of Afghāns who inhabit the small district of Sebī. They are a very small clan now. Elphinstone says that there are numbers of their descendents in the southern provinces of India. (*Elphinstone—D'El Hoste.*)

PANJA—Lat. Long. Elev.

A town in Vakhān, Badakhshān, on the Panj river. The houses are built of stone, and the town is defended by a stone fort which successfully resisted an attack of the Chinese. Yaks are common here, as is a race of hardy ponies. The revenue of the place is principally derived from slaves, who are sold from among the people at the pleasure of the chief. (*Moorcroft.*)

PANJA—Lat. Long. Elev. 6,810 feet.

A halting place in Afghānistān, 52 miles from Kalāt-i-Ghilzāe, 92 miles from Ghaznī, near some springs west of the Tarnak river. There are a great many forts and villages (amongst others Kala-i-Jāfar) scattered on both sides of the river under the hills, and the valley is highly cultivated. Supplies are scarce, but water, grass, and camel forage are abundant. (*Hough.*)

PANJAL—Lat. Long. Elev.

A village in the Balkh district, Afghān-Tūrkistān, containing 400 or 500 houses. (*Moorcroft.*)

PANJAN GŪSHT—

A range of mountains, said by Thornton to be in Afghānistān, to the east of the Farah valley towards its upper end, and to the left of the route from Kandahār to Herāt, at 220 miles from the former place. They are said to be 12,000 feet in elevation. They are probably a part of the Sīah Koh range in Ghor. I never heard the name elsewhere. (*Thornton.*)

PANJ DEH—Lat. Long. Elev.

A village in Afghānistān, 130 miles from Herāt on the road to Merv. It consists of about 300 tents of Tūrkmans. (*Abbott.*)

PANJ GUZAR—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 70 miles from Maemana on the Herāt road, consisting of 60 tents. Cultivation is here extensive, and water and forage are abundant. (*Palmer.*)

PANJPAO—

A grand division of the Dūrānī clan, which includes the Nūrzāes, Alīzāes, Ishākzāes, Khūngīanīs, and Makūs. (*Elphinstone.*)

PANJSHĒR—Lat. Long. Elev.

A valley of Afghānistān, the river of which rises on the south of the Hindū Kūsh in the Khawak Pass. Its length, including its sinuosities, is about 70 miles, its general direction being south-west and north-east. It is said to contain 7,000 families, all of which, except those at Khawak, are resident within 45 miles of its entrance. Probably there is no district throughout Kābal better peopled than this or with more signs of prosperity. The valley in most places is about a mile and a half wide, and it nowhere exceeds twice that breadth.

Numerous streams from the north and south join its main river, and it is up the banks of those that the inhabitants have placed their dwellings. The valley is naturally sterile. Everything here is artificial. Panjshēr, like all the cultivated valleys of Afghānistān, owes its productiveness and its beauty to man, there being scarcely a tree but what has been planted by his hand. There is little land fit for cultivation, but the whole of it is in crop.

The orchard and mulberry plantations furnish the staple support of its inhabitants. Though limited in range, the scenery of Panjshēr is soft and beautiful. Its rugged, red-tinged surface is dotted over with castellated dwellings, whose square corner towers and solid walls rising on every knoll are relieved by the smiling foliage of fruit trees and the lively green of the garden-like fields which surround them.

Yet this fair scene is chiefly peopled by robbers, whose lawless lives and never-ending feuds render it an unfit abode for honest men.

Notwithstanding the quarrels which perpetually occur in this region, where blood is constantly shed and castles demolished, the mulberry plantations of the valleys have always been spared. The destruction of these would complete the ruin of a family, and if often repeated, as it assuredly would be, were the system once introduced, must desolate the valley, mulberry flour being the staff of life in the Kohistān.

Since the reign of Timūrlang, the Panjshērīs have been virtually independent of the many rulers who have successively occupied the Kābal throne. Prior to that period they were governed by nine Khans, revered the king's authority, and peaceably paid their taxes. Now every man is for himself, and the valley has consequently become a scene of turbulence and unnatural warfare. They acknowledged Dōst Mahamad Khān as their ruler, but added nothing to his exchequer. It is calculated that, in the event of a religious or a national war, this valley could send out 10,000 armed men. On such occasions their domestic feuds lie dormant for the time to be revived when peace returns. The same unity of action would have shown itself had Dōst Mahamad attempted to force a tribute from them. It is more than questionable whether the tribute realised from them would for some years defray the expenses of its collection, either in this region or among any of the hill-tribes in Afghānistān.

The Panjsherīs have the reputation of being good soldiers. Their arms are the musket and the long knife-like sword of the Afghāns. All their muskets bear an English mark on the lock. In Kūndūz a matchlock is preferred to a flint lock, but south of Hindū Kūsh it is otherwise. The Ūzbaks detest the very sight of pistols, but an Afghān or Tājak covets their possession.

Leagues similar to those existing between the Kāfars and Badakhshīs and others also prevail here. These are in force during the summer, at the close of which season the hostages are returned. Yearly, when the passes open, the leagues are renewed. Sometimes this pacific compact is broken, but this does not happen so frequently as to do a way with all confidence between the contracting parties. When the truce ceases, hostilities commence. In the stealthy advance and the night attack, the cunning of the Kāfar gives him the advantage; but in open day the musket of the Pānjsherī is more than a match for the Kāfar spear.

The Pānjsherīs, like the rest of the Kohistānīs, are Tājaks. They are Sūnī Mahamadans, and not being very old in the faith are the more violently bigotted. Before Bābar's time they are said to have been Kāfars; and it is also stated that the Sar Alangīs became Mūsalmans about the same era. There are few weavers amongst the former people, but their clothing is principally procured from the bazaar of Kābal. The Pānjsherīs, while they speak Persian, also understand the Pashae language.

Masson mentions that formerly there was a silver mine in this valley.

The passes leading from Panjsher over the Hindū Kūsh are the Khawak, Bazārak, Thal and Pūrian.

In the Pānjsher valley are considerable vestiges of a state of former importance, and it is supposed that the former inhabitants were of the same race as the Kāfars. There is a place of peculiar religious repute among the Hindūs called Salgram at the head of this valley. (*Wood—Masson—Leech.*)

PĀNJSHĒR—Lat. Long. Elev.

A river of the Koh Daman of Kābal, which rises in the south slope of the Hindū Kūsh, near the Khāwak Pass, and which is joined by the waters of the Ghorband and Parwan rivers at Ali Būrj, at the north-east end of the Begram plain in latitude 34° 54′ 46″, and after being joined by the Barīk-āb, it joins the Kābal river. A short distance beyond the entrance of this valley, it contracts so as not to leave a footpath between the stream and its steep black sides. But before quitting the mountains, the water expands to a width of 87 feet with a depth of 12. Here it is crossed by a wooden bridge, and from the centre of this ricketty fabric the best view of the valley is obtained. Looking upwards a snaky line of intermingled white and green water is seen, leaping and twisting among the huge stones that save its narrow bed. Presently it enters the basin over which the bridge stands, where the quiet unruffled surface of the stream pleasingly contrasts with the turmoil above. The current here is hardly perceptible, and so beautifully transparent is the stream, that the stones at the bottom can be counted. The water glides slowly onward till it reaches the lower lip of the basin, when it pours down with a headlong fury, tumbling and foaming as violently as ever, until it is lost sight of in the extensive mulberry plantations of Gūlbar, a straggling village on the banks of the Pānjshēr, just without the valley. (*Wood.*)

PAOR—Lat. Long. Elev.

A village in Chitrāl, Afghānistān, 6 miles below Darband. and containing 100 houses. (*Mahamed Ameen.*)

PAPSIN—Lat. Long. Elev.

A village inthe Hisārak division, Jalālābād district, Afghānistan, consisting of two portions, termed respectively Bālā and Paīn. The former has 100 houses, the latter 80, both inhabited by Tājaks. (*MacGregor.*)

PARĀNCHEH—

A race of Hindkīs of Afghānistān, who are scattered in various parts. Of their descent nothing is known, though Masson says they can hold converse with the Sīahposh Kāfars, their dialect to some extent coinciding with that of the Kāfars. There are a few families of them in the Pānjshēr valley. Raverty also mentions that the only traders found at the head of the Swat valley are Paranchehs. They are also to be found to inhabit in British territory, 1,117 being found in the Banū district, 4,135 in Pēshawar, 1,370 in Kohat, and 629 in Hazāra, besides a number in the Rawal Pindī division. Their dialect is not unlike Hindī, and it is possible they may be the same race as the Kāfars.

Alīm-ula also mentions that Paranchehs are traders in Swat, and the caravans which go through the Khaebar are mostly conducted by them. They are much trusted by, and receive great pecuniary assistance from, rich chiefs and bankers of the Panjāb. (*Elphinstone—Masson—Raverty—Aleemoola—Punjab Report—Munphool.*)

PARAS—

A small independent tribe of Afghānistān, who inhabit the upper portion of the Kirmān glen in Kūram, and have numerous villages scattered along the glen which is very narrow. (*Lumsden.*)

PARĪ DARA—Lat. Long. Elev.

The defile which is better known as the Jagdalak. (*Hough.*)

PAROPAMISUS—Lat. Long. Elev.

The name given by the ancients to the mountains between Ghaznī and Herāt, Balkh, and Kandahār. I do not propose to follow this name, as, besides being perfectly unknown and fanciful, it is also very inconvenient to include many great and distinct ranges under one name. If one name was advisable for the country comprised within these mountains, that of Hazārajāt would describe it far more aptly than Paropamisus.

PARWĀNA—Lat. Long. Elev.

A village in Afghanistān, 11 miles north of Herāt. It is situated in a high valley, considerably more elevated than Herāt. It is inhabited by Tājaks, who cultivate the soil a little by means of canals. Around the village are hills and high plains producing worm-wood, which is browsed by the wild antelope. It is much subject to forays from the Jamshīdīs. (*Abbott.*)

PARWAN DARA—Lat. Long. Elev.

A river of the Koh Dāman, Kābal, which rises in the mountains of Hindū Kūsh, and flowing between the rivers of Pānjshēr and Ghorband, unites with the latter about four miles from the hills. The Sar Alang Pass over the Hindū Kūsh, which Wood attempted unsuccessfully to cross in the winter, exists at the head of this valley. From the south foot of the pass to the village of Iangheran, the Parwan valley is a narrow rocky defile, with either high bluffs for its sides or mountains rising with steep acclivities, but

after passing that village it assumes a softer character, the mulberry tree rising in terraces up its scantily earth-clad sides. The valley is here very tortuous, and at every turn a portion of the mountain projects into the stream. Upon these outlying shoulders there are always patches of level ground, upon which are always erected the castellated buildings of the Saralangīs. Parwundurra has attained a very unpleasant notoriety to the British from an action which took place here on the 2nd November 1840, when General Sale's force came up with the remnants of Dōst Mahamad's army, who finding himself pressed faced about and came down to the charge. The matchless gallantry of the officers, Captains Fraser and Ponsonby, Lieutenants Crispin and Broadfoot, and Dr. Lord was not seconded by the men under their command, who fled followed by the enemy's cavalry. Captains Fraser and Ponsonby were desperately wounded, and Lieutenants Crispin and Broadfoot and Dr. Lord were killed. (*Wood—Kaye.*)

PASHAE—

A race of Afghānistān which formerly was more numerous, but is now obscure and nearly forgotten. Leech says they inhabit the districts of 'Mundal,' 'Chitela,' 'Parena,' 'Koondee,' and 'Seva Koolman.' Masson says we are enabled to trace a people of this name throughout the whole country from Panjshēr to Chitrāl. In Nijrao are still a few Pashae families; in Lūghmān, a village at the foot of Koh Karinj, preserves the appellation of Pashae; in Kūnar, the actual town of Pashūt, retains a nominal memento of the Pashae race, as in Bajāwar does the village of Pash-gram. The inhabitants of Panjshēr and Nijrao, speaking the Pashae dialect, although now calling themselves Tājaks, may not unreasonably be supposed to be of Pashae descent; and the same remark may apply to the Sāfī's of Taghao and the Dara Nūr, &c., and to the inhabitants of Lūghmān, (*Leech—Masson.*)

PASHAGAE—

A tribe of Sīah Pōsh Kāfars who formerly held the valley of Saekal. a portion of which, containing the large towns of 'Doomeeah,' 'Kandlah,' 'Parandol,' and 'Taroo,' it continues to retain. The people of these places have become Mahamadans. Of the remainder of the tribe who follow their ancient religion, some dwell in the country of the Sīah Pōsh and some to the north in the valley of Mel. (*Raverty.*)

PASTAN—Lat. Long. Elev.

A village in Afghānistān, 15 miles from Herāt, on a road to Andkhūī. (*Thornton.*)

PATAR—Lat. Long. Elev.

One of the four tributary glens of the Nijrao valley in Afghānistān. It is inhabited by Pashaes and Tājaks and is independent. (*Leech.*)

PECH—Lat. Long. Elev.

A tributary glen of the Kūnar valley in Afghānistān, on right bank above Chīgansarae. It is inhabited by Sāfīs who are on very good terms with the Kāfars. (*Masson.*)

PECH-A-PECH—Lat. Long. Elev.

An alternative path on the Kaoshān road over the Hindū Kūsh, Afghānistān, which is sometimes used by caravans when the Kaoshān river swelling breaks the lower road. (*Leech.*)

PERMULĪS—See Fūrmūlīs.

PĒSH BOLĀK—Lat. Long. Elev.

A village in the Mohmand Dara sub-division of Jalālābād, Afghānistān. It contains 400 houses of Tājaks.

During the Afghan campaign there was a detachment of Jazailchīs here under Captain Ferris. On the 13th November 1841, the detachment, which then consisted of 300 infantry and 25 cavalry, was attacked by a small party of insurgents. These on the 15th had increased to upwards of 5,000 men, principally composed of Sangūkhēl Shinwārīs, Pēsh-Bolākīs, Kūchīs, &c., who attacked the fort with some vigor. On the 16th it was found that the ammunition of the detachment was nearly exhausted, so it was determined to cut their way through the rebels. This operation was effected with the loss of some 16 killed and 25 wounded, and the detachment arrived at Girdah where they were protected by Tūrabāz Khan, chief of the Mohmands. All public and private property had to be left behind, including among the former Rs. 38,000 belonging to Government. (*Ferris.*)

PESHI—Lat. Long. Elev.

A halting place in Afghānistān, 25 miles east of Kalāt-i-Ghilzāe, at the foot of a pass. The inhabitants are Ghilzāe, and they have a customs station here. There is a spring of water here. (*Lumsden.*)

PĒSHIN—Lat. Long. Elev.

A valley of Afghānistān, being the middle portion of the valley of the Lora river, Barshōr being the upper and Shōrawak the lower. It is divided from the Atchakzāe country by the Khojeh Amran range, and from Shāl by the Takhatū ridge. It is 30 miles broad and 60 miles long, and its elevation is about 5,000 feet.

Pēshīn is inhabited by Tor Tarīns, by different families of Syads and a few dependent Kākars, the number of which may be 10,000 families. The principal employment of the inhabitants is agriculture, but the water of the river flows in so deep a bed as to make it difficult to raise for purposes of irrigation, and the land is therefore in a great measure dependent upon rain. Bullocks are used for ploughing. A great proportion of the inhabitants, however, are employed in trade between Kandahār and Sind.

Situated between the well-cultivated districts of Barshōre and Shōrawak, the Pēshīngīs can easily be supplied with grain from either quarter. The Tarīns and Syads both possess flocks of sheep which thrive on very little. (*Elphinstone—Connolly—Hough—Masson.*)

PĒWAR—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 25 miles from Kūram, built at the head of a ravine in a narrow gorge. It is a large village and contains almost as many Hindūs as Mahamadans, engaged in a thriving retail trade of goods imported from Kābal and the Panjāb. The men of Pēwar act as guides and guards to the Bangash and Tūrī pilgrims, who could never otherwise pass the country of their inveterate enemies, the Jājīs. These men therefore take them by unfrequented roads to Logar. (*H. B. Lumsden.*)

PĒWAR—Lat. Long. Elev.

A pass in the Kūram valley, Afghānistān, leading over a south spur of the Sūfēd Koh, on the road from Kūram to Ghaznī or Kābal. From the village of Habībkala, the road after passing through the village of Pēwar crosses several deep ravines running through broken ground,

covered with oak tree jungle, and commanded in many places by spurs running down from the range separating this from the Ispīngawi road. At 5 miles a little cultivation belonging to the Mangals of Tarae and Kutarae is passed. At about 7 miles from Habībkala, the road gradually ascending latterly along the bed of a ravine, the foot of the pass is reached. The ascent is by a regular zigzag, the gradient not very steep; but there being one or two large rocks in the road, some labor would be necessary to render it practicable to take guns over even with drag ropes. The hills are thickly covered with pines, gews, &c. On the crest is a tower constructed for the protection of the road and held by Mangals. The descent to Zabardast Kala is very gradual, along a glade in the midst of undulations covered with a dense pine forest. (*H. B. Lumsden.*)

PHAIWAR KUI—Lat. Long. Elev.

A pass leading from the Derā Ishmāel Khān district into the Ūshtarana country, 5 miles from Gorwalī and 6 miles north of the Kaorah pass. (*Johnstone—Edwardes.*)

PIMŪRĪ—Lat. Long. Elev.

A defile in Afghānistān between Kalū and Bāmiān. It is of a peculiarly wild character. The mountains that wall this narrow ravine have evidently been rent asunder by some tremendous subterraneous convulsion. Their bases nearly join, and their sides are almost perpendicular. Beetling crags threaten the traveller from above, whilst immediately below his insecure pathway, a brawling stream cascades through the length of the chasm. At one place the stream is bridged over for a distance of 200 paces by a portion of the mountain that has fallen across the ravine. (*Wood.*)

PIR KHAR—Lat Long. Elev.

A mountain at the south corner of the Pamēr and east of the Chitrāl pass.

PIR KISRI—Lat. Long. Elev.

A volcano in Seistān, Afghānistān. The hill produces sal ammoniac, common salt, alum, sulphur, and sulphate of zinc, which are collected and brought to Kandahār. (*Bellew.*)

PISHŪT—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, 50 miles above Jalālābād on left bank of the river. There is a fort here belonging to the Syads of Kūnar. During the Afghān campaign a force of three 9-pounders, 1½ regiments of infantry, and one regiment of cavalry was detached under Colonel Orchard to reduce it. An attempt was very gallantly made by Lieutenants Pigou and Tytler to blow in the gate, but owing to the damp, it did not succeed. Our loss was 65 killed and wounded. The Syads evacuated the fort soon after.

Aleemoola says Pishūt can turn out 4,000 matchlock men of the tribe Salārzāe Ibrahim Khēl. (*Orchard—Aleemoola.*)

POLADEH.—See Faolādī.

POPALZAE.

A clan of Dūrānī Afghāns, for a long time the leading tribe in Afghānistān, and furnishing through its chief branch the Sadozāes, the king of that country. Their principal residence is in the neighbourhood of Shahr-i-Safa in the lower part of the valley of the Tarnak. Some also reside at Kandahār, and a considerable colony has found its way to the distant city of Mūltān, to which they have probably been driven by some political event in the tribe. The rest of the Popalzāes chiefly reside in the hilly country north of Kandahār. They are a numerous clan, generally

reckoned by the most moderate estimates at 12,000 families. Though some of them are shepherds, by much the greater number are engaged in agriculture. They are reckoned the most civilized of the Dūrānī clans. The Vazīr of the king was generally chosen from a member of the Bamezāe division of them, and it was from among the Popalzaes that most of the great officers of state were chosen. (*Elphinstone.*)

POSTA KACH—Lat. Long. Elev.

A halting place in Afghānistān on the Gomal road, at the junction of the Zhōb with the Gomal river. Caravans stop here to drink the water of the Zhōb before crossing the Ghwalarī pass.

The route of Manzī leaves the main road from this place. (*Broadfoot.*)

POTĪ—Lat. Long. Elev.

A village in Afghānistān, to the west of the road, and about 43 miles from Kandahār towards Kalāt-i-Ghilzāe. Between Khēl Akhūn and this village is a pass called the Potīdara, which consists of a defile 200 yards long and 10 to 15 broad on the brow of a hillock. (*Hough—Garden.*)

POTĪ—Lat. Long. Elev.

A village in Afghānistān, 185 miles from Ghaznī, 110 miles from Qwetta, inhabited by Bārakzaēs. (*N. Campbell.*)

POVINDAHS.

The great trading tribe of Afghānistān. There is no information of their descent, but they are sub-divided into four clans: Lohānī, Nāsar, Nīazī, and Karotī.

These again are sub-divided, as will be seen on a reference to their titles.

The Povindahs are pastoral in their mode of life; during the autumn months, they proceed down the Ghwalarī or Zhōb passes, and leaving their families to graze the spare cattle in the Derajāt, a portion of the tribe goes on with goods to Delhi, Cawnpore, &c., and arranges so as to be back about the commencement of March, when the clans again pick up their families and worldly goods, and move up the passes to the Ghaznī and Kalāt-i-Ghilzāe districts, sending on caravans to Kābal, Bokhāra, Kandahār, and Herāt (the Karóti division carry on most of the trade with the latter place), the whole returning in time to accompany the tribe down the passes again.

To any one commonly familiar with the internal divisions of Afghānistān, a glance at the map of Central Asia will suffice to convey a just notion of the enterprise these merchants have voluntarily undertaken and successfully accomplished. They sell to the luxurious Mahamadan at Delhi the dried fruits of Bokhāra, and buy at Calcutta English calico and muslin for the soft harems of Herāt and the savage tribes of Tūrkistān; while midway in their path lie the rugged mountains of Sūliman, whose snows and torrents are friendly in comparison with the unappeasable Vazīrīs who live amongst them, and carry on against the merchants "war to the knife," year after year and generation after generation.

To meet the opposition that awaits them at this part of their road, the Povindahs are compelled to move in large bodies of from five thousand to ten thousand, and regular marches and encampments are observed, under an elected Khān or leader exactly like an army moving through an enemy's country.

A day's march in the Vazīrī hills seldom passes without a skirmish in van or rear, the cutting up of some stragglers, or the plundering of some

cattle. Occasionally there is a regular pitched battle of the most bloody character, when any particular event has occurred to exasperate the hatred on both sides. The merchants have more than once attempted to come to a compromise with their enemies, and arrange for an unmolested passage on payment of a fixed "black mail," but the Vazīrī council has invariably and, *nemine dissentiente*, refused the offer of peace.

The consequence is that the Povindahs are as much soldiers as merchants. They are always heavily armed, even while pasturing their flocks and herds in the Dērajāt, though they pay the British Government the compliment of going unarmed into India. In appearance, with their storm-stained Afghān clothing, reckless manners, and boisterous voices, they are the rudest of the rude; and though the few individuals, who are deemed sufficient to conduct the caravans into India, show a cunning quite commercial in their mild and quiet conduct, never taking the law into their own hands, and always appealing to the justice of the magistrates, yet when united in large bodies, as they are throughout the winter and spring, in the plain of the Indus, they are, or fain would be, utterly lawless and succumb only to superior force. They paid heavy custom dues to the Sikh authorities on the Indus, because there was no help for it, as their caravans would otherwise have been seized in the Panjāb; but beyond that the Sikhs never ventured to interfere with them, though they committed all sorts of depredations on the lands under the skirts of the hills.

Edwardes says:—"I hardly ever saw a Povindah who had not one or more wounds on his body; and the loss of an eye, broken noses, scored skulls, lame legs, and multilated arms, are almost as common as freckles in England.

The Povindahs in their migrations come through the Ghwalarī Pass in the following order:—

First.—The "Nāsar" Povindahs in four different classes, who come one after the other in regular succession, *viz.*,

1, the 'Ghuwaeewal;' 2, the 'Gosfundwal;' 3, Nāsars possessing small means; 4, Nāsars having larger merchandize.

All these four classes are composed of 2,000 families and 5,000 men, of whom 3,000 bear arms and 2,000 are laborers.

There are other 4,000 families of Nāsars living in the Mūlkyūb hills.

The latter possess 12,000 camels, the former 10,000 bullocks and donkies—these graze in the hills, and 40,000 sheep, a small number of which come down to graze at the foot of the hills.

Second.—The "Niāzī Mitthe" Povindahs. Number of families, 315; number of men, 500; number of camels, 2,500.

Third.—The "Karotī" tribe. Number of families, 875; number of men, 1,500; number of camels, 4,500.

Fourth.—The "Daotānī" tribe. Number of families, 250; number of men, 500; number of camels 3,000.

Fifth.—The "Mankhel" tribe. Number of families, 750; number of men, 1,050; number of camels, 4,000.

These tribes return in the order they came.

The above custom has obtained for seven generations past.

The articles brought by the Povindah merchants from Central Asia are—

From Bokhāra and Khokand, they bring

Raw silk ...	... From Bokhāra.
Horses ...	... From Bokhāra.
Churus ...	... From Samarkand.
Toorunjbeen (manna)	... From Bokhāra.
Shawl wool (put)	... From Khokand through Bokhāra.
Bokhāra gold coins.	

Russian articles purchased at Bokhāra—

Kulabatoon ...	... Gold or imitation.
Tar Kulabatoon ...	... Gold and silver wire and thread.
Russian gold coins; furs (junjab).	

Articles purchased at Kābal and the Kābal hills—

Pishtachio nuts, dried grapes, almonds, pomegranates of Jalālābād, melons, grapes, pears, kernels of apricots, shirkisht, a substance which rests like dew on certain trees used as medicine, asafœtida, aloo-bokhara, cummin seeds, black; safflower, 'pushmeena,' 'puttoos,' sheepskins, barak, and 'kūrk' cloaks, Nundramee rupees, a silver coin of Kābal, dallu khafuk (skin), boozghoonj, a dye used for coloring silk.

Articles purchased at Kandahār are—

Pomegranates, figs, dried fruits, manna, "salub," salep or *orchis mascala*, assafœtida, red and white; koolah urkcheen, embroidered caps.

Articles from Mashad, Persia, Herāt, and Ūrganj purchased at Kandahār—

Carpets of Mashad, Persia, Herāt, and Ūrganj; turquoise, from Persia; jujube fruit from Herāt (currants), "mustgee roomee," pushm thread (goat hair), saffron; asburg, a dye; Herāt silks, roseflowers, catgut for bowstrings; antimony, quince seed, violet flowers.

Articles purchased at Ghaznī and in the district—

Madder, for coloring pushmeena; sheep-wool; liquorice, aloo-bokhara, Kābal rice, ghee, sarsaparilla, gum arabic, chilghoza (pinus gerardiana), mint, shorapez, rhubarb, dry whey of sheep-milk.

The goods the Povindahs export from India are—

From Bombay, Fatehgarh, and Calcutta, they take

English cotton piece-goods, silks of all colors, chintz of various colors, European colored cloths, merino, broad-cloth, velvet, copper, tin, tea, other skins, cardamoms, small and large, from Bombay; black bepper, betel-nuts, and dried ginger from Bombay.

Articles purchased at Benares—

Brocades, 'Dopattas,' manufactured at Benares; Benares silks, worked in gold, for female dress; Kinaree, gold thread; badla, gold or silver thread; shoes from Delhi; pushmeena shawls, &c., from Amritsar; sugar, produced in the Trans-Sutlej States, hills and plains, purchased at Amritsar; country muslins from Behar.

Articles purchased at Mūltān—

Indigo, Mūltān chintz, silk, square pieces, painted covering for bedding; slippers; cardamoms, small and large, brought from Bombay; betelnuts, black peppers, and dry ginger from Bombay.

Articles purchased at Marwar—

Julunkur chintz, Ulwar chintz, Gūjrāt brocades, cornelians, "ukeek," brought from Cambay; Julunkur tuk-lihalf, or painted covering for bedding; jullunkur roomals.

From India and the Panjāb generally—

Borax, cassia fistula, sal ammonia, myrobolam, belliric myrobolam, amla (*phyllanthus emblica*), turmeric, wusma or dye for the hair, zumuch (a mordant), carbonate of potash, black salt, pewter, steel, chaksoo (a medicine for eye disease), honey, cotton thread, ropes for charpais.

The value of the merchandise annually imported into, and exported from, India by the various sections is—

Tribe.	Imports.	Exports.	Shares.
1. Nāsar	1,00,000	1,50,000	{ $3\frac{1}{2}$ taken to Kāndahār. { $\frac{1}{2}$ to Kābal.
2. Niazī Mitthe ...	25,000 (Majīth dye.)	15,000	Ditto.
3. Karōtī ...	2,00,000	2,50,000	{ $\frac{1}{3}$ to Kābal. { $\frac{2}{3}$ to Bokhâra.
4. Daotānī ...	1,00,000	1,25,000	{ $\frac{1}{3}$ to Kābal. { $\frac{2}{3}$ to Bokhara.
5. Miankhel ...	2,00,000	2,50,000	Ditto.

The relative value of the exports by the three routes of the Bolān, the Ghwalarī, and the Khaebar Passes is—

Route.	Relative proportion.
By the Bolān Pass	$0\frac{1}{2}$
" Ghwalarī	2
" Khaebar	1
	$3\frac{1}{2}$

'Kafilahs' of Povindah merchants from Afghan first come to Derā Ismāel Khān by the Ghwalarī or the Gomal Pass. Those who stay behind the 'kafilas' at Kābal enter India by the Khaebar Pass, whilst such as remain behind in Kandahār come by the Bolan Pass.

Some carry down their goods from Derā Ismāel Khān along the right bank of the Indus to Karāchī, and thence to Bombay; others (the largest number) take their goods to Mūltān, whence they proceed on in three different directions, *viz.*,—

To Rājpūtāna *viá* Bahāwalpūr.

To Benares, Behar, and Calcutta *en route* to Sirsa and Delhi along the Grand Trunk Road.

To Lahōr and Amritsar; but a small number traverse to Jhang, Mukhiana, Chuniot, Saheewal, and Kharot.

The Povindahs return by the routes they go. (*Lumsden—Elphinstone—Edwardes—Faojdār Khān.*)

PRĪRAK—Lat. Long. Elev.

A spur of the Sūlimān range between the Gomal and Kūndar rivers. (*Broadfoot.*)

PŪLAKĪ—Lat. Long. Elev.

An ancient and ruined city in Seistān, on the right bank of the Helmand river. It exhibits the remains of a once large and flourishing city, the ruins of its walls, houses, and gardens cover at least a space of 16 square miles (*Christie—Ferrier.*)

PŪL-Ī-MALĀN—Lat. Long. Elev.

A bridge over the Harī Rūd, 4 miles south of Herāt. It consists of 26 arches, built of brick, but is quite an ordinary work. (*Ferrier.*)

PŪLWARĪ—Lat. Long. Elev.

A fort in the Kūnar valley, Afghānistān, not far from Sheghī, on the right bank. (*Masson.*)

PŪRIĀN—Lat. Long. Elev.

A pass leading from the Pānjshēr valley over the Hindū Kūsh east of that of Khawak. From the point where the Purīan and Khawak rivers meet to the top of the first pass is some 10 miles. It is not used on account of the depredations of the Kāfar Sīah Pōsh. (*Leech.*)

PURIT—Lat. Long. Elev.

A town of Chitrāl, said to be north of Drūsh and south of Ashrīt. (*Raverty.*)

PŪSHT-Ī-HĀJĪ KHĀK—Lat. Long. Elev.

A pass over the main ridge of the Koh-i-Baba, south of the Hājī Khāk pass. It is a better road than either that or the Irāk, but can only be traversed by caravans in July, August, and September. (*Wood.*)

PŪSHT KOH HAZĀRAS—Lat. Long. Elev.

The name by which the Hazāras south of the Hindū Kūsh and its Sūfed Koh branch are known. They are sub-divided into several branches, of which the principal are Yakalangī, Deh Zangī, Sar Jangalī, Deh Kūndī, Bolgor, and Kadelan. The three first are governed by independent chiefs, and the remaining three are united under one powerful chief.

The chief of	Yakalang	can muster	2,000 horse	300 foot.
„	Deh Zangī	„	1,200 „	400 „
„	Sar Jangalī	„	900 „	800 „

These are Shīahs, but are very lax in the practice of their faith and forms of worship.

When Ferrier visited this tribe the Sirdar Hasn Khān ben Zorab was recognized as the supreme chief by the other three tribes of the Hazāra Pūsht Koh. They are however broken up into many separate camps, and each chooses a commander to be confirmed in his authority by the principal chief. This chief can assemble in arms 5,000 horses and 3,000 foot, and even double the number in a case of pressing necessity. It is not astonishing that these tribes should furnish so many soldiers, because the armed force simply signifies every adult male, for they are always capable of bearing arms. In time of war no one remains in the camp but the old men, women, and children.

The Pūsht Koh Hazāras are constantly divided amongst themselves, either by the intrigues of subaltern chiefs, or by family quarrels; they are always scheming and plotting one against the other, and thus are ever

exhausting that strength to their own detriment, which, if consolidated and well directed, would render them terrible to the Afghāns, with whom they are constantly at war. Their country is difficult to invade, its natural defences being excellent; they could emerge when they pleased, ravage the plains of Kandahār and Ghaznī, and retreat to their inaccessible haunts, if they would but act together. Such, however, is their disunion, that the Afghāns always contrive to get through their passes and attack them on their own ground, though they cannot occupy it permanently, and they content themselves with straining every nerve to get a good booty and be off again. By this constant hostility is maintained such a lively hatred between the Afghāns and the Hazāras, that it is scarcely possible for the former to venture singly in their country: a lonely traveller would assuredly be assassinated. He is obliged, therefore, to make a considerable circuit to go from Kābal to Herat, or *vice versâ*, to accomplish a journey which would be so short if the country of the Hazāras were safe. The caravans generally go by Balkh or Kandahār, and it requires more than a month to perform that distance, while the direct road between the two towns could be travelled in a fortnight easily. Yar Mahamad Khān assured Ferrier that the Amīr Dōst Mahamad sent him a letter in 1844 by a Sar Jangal Hazāra he had in his service, and that going straight through the country on his own horse, the man had been only eight days on the journey.

Timūrlang seems to have been the last sovereign who subjugated the Hazāras; they shook off the yoke at his death, and have remained free in their mountains ever since. The Sufaveans, the Grand Mogal, Nādar Shāh, and Ahmad Shah, Sadozae, have never been able to subjugate them again. It appears that they have been the same from time immemorial, for Quintus Curtius says:—"Amongst the Hazāras there is a tribe called Berber, like the inhabitants of Algeria. The former disown these latter, and do not admit their common origin; but it is incontestably true that the Algerian race is Eimak, and the corrupt or rather the primitive Persian is the only language in use amongst them. The Berbers of Africa are Mūsalmāns of the sect of the Shīahs, as are a small number of the Pūsht Koh Hazarahs: the majority of the latter, however, belong to the sect of Alī-illāhī, who believe the divinity of Ali. (*Ferrier.*)

R.

RABĀT—Lat. Long. Elev.

A village in Afghānistān, 20 miles north-west of Herāt, on the road to Merv. It is situated in a desolate tract on the Kaetū mountain. There are no habitations here, but forage and water are procurable. (*Abbott.*)

RABĀT—Lat. Long. Elev.

A village in the Shilgarh district of the Ghilzāe country, Afghānistān. It contains about 150 houses inhabited by Tājaks. There is a pass from

Shilgarh to Kharwar, which starts from this village, and is thence known as the Rabāt Kotal. (*Broadfoot.*)

RABĀT—Lat. Long. Elev.

A plain in Afghānistān, on the road between Kandahār and Qwetta. It is perfectly bare of vegetation, the only object to relieve its monotony being two or three square mud forts. (*Elphinstone—Masson.*)

RABĀT—Lat. Long. Elev.

A village on the left bank of the Oxus, just beyond the east frontier of Badakhshān. It only contains some seven familes. The valley here assumes a very bleak appearance, and the red willow and white poplar seem to be the only trees that can stand against the blast of the Bād-i-Vakhan, and even in sheltered places there are but few fruit-bearing trees. The elevation is 8,100 feet above the sea. (*Wood.*)

RABĀT ABDŪLA KHĀN—

A village 12 miles west of Shibrghan, in Afghān-Tūrkistān. This village is surrounded with a wall and ditch; it belongs to Ūzbaks, and the main road from Maemana goes through it. (*Ferrier.*)

RAFAK ZINBARDĀR—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, on the left bank of the river, at the junction of a large tributary of the Kūnar called the Bash Ghalok, and 80 miles above Jalālābād. (*Davies.*)

RAHAGAM—Lat. Long. Elev.

A village in the Peshīn valley, Afghānistān, on the bank of the river, 13 miles west of Qwetta. Supplies of all kinds are plentiful. (*Leech.*)

RAHMAK—Lat. Long. Elev.

A village in Afghānistān, 15 miles east of Ghaznī. (*Thornton.*)

RAKHA—Lat. Long. Elev.

A village in the Panjshēr valley, Afghānistān, one mile above Khawāk. It is described as having 1,000 houses inhabited by Tajaks, and situated in a beautiful glen. On the other side of the river are the remains of a large fort. (*Leech.*)

RAKMAK—Lat. Long. Elev.

A village in the Shilgarh district of the Ghilzāe country, Afghānistān. It contains 150 houses inhabited by Tājaks. (*Broadfoot.*)

RAMTAJ—Lat. Long. Elev.

A halting place in the Gomal pass, 14 miles below Kanzūr, and 14 miles from Kotkae. Broadfoot does not mention it. (*Lumsden.*)

RAMŪ—Lat. Long. Elev.

A halting place in the Gomal pass not far from Mishkinae. A spring of water is usually existent here, but it is always brackish and sometimes dry. (*Broadfoot.*)

RANGA—Lat. Long. Elev.

A village in the Chār Dar valley, 2 miles from the Ghorband valley, Afghānistān, on the road to the Chār Dar pass. It consists of 4 forts with 1,000 houses situated round them inhabited by Kheskīs. (*Leech.*)

REG RAVAN—Lat. Long. Elev.

A hill in Afghānistān, 40 miles north of Kābal, which is thus described by Bābar:—"Two ridges of hills, detached from the rest, run in and meet each other; at the apex of this a sheet of sand, as pure as that on the sea-shore, with a slope of about 40°, forms the face of a hill to its summit, which is about 400 feet high. When this sand is set in motion by a body of people who

slide down it, a sound is emitted. On the first trial we distinctly heard two loud hollow sounds such as would be given by a large drum. On two subsequent attempts we heard nothing, so that perhaps the sand requires to be for a time settled before the curiosity is displayed. There is an echo in the place, and the inhabitants have a belief that the sounds are only heard on Friday when the Saint of Reg Ravan, who is interred hard by, permits! The locality of the sand is remarkable, there being none other in the neighbourhood. Reg Ravan faces the south, but the wind of Parwan (Bad-i-Parwan) blows from the north for the greater part of the year, and has probably deposited it by an eddy. Such is the violence of this wind that all the trees in the neighbourhood bend to the south, and a field, after a few years, requires to be cleared of the pebbles and stones which the loss of soil lays bare. The mountains here are generally composed of granite or mica, but at Reg Ravan we had sandstone, lime, slate, and quartz.

Reg Ravan is seen from a great distance, and the situation of the sand is so curious that it might almost be imagined the hill had been cut in two, and that it had gusted forth as from a sand-bag, though the wind could have brought it together. Convulsions of nature, however, are exceedingly common in this part of the world. (*Burnes.*)

RENDZAE ENDGŪSHT—Lát. Long. Elev.

A pass in Afghānistān, a short way beyond Farah towards Bakwa. It is described as terrible for laden animals and bad for footmen, and is remarkable for having on its east side an entrance like a gateway formed by two enormous rocks. It is over the same ridge as that met with on the Kasarman road, and about 20 miles south of it. (*Court*).

RESHAN—Lat. Long. Elev.

A village in Chitrāl, 193 miles above Jalālābād, and about 66 miles above Kāshkār. It contains 200 houses. (*Davies.*)

ROBA—Lat. Long. Elev.

A pass over the Gūlkoh range, Afghānistān, between Ghaznī and the valley of Jarmatū. It is similar in its character and appearance to the Gūlbaorī pass over the same range. (*Broadfoot.*)

ROGANĪ—Lat. Long. Elev.

A pass over the Khojeh Amrān hills, Afghānistān, south of the Kohjak pass.

It is the most difficult of the passes over the Khojeh Amrān, and it is believed guns have never been taken over it. The ascent of the pass from the Kandahār side is three and half miles, the last quarter mile being steep, narrow, and winding along the stony bed of a torrent. The descent on the Shōrawak side is only difficult for the first half mile, the road being broad and lined with trees. This pass is much infested by Atchakzāe robbers. (*Leech—Masson—Havelock.*)

ROKIĀN—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 4 miles from Ali Khēl, and 165 miles from Kohat on the road to Ghāznī. The valley here narrows into half a mile, with precipitous commanding peaks upon each side clad with pine forests. It contains about 30 houses, and consists of many scattered houses surrounded by a few fruit trees and corn-fields. The main portion is situated at the entrance of the Hazārdarakht defile, and is overhung by the abrupt shoulder of a towering rocky spur of the Sūfēd Koh. Honey is produced here in abundance, almost every house possessing its bee-hives. (*H. B. Lumsden—Bellew.*)

ROSANĀK—Lat. Long. Elev.

A village in Afghānistān, 35 miles north-west of Herāt, on right bank Harī Rūd. There is only a ruined caravanserai here; 7 miles south is the fortress of Ghorian. The nearest villages are distant not less than 3 miles. *(Ferrier.)*

ROZAH—Lat. Long. Elev.

A village near Ghaznī, in Afghānistān. Here is the tomb of the mighty Mahmūd of Ghaznī; this has been suffered to dwindle away into ruin, and broken figures of marble lions, with other fragments, alone attest the former beauty of its courts and fountains. The gates of fragments which escaped the avidity of the pious collectors of relics, said to be portions of the celebrated sandal gates of Somnāth, were carried off by General Nott's force in 1842. The interior of the apartment covering the tomb of the once powerful monarch is decorated with flags and suspended ostrich eggs. The tomb itself is enveloped in carpets and palls of silk. There are numerous gardens belonging to Rozah, and the houses of the village have an antique appearance. Between this village and the town are two brick columns, which are the most ancient vestiges of the place, and may be held undoubted testimonies to the ancient capital. They are usually ascribed to Sūltān Mahmūd. They are, however, due to the period when Cufic characters were in use, for the bricks of which they are constructed are so disposed as to represent Cufic inscriptions and sentences. They are hollow, and may be ascended by flights of steps, which are, in truth, somewhat out of order, but may be surmounted. *(Thornton.)*

ROZANAE—Lat. Long. Elev.

A ridge lying to the west of the Tūrkanī Nawa plain in Ghilzāe country, Afghānistān, dividing it from Sarmargha. It is about 1,000 feet above the plain, but not very steep, and is inhabited by Mahamadzāe Tokhī Ghilzaes. *(Broadfoot.)*

ROZEH BĀGH—Lat. Long. Elev. 5,200.

A garden in Afghānistān, 7 miles from Herāt, on road to Sabzawar. There is good elevated ground outside it; water is plentiful from canals; grass is very scarce; camel forage is abundant, and bhoosa is procurable from several villages. The garden is planted with Scotch firs of great size and beauty. *(Sanders.)*

RŪDBĀR—Lat, Long. Elev.

A village in Afghānistān, Kandahār district, on the Helmand river. It seems a large place inhabited by Taokī Biloches. Here the Kandahār territory ends. *(Christie—Ferrier.)*

RŪD-I-CHIPRĪĀL—

A district of Jalālābād, Afghānistān. *See* Chiprīal. *(MacGregor.)*

RŪD CROAD—Lat. Long. Elev.

Ā valley of Afghānistān, 17 miles from Jalālābād. It is that of a stream which comes under the name of Karsī from the Vazīrī division of the Khūgīanī country, under the north slope of the Sūfēd Koh, and joins the Sūrkhāb at Sūltānpūr. *(Hough.)*

RŪD-I-GAZ—Lat. Long. Elev.

A river in Afghānistān, met with on the road, 48 miles from Herāt, 318 miles from Kandahār. It is a rapid stream 15 or 20 yards broad, and is a tributary of the Adraskand river. *(Todd.)*

ŪD-I-HISĀRAK—
A district of Jalālābād, Afghānistān. *See* Hisārak. (*MacGregor.*)

ŪD-I-KAMA—
A district of Jalālābād, Afghānistān, comprising the lower portion of the valley of the Kūnar river. It contains the following villages:—

Kwazae	with		houses of	Mohmands.
Goshta	"	260	"	"
Gardāb	"	60	"	"
Gandaghar	"	40	"	"
Sūfed Bīnī	"	25	"	"
Māma Khēl Bazīd Khēl	"	60	"	"
Dara Galī	"	30	"	"
Maijar Glīk ⅓	"	150	"	"
Kam-i-Khās Glīk ⅓	"	150	"	"
Glīk ⅓ Zar Shāhī	"	120	"	"
Deh Mustalī	"	210	"	Tājaks.
Deh Tahir	"	160	"	"
Shēr Gal Kakal Dara Galī	"	430	"	"
Sadah	"	80	"	"
Sangan Sara	"	200	"	"
Tolocka Mīr Abdūl Rahmān Kala Akhūn	"	400	"	"
Kala Malik	"	30	"	"
Fateh Khān, Deh Bahi ⅕ " 15 Deh Bahi ⅕ " 15 Deh Bahi ⅕ " 15 Deh Bahi ⅕ " 12 Deh Bahi ⅕ " 23		80	"	"
Gūch	"	20	"	"
Shalam				
Kala Sādat Khān Bārakzae	"	120	"	"
Deh Ghāzī				
Total		2,624		

(*MacGregor.*)

ŪD-I-KASHKOT—Lat. Long. Elev.
A district of Jalālābād, Afghānistān, comprising part of the valley of the Kūnar river. It contains the following villages:—

Shewa and Kalatak	with	1,200	houses of	Tājaks.
Sheghī and Pulwarī Samatak Miaghan	"	300	"	Zakhēls.
5 Bilandghar	"	40	"	Tājaks.
Pīrowāl	"	30	"	Arabs.
Ābdian	"	32	"	"

	Dobella Bālā	with	15	houses of	Arabs.
	Nar Marsī	,,	10	,,	,,
10	Kala Banāres	,,	30	,,	Tājaks.
	Iklarābād	,,	30	,,	Arabs.
	Dobella Paīn	,,	25	,,	,,
	Kala Syad Ahmad	,,	(?)	,,	,,
	Tokchī	,,		,,	,,
15	Kala Kūrbān } Shērbella }	,,	22	,,	,,
	Beyrūt	,,	60	,,	,,
	ITumalī	,,	20	,,	,,
	klasābād	,,	30	,,	,,
20	Shūtarī	,,	20	,,	,,
	Nūrzāe	,,	30	,,	Zākhēls.
	Mīrūks Bālā	,,	30	,,	Arabs.
	Kala Nasrūla	,,		,,	,,
	Bela Zākhēl	,,		,,	Zākhēls.
25	Ghochak and Biktan	,,	50	,,	,,
	Saiden	,,	30	,,	,,
	Mīr Sarfūdīn Khēl	,,		,,	,,
	Kāsimābād	,,		,,	Arabs.
	Nalesī	,,		,,	,,
30	Kala Kāzī Namūr Shāh	,,		,,	,,
	Mīrzāe	,,		,,	,,
	Jamālī	,,		,,	,,
	Bīnīgarh	,,		,,	Zakhēls.
	Gao Mash Bālā	,,		,,	Arabs.
35	Zangū Kach	,,		,,	,,
	Total	...	2,004		

(*MacGregor.*)

RŪD-I-KHALISA—

A district of Jalālābād, Afghānistān. It contains the following villages :—

Kalaghū	with	200	houses of	Khūgīānīs.
Hakīmābād	,,	120	,,	,,
Kambūdī	,,	15	,,	,,
Jahānūma	,,	30	,,	Tājaks.
Paerorral	,,	4	,,	Arabs.
Hīda	,,	80	,,	Mohmand Dwazaes.
Sarīlī	,,	35	,,	,,
Kala-i-Shēkh	,,	4	,,	,,
Sūranjapūr	,,	1	,,	,,
Dehgus	,,	35	,,	,,
Kahun	,,	40	,,	,,
Barū	,,	50	,,	,,
Kaltragai	,,	200	,,	,,
Gūlae	,,	300	,,	Mohmund Dwazaes and Hazārbūz.
Total	...	934		

(*MacGregor.*)

RŪD-I-KHŪGĪANĪ—

See Gandamak, by which name this valley is also termed. (*MacGregor.*)

RŪD-I-KOHĀT—

A district of Jalālābād, Afghānistān. It consists of the following villages:—

Saghan Jūī	with	400	houses	of Tīraī.
Farak Shāh	„	60	„	„
Lé Paī	„	20	„	„
Indarānī	„	60	„	„
Kala Mulkū				
Kala Jat	„	30	„	„
Haednaree	„	60	„	„
Haedar Khēl	„	18	„	„
Karīa Habīt	„	100	„	„
Jabr	„	400	„	„
Karia Mānjūnī	„	400	„	„
Khidar Khānī	„	80	„	„
Baltī Kot	„	50	„	„
Komāl Khān	„	60	„	„
Total	...	1,568		

(*MacGregor.*)

RŪD-I-MOHMAND DARA—
See Mohmand Dara.

RŪD-I-TEZĪN—
See Tezīn.

RŪĪ—Lat. Long. Elev.

A village in the valley of Doāb, in Afghān-Tūrkistān, between Bāmiān and Khūlm. The inhabitants are Hazāras, and are said to be of Arab origin.

They are rich in cattle, having many hundred brood mares and many black cattle and sheep; the former of an indifferent kind, the latter broad-tailed.

Cloves are found in the hills around, and dwarfish trees supply fuel. Rhubarb is plentiful when in season. (*Wood—Moorcroft.*)

RŪSTAK—Lat. Long. Elev.

A town in the Talikan division of Kūndūz, district of Afghān-Tūrkistān, containing 5,000 houses. It has two fair days in the week. There was a fort here formerly. It is not in any map, but I should place it north of Talikan, and perhaps on the banks of the Amū. (*Lord.*)

RŪSTAM KHĒL—Lat. Long. Elev.

A village in Afghānistān 25 miles west of Kābal on the Bāmiān road, east of the Isphak Pass. There is a small district attached to it on the Kābal river, the valley of which is here not more than 1½ mile in width, but it is finely watered, and a considerable portion of its surface is under cultivation. A little rice is raised, but barley and wheat are the principal crops. No wood is found on the hills, but grass is plentiful. The produce amounts to 2,100 'kharwars.' The inhabitants are Sūnī Afghāns, but it is not clear to what clan they belong. They have 18 forts and 1,000 families, and could turn out 600 matchlockmen. (*Wood.*)

S.

SABZAWAR—Lat.		Long.		Elev.

A town in Afghānistān, 93 miles from Herāt, 71 miles from Farah, 286 miles from Kandahār, on the left bank of the Harūt Rūd.

It is situated at the extremity of a large oblong plain, 10 or 12 leagues in circumference, in an elbow of the stream and at the foot of the mountains. The fortress is a square, with sides of about 200 or 250 yards. It contains a small bazaar and 100 houses, and must in former times have been the citadel of a large city. It has seven circular bastions in each face: there is one gate in the south face. There is hardly any ditch, and the walls are in a state of dilapidation. A small citadel, the residence of the Governor, is in the centre. It is a place of no strength, and Todd thinks might be taken by a *coup-de-main* with little loss, an opinion in which Pelly shares, as he says it could be rendered untenable by a few hours, shelling.

Ferrier thinks Sabzawar a position of some strategic importance to an army advancing from the west, as affording an excellent site for a depôt on the line of operations towards Afghānistān; and Sanders says the district of Sabzawar is the richest in Herāt, and as the south route to Herāt from the east passes through it, he thinks a depôt for supplies established at this place would enable an army advancing on Herāt from Kandahār to halt and recruit the cattle for a few days, before encountering the toilsome marches in advance of this plain.

The position might, Pelly thinks, be rendered a good one by management of the neighbouring river, as some watercourses already intersect the neighbouring lowlands, and more obstacles of like nature be readily formed. Water is conducted to the town from the Harūt Rūd by numerous canals that protect the approaches. A range of inconsiderable height lies to the south of the town, two miles distant.

The district of Sabzawar is a congeries of forts, with surrounding pasturage and cultivation, inhabited by Nūrzāe Dūrānīs. They say that there are some 100 forts included within the district of Sabzawar, the fact being that every small collection of huts is enclosed for security. Each village is about 60 yards square, surrounded by the mud wall. Of these some are called river forts, which means that the surrounding cultivation is watered by the river. In like manner other forts are called karez, or water conduit forts. There may be some 6,000 households in the Sabzawar district, divisible into 3,500 Illyats, 2,500 in the villages, and about 400 in the town, and 100 in the fort or ark of Sabzawar itself. The district supplies a horse contingent of about 300 sowars, who are collected from the eight Dūrānī tribes, all of whom are represented in this district. These sowars are usually selected from the best families of their several tribes, the intention being, by thus entertaining a few of the best youths, to secure the loyalty and services of their brethren and inferiors in time of need. In the case of Sabzawar, for instance, some 3,000 horse and foot could be available for war if required.

The ruins of large buildings, houses, and dried up wells give an air of desolation to the whole plain of Sabzawar It was formerly well peopled and fertile, but the wars between Herāt, of which it is a dependency, and Kandahār have reduced it to its present wretched condition.

Half an hour before arriving at Sabzawar, at the extremity of the mountains running east and west, and on the last ridge stretching into the plain, are the remains (and some of them in pretty good preservation) of the large and ancient city of Sabah. The walls of the citadel, which crowned the highest eminence, are still standing; the city was below, and connected with the fort above it by thick walls, flanked by towers originally of stone, but subsequently repaired with sun-dried bricks; these walls descended to the river, and protected the town on the only side by which it could be approached. (*Connolly—Todd—Ferrier—Pelly—Sanders.*)

SADA—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, 18 miles below Kūram fort, and at the junction of the Karamana river with the Kūram. It is a large village inhabited by Tūrīs, and some Zaemūkht settlers in the neighbourhood. The vicinity of the village is one sheet of cultivation, irrigated by cuttings from the Kūram. The principal crops raised here are rice, wheat, maize, and barley. The inhabitants have large flocks of cattle, sheep and camels, and altogether they live in the midst of plenty. (*Lumsden —Bellew.*)

SĀDAT—Lat. Long. Elev.

A fort in Afghānistān, 18 miles from Girishk, on the north road to Herāt. It is a strong little place, surrounded by a dry ditch, and formidable from the very hard gravel in which it is executed. The form of the fort is oblong, with round towers at the angles and on the sides, which are about 180 by 140 yards in length; the ditch encloses a space of nearly 300 by 200 yards. The space between the wall and the ditch is meant to protect cattle and horses. The ditch is 20 feet deep, 24 feet wide at top, and 18 at bottom; on the scarp of the ditch a rampart 7 feet high and 24 feet thick. There is then a space of 100 feet clear all round for the cattle, and then the rampart of the fort, which is 12 feet thick and 20 to 30 feet high. There is an abundant supply of good water, and camel forage and grass are also plentiful, and there is ground for the encampment of a large force near it. This fort was built by Fateh Khān, Bārakzāe, the Afghān king-maker. (*Sanders.*)

SĀDŪ—

A tribe of Afghānistān who inhabit the base of the Paghmān hills. They are not Afghāns, but are probably originally of Hindū extraction, now converted to Mahamadanism. They very much resemble gipsies in their habits and modes of life, and are well known as fortune-tellers and thieves. (*Bellew.*)

SAEGHAN—Lat. Long. Elev.

A fort in Afghānistān, 35 miles north of Bāmiān, 142 miles from Kābal, and 154 miles from Khūlm.

It is situated in a small valley of the same name, which is parallel to that of Bāmīān and separated from it by a range of hills 10,000 feet high. The fort is a rude shapeless building, with no pretensions to strength, but what it derives from its site, although, in the opinion of the Saeghanchīs, it is the key of Tūrkistān. The valley is fertile and well cultivated,

the produce amounting to 1,500 'kharwars' of grain. There are 20 forts in it, inhabited by 600 families of mixed Ūzbaks and Tājaks, but who are all Sūnnīs. They can turn out 300 fighting men.

The chief article of commerce of this place is asafœtida, of which about two hundred maunds are gathered annually from plants that grow wild upon the mountains. In the spring the earth is partly removed from about the root, and the stem and leaves cut off close to the ground; a juice exudes from the surface, which, when dried, is scooped off; a slice is then cut from the root, and the juice exudes again from the fresh surface; this is repeated a third and a fourth time. A root of a good size yields about half a pound of the dried juice. Another article of commerce is slaves; the chief, in conformity with the practices of his neighbours, and, as he professes, only in the way of retaliation, making incursions upon the Ūzbaks and Hazāras, and carrying off their population for sale.

Saeghan belonged to the Afghāns in the days of Ahmad Shāh, but during the civil war which followed Timūr Shāh's death it became independent. On the rise to power of Morad Beg of Kūndūz it paid tribute to him, but when he died Dost Mahamad placed it again in subjection to the Afghāns. When Masson visited it with Hājī Khān, Kākar, it formed part of the Government of Bāmīān. When the British occupied Bāmīān in 1840, there were two parties in the valley headed by Mahamad Alī and Kilich Beg respectively. The former gave in his allegiance to Shāh Shūjah, the latter invoked aid from Khūlm and the fugitive Dōst Mahamad Khān. The Mīr Valī of Khūlm sent a force to besiege the fort of Sar Sang, at the north entrance of the Saeghan; and accordingly a force of some 300 or 400 men under Captain Hay started from Bāmīān in 1839 to surprise the camp of the besiegers, but after an exceedingly harassing march this force only arrived in time to see the enemy fly. A party of infantry was left there during the winter of 1839 under Lieutenant Golding.

On the 18th September 1840, Dōst Mahamad again came forward with 6,000 Ūzbaks, but he was defeated at Saeghan by General Dennie, who on the 24th September destroyed the fort of Saeghan. The British force north of the Hindū Kūsh was then withdrawn. (*Masson—Moorcroft—Wood—Lord—Masson.*)

SAENDEH—Lat. Long. Elev.

A village in Afghānistān, 18 miles from Bābar-ka-kala, 30 miles from Marūf on a road to Kandahār. It is a large village situated on a stream. (*Leech.*)

SAF—Lat. Long. Elev.

A valley in the Hazārajāt, mentioned by Bābar. (*Babar.*)

SĀFĪS—

A race of Afghāns who inhabit the hills to the north of Jalālābād, and between that division and the Kāfar country.

Masson mentions that they are found in the Sūrkh Kūnar division south of Bajāwar, and in all the valleys opening on the Kūnar river, in Dara Nūr, Dara Nazr, and Dara Pech, and also in Tagao. They understand Pukhtū, but speak the Pashae language. Masson thinks they are descended from the Kāfars, and that the designation Sāfī may have been given them by the Mahamadans on their secession from their religion, for Saf, meaning pure, in separating themselves from the unpure idolaters, they

would have merited from Mahamadans the distinguishing name of Sāfīs, or pure people. In the time of Bābar the inhabitants of Tagao were Kāfars, but they were known to Nādar as Sāfīs, when they cultivated land considerably to the south of their present dwellings, having been driven from them by the Ghilzāes. Masson describes them as a straightforward manly race, with florid complexions, light eyes and hair. They have many peculiar customs, and retain many vestiges of ancient arts; for instance, they have beehives unknown to the inhabitants of the plains. Their valley is most celebrated amongst their neighbours as being the native soil of the narcissus. The hills of the inhabitants yielding grapes, quantities of wine and vinegar are made by them. The valleys of Barkot and Daminj, to the west of Dara Nūr, are alike inhabited by Sāfīs, independent and lawless, but engaged in enmity with their neighbours of the contiguous Dara. The people of the two Daras, unable to contend with their more numerous enemies, are strictly leagued with the inhabitants of Kāshmūn, a village high up in the hills still further to the west. (*Masson.*)

SAG PĀH—

A tribe of Hazāras who inhabit the plain Ūrt and valley of Siah Sang west of Kābal. Numbers of these men are to be found in the winter at Kābal, being unable to make a livelihood in their own cold ungenial country. (*Wood.*)

SAHĀRĀE—

A tribe of Afghānistān who inhabit the plain on both banks at the head waters of the Mūrgāb. "They call themselves Mongols, but they are known only by the name of Sahārāe, inhabitants of the plain. They form a small republic, which is in some degree subservient to the Khān of Sar-i-pūl. They pretend to have been settled there by Jangez Khān, and to have braved the efforts of every conqueror since the days of that grand exterminator; considering how difficult is the access to their country, this is not improbable, the more so as their plain produces everything necessary for their maintenance. They are not obliged to have dealings with, or in any way concern themselves about, their neighbours. The Sahārāe have a vague idea of Islamism, and sometimes swear by Alī and the Prophet, but these words are mere relics of their former intercourse with the Mahamadan world, for their worship seems real idolatry: like the ancient Persians, they recognise a principle of good and a princile of evil, under the modern names of Khoda and Shaitan, signifying God and Devil; they are uncircumcised, never pray, and condemn no animal as unclean.

"Their habits are quite patriarchal: living far from the din of cities, and ignorant of their superfluities, their manners have something wild and savage that at first shocks a stranger; but the feeling of dislike soon wears off when you find that, ignorant as they are of all that in our eyes contributes to social well being, they are not less content, are exempt from many tribulations which we inflict upon ourselves in search of happiness. The largest collections of tents and houses on this plain were at the foot of the mountains which enclosed it on the south, exactly opposite the point at which this extraordinary basin is entered from the north. It stood on a little plateau, thickly covered with trees, which almost entirely concealed from view the fortress of Dev Hisār: a high tower rising on the north from the left angle alone indicates its presence." (*Ferrier.*)

SAHIBZĀDA ŪZBĪNS—
A tribe who inhabit the Ūzbīn valley, between Lūghmān and Tagao in Afghānistān. (*Masson.*)

SAHŪR—Lat. Long. Elev.
A village in Afghānistān, 178 miles from Jalālābād and 150 miles from Kāshkār, on the Alingar river, consisting of 170 houses inhabited by Kāfars.

SAIDAL KHAN KALA—Lat. Long. Elev.
A fort in Afghānistān, about 5 miles south of Kalāt-i-Ghilzāe, containing 100 houses of Alikiozaes. There is cultivation around, and water is procurable from the Tarnak. (*Leech.*)

SAINDA—Lat. Long. Elev.
A strong walled village in Logar, Afghānistān, about 55 miles from Ghaznī and 63 miles from Kābal, on banks of the Logar. (*Lumsden.*)

SAKHĪ KHĀN—Lat. Long. Elev.
A fort and village in the Ghorband valley, Afghānistān. There is a road thence to the Koh Dāman. (*Leech.*)

SAKHIR—Lat. Long. Elev.
A village in Sīahband, Afghānistān, on right bank of the Helmand river, about 120 miles above Girishk. Orpiment is found here. (*Irwin.*)

SAK SULIMĀN—Lat. Long. Elev.
A village in Afghānistān, 8 miles from Herāt, towards Mashad. (*Clerk.*)

SALĀR—Lat. Long. Elev.
A village in Afghānistān, north-west of Dādar, and 8 miles south-east of Thal. It has a fort and contains 200 families with 6 or 7 Hindū shopkeepers. It has a good deal of cultivation, and the water-supply is from a "karez." (*Postans.*)

SALEH KEH—Lat. Long. Elev.
A village in Afghānistān, 10 miles north-west of Ābistāda Lake, on the direct route from Ghaznī to Shāl. (*Thornton.*)

SALEH YASŪN—Lat. Long. Elev.
A table-land in Afghānistān on the Sūlimān range, at the source of a branch of the Argēsan river of this name. It is north of Toba, and is inhabited by Dūranīs. (*Elphinstone.*)

SALOH—
One of the tribes of Kāfaristān. In former times it held the valley of Ranahkot or Salao, but for very many years past it has been dwelling in that part of the centre of Kāfaristān watered by the Shūnah river, towards the highest ranges of the Hindū Kūsh, also called the Shūnah valley. It lies to the west of the Katihi country, north from Lūghmān and east of the valley of Kandah-i-nīl. This tribe continues to follow its ancient faith.

Masson mentions a place, called Saloh Ranakot, about 8 miles south-west of Alīshang, where there are two or three modern forts, and it is said some ancient vestiges. From a spring here it is also asserted that fragments of rubies are ejected, and that parcels of them are collected and sold to the Kābal druggists as medicaments. (*Raverty—Masson.*)

SAMAJIL—Lat. Long. Elev.
A tribe of Kāfaristān who in ancient times dwelt in the Shamakat and its contiguous valleys along with the Mandūls, and at the present day occupy a portion of the valley of Kandah-i-nīl with the Mandūls and Katihis. (*Raverty.*)

SAMA KHĒL—
See Alī Bāghān. (*Masson.*)

SAMBALA—Lat. Long. Elev.
A village in Afghānistān, situated on a cross-road between the valleys of Ghorbānd and Parwan Dara. It is scattered along the bottom of a deep dell. (*Wood.*)

SAMBŪLĪ—Lat. Long. Elev.
A village in Afghānistān, above Girishk, on left bank of the Helmand river. Here a detachment of the Kandahār garrison, under Captain Woodburn, defeated on the 6th July 1841 a force of 3,000 men under Aktar Khān, who attacked him.

SANATIĀL—Lat. Long. Elev.
A section of the Kākar clan of Afghānistan, who inhabit the west of their country from Zawura to Sīona Dāgh. The chief lives at Ūrgass, near the source of the Zhobe. (*Elphinstone.*)

SANGALĪ RĀH—Lat. Long. Elev.
A road in Kūram, Afghānistān, which goes from Hazār Pīr Ziārat to the south foot of the Darwaza Pass. It follows the north ravine of the two which join near the Ziārat, and is shorter than the road by the west ravine. It is practicable and offers no difficulties for guns. (*Lumsden.*)

SANGANA—Lat. Long. Elev.
A village in Afghānistān on the road to the Khawak Pass, 17 miles south of the crest. It contains 60 houses of Tājaks. (*Leech.*)

SANGBARAM—Lat. Long. Elev.
A village in Afghānistān, 11 miles north of the Bazārak Pass over the Hindū Kūsh, containing 40 families of Tājaks. (*Leech.*)

SANGHAR—Lat. Long. Elev.
A village and fort in Kūnar valley, Afghānistān, on the left bank, about 55 miles above Jalālābād, containing 100 houses. (*Mahamad Ameen.*)

SANG-I-DŪKHTAR—Lat. Long. Elev.
A halting place in Afghānistān, under a conical peak of this name, 58 miles from Herāt on the road to Khaff, from which it is distant 84 miles; water is good and firewood is abundant, but there are no buildings of any description. It is on the frontier between Afghānistān and Persia. (*Clerk.*)

SANGI SARĀE—Lat. Long. Elev.
A village in the Jalālābād province, Afghānistān. (*MacGregor.*)

SANG-I-SŪFĒD—Lat. Long. Elev.
A pass in Afghānistān over the Khojeh Amrān range, on the Gūlistān Karez route, south of the Kohjak. It is said to be far less precipitous and more easy than the other passes over this range, but there is a want of water on the route. It was not even reconnoitred by the Army of the Indus. (*Havelock.*)

SANGLAK.—Lat. Long. Elev.
An encampment of Hazāras, at the head of one of the tributaries of the Mūrghāb river, 105 miles south of Sar-i-pūl. Ferrier gives very little information of this the most interesting part of his route, and of this place none. (*Ferrier.*)

SANGLA KHĒL—Lat. Long. Elev.
A village in Afghānistān, on the road from Kābal to Bāmiān, on the east of the Pughmān range.

SANGLICH—Lat. Long. Elev.

A village in the Gogardasht valley, which drains into the Āb-ī-Vardoj in Badakhshān, 15 miles north of the summit of the Kotal-i-dara Pass, over the Hindū Kūsh from Chitrāl. (*Davies.*)

SANG NISHĀNDEH—Lat. Long. Elev.

A district in the Hazārajāt, Afghānistān, which comprises a valley which apparently drains into the Helmand from the south, not far below its source. Hājī Khān, Kākar, on one occasion took two guns into this valley and Besūd, which were dragged by peasants. (*Masson.*)

SANGRA—Long. Long. Elev.

A village mentioned by Leech in a route from Jalālābād to Kāshkār, 216 miles from Jalālābād, on the river Alingar, 114 miles from Kāshkār, on the other side of a snowy pass, and containing 6,000 houses of Kāfars. (*Leech.*)

SANJERĪ—Lat Long. Elev.

A village in Afghānistān, 12 miles from Kandahār, 63 miles from Girishk, one mile left bank Argandab river. Water is plentiful from a canal, grass and forage are abundant, and bhoosa and lucerne are procurable. There is a good encamping ground for a large force near the village. (*Sanders.*)

SANJIT DARA—Lat. Long. Elev.

A village in Koh Daman of Kābal, Afghānistān, 30 miles north of Kābal. It is situated on the banks of a rivulet and is surrounded with gardens. The soil around is too rocky to be turned to great profit, and prevents the cultivation of the vine to any extent. The orchards are principally stocked with mulberry and walnut trees. (*Masson.*)

SAOKAD—Lat. Long. Elev.

A village in Afghānistān in the Alingar valley, 136 miles from Jalālābād, on a road to Kāshkār. It is said to consist of 5,000 houses of Wanierbafers? (*Leech.*)

SAPA—Lat. Long. Elev.

A village in Afghānistān, 144 miles south-west of Kandahār on the river Helmand, containing 200 huts of Kanozaes. (*Leech.*)

SAR—Lat. Long. Elev.

A plain in Afghānistān under the Fīrōzkohī hills, inhabited by a tribe called Sabzizāes. (*Court.*)

SARAE—Lat. Long. Elev.

A large village in the Koh Damān of Kābal, Afghānistān, about 20 miles north of Kābal on the left bank of the Shakar Dara river, and inhabited principally by Hindūs. (*Masson.*)

SARAE SHĀH BED—Lat. Long Elev.

A halting place in Afghānistān, 28 miles from Herāt, on the Kandahār road. Water is procurable from a stream in front of the sarae; forage for camels and horses is good and abundant, but no supplies of any kind are procurable. There is sufficient ground for the encampment of a force, but it is rather irregular and commanded by a hill to the east. (*Sanders.*)

SARAFZĀE—Lat. Long. Elev.

A fort in the Karotī country, Afghānistān, at the source of the Dwa Gomal river. It contains 20 houses, and affords protection to the families around. Elphinstone describes it as a small plain above Ūrghūn, and divided from it by a pine-clad spur of the Sūlimān range. (*Elphinstone—Broadfoot.*)

SARGARĪ—Lat. Long. Elev.

A village in the Ghilzāe country, Afghānistān, 20 miles east of Margha, 40 miles west from the Gharaibī Pass. Water is abundant. (*Lumsden.*)

SARGĀWAN KOTAL—Lat. Long. Elev.

A pass in Afghānistān, over the Shēr Dahan range, which connects the Paghmān and Sūlimān mountains between Logar and Ghaznī. The road goes from the village of Kala Nawāb through Chillozan, and though difficult, the pass is practicable for horsemen. The Shēr Dahan Pass can be turned by this route, and a horseman can go by it from Logar to Ghaznī in one day. (*Lumsden.*)

SARGHAZ KOTAL—Lat. Long. Elev.

A pass in Afghānistān, over the Sarghaz mountain, 50 miles east of Kandahār, between the two main branches of the Argesan river. The ascent of this pass is not long, but is most tedious, and with the descent takes the greater part of a day. (*Lumsden.*)

SARGO—Lat. Long. Elev.

A defile in Afghānistān, 80 miles south-east of Ghaznī and 6 miles from the Kotal-i-Sarwandī, over the Sūlimān range. It commences 11 miles from Kala-i-Langar, and is a ravine cut by water down the west of the range winding in easy curves. Its width is never less than 30 yards, and is often 100. The ascent is scarcely perceptible, and the hills on either side are easily ascended; the bottom is sometimes rough and heavy, but two hours' work would make it an excellent road. There are some scattered huts of Tokhī Ghilzāes near, standing in hamlets of 20 and 30 in the midst of cultivation. (*Broadfoot*).

SARHAD-I-VAKHĀN—Lat. Long. Elev.

A village on the east frontier of Vakhan, in Badakhshān, near the source of the Oxus, here called the Daria-i-Panj. It has 1,000 houses. (*Mahamed Ameen.*)

SAR ALANG—Lat. Long. Elev.

The upper district of the Parwan valley in Afghānistān is called Alang, and the mountain pass at the head of it Sar Alang. When Lord visited the pass in November, there was no snow until within 10 miles from the summit on the south side; on the north side it extended for 60 miles.

This pass has two branches, one the Sambolak, the other the Parwan. The first goes from Tūtam Dara by Sambolak and Alang to the top of the pass in 42 miles. The second goes from Parwan Dara to the top in 46 miles. These roads are open from 15th June to 1st November, and are passable for ponies with light loads with difficulty. The inhabitants on the route are independent. (*Leech—Lord.*)

SARALANGIS.

A race settled in Indarāb (south of Kūndūz), whom the chief of Indarāb assured Wood were the most industrious and well-behaved of his peasants. In their own valley on the opposite side of the mountains they are notorious free-booters. Here, however, there is no opportunity of levying black-mail, and with the orderly habits of an honest community ever before their eyes, the Saralangīs have ceased from evil and learnt to do good. (*Leech—Wood.*)

SARBANDIS—

One of the chief tribes of Seistān, who, Elphinstone says, came originally from Irāk in Persia. The Sarbandī chief could collect 5,000 men, 100 of which would be cavalry. (*Elphinstone—Leech.*)

SARDEH—Lat. Long. Elev.

A division of Zūrmat in the Ghaznī district of Afghānistān. It is a narrow strip between the lower end of Takrī and the hill Spīnsak. It has 7 or 8 forts of Andars, comprising about 1,000 souls. The ground is covered with tamarisk bushes, and cut up by ravines running into the Jilga. Opposite Mūrsal there is an easy pass into Shilgarh over the low end of Takrī; there are others lower down; a guide can show several easy passages through the ravines. (*Broadfoot.*)

SAR DEHIS—

A small tribe of Afghānistān, who inhabit Sardeh, south-east of Ghaznī. They are Tājaks. (*Elphinstone.*)

SARI—Lat. Long. Elev.

A halting place in Afghānistān, 14 miles from Sakhī Sarwar in the pass of that name. There is water from a fine stream here and a deserted fort. (*Leech.*)

SAR-I-ĀB—Lat. Long. Elev.

A halting place in Afghānistān, 9 miles east from Qwetta. Water, grass, and forage are abundant, as also fuel, and there is partial cultivation near.

SAR-I-ĀB.—Lat. Long. Elev.

A district of the Hazārajāt, Afghānistān, west of Ghaznī, inhabited by Mahamad Khoja Hazāras. (*Broadfoot.*)

SAR-I-ASP—Lat. Long. Elev. 5,973.

A halting place in Afghānistān, 10 miles from Kalāt-i-Ghilzāe, 134 miles from Ghaznī, on banks of the Tarnak river, 1 mile short of a number of water-mills, and in very broken ground. Supplies are scarce here, but water, grass, and forage are in abundance, and fuel is procurable. (*Hough—Leech.*)

SAR-I-BĀGH—Lat. Long. Elev.

A village in Afghānistān, 58 miles from Khūlm on the Khūlm river, 142 miles from Bāmiān, in a valley covered with cultivation and orchards. The district of Sar-ī-bagh is very fertile, and supplies are cheap and abundant. (*Wood.*)

SAR-I-BORI—Lat. Long. Elev.

A village in the Kākar country, Afghānistān, at the head of the Borī valley, and 25 miles west of Borī. The country around is generally well cultivated and occupied by Kākars; water is plentiful. (*Lumsden.*)

SAR-I-CHASMA—Lat. Long. Elev.

A district in Afghānistān, at the source of the Kābal river, 53 miles west of Kābal. It is inhabited by a mixed population of Afghāns and Tājaks, and contains twenty forts, with a population of 900 families. Its produce is 1,800 'kharwars,' and it can turn out 700 matchlockmen. Outram says Sar-ī-Chasma is only nominally the source of the Kābal river, which is really 10 miles more to the west. (*Wood—Burnes—Outram.*)

SAR-I-CHASMA—Lat. Long. Elev.

A village in Afghānistān, between Mūkūr and Oba on the Ghaznī and Kandahār road, near which is the source of the Tarnak river. (*Masson.*)

SAR-I-CHASMA—Lat. Long. Elev.

A spring in Afghānistān, north-east of Herāt, whence arises a strong stream that, after bathing Herāt in the north side, falls into the Harī Rūd. (*Vambery.*)

SARI KHINJ—Lat. Long. Elev.

A village in Afghānistān, on the road to the Khawak Pass, over the Hindū Kush, and 13 miles south of the crest. It contains 200 houses of Tājaks. (*Leech.*)

SARĪM SOKHTA—Lat. Long. Elev.

A ridge in the Ghilzāe country, Afghānistān, which divides the valley of the Tarnak from the plain of Nawa. It is about 1,000 feet above the plain, and not very steep. It is called Rozanzae in another part. (*Broadfoot.*)

SAR-Ī-PŪL—Lat. Long. Elev.

A town in Afghān-Tūrkistān, 100 miles south-west of Balkh, 300 miles north-east of Herāt. It is an agglomeration of houses utterly devoid of regularity, and built in the slope of an eminence crowned by a fortress, in which the governor resides. Numerous tents are grouped round the houses, and, including their inhabitants, the place contains 18,000 souls; the population of the Khanate does not amount to more than four times that number; most of them are Ūzbaks, a third only being Sar-ī-jangal Hazāras. Sar-ī-pūl occupies a position greatly favored by nature, for the valley is abundantly watered by streams from the mountains, which unite there and form a river which flows into Shibrghan, and the breadth of the cultivated lands and orchards appear, to be considerable. The chief of Sar-ī-pūl keeps up a standing force of 2,000 superior horsemen and 2,000 foot, which number can be trebled in case of necessity.

The chief is an Ūzbak, of the tribe of Achu Muillee or Ackmugye. He has 1,000 horse; his encampments are in Sangchārak, Paogīn, Gūrdewan, and Daghdral.

Sar-ī-pūl is, says Pottinger, as large as Maemana. The military force of this petty state cannot exceed 3,000 horsemen, exclusive of the militia, which is numerous and paid as described.

The arms in use there are a large heavy matchlock, with a long straight wooden fork attached as a rest, which also serves as a spear. They are mounted on small hardy horses well adapted for the mountains.

The taxes, &c., are the same as those levied at Maemana, and the revenue actually collected may also amount to half a lakh of rupees. The chief, however, does not appear to possess the power of levying the tithe from the wilds held by the Ūzbaks on the tenor of military service. Some of the Hazāras are forcibly subject to this state, as the Kuchan, Dukmendah, and Balkhab. They pay a tribute of slaves, and their widows are claimed as Government property, and are sold to the highest bidder.

Sar-ī-pūl formed part of the Persian empire conquered by Nādar Shāh. On his death, Ahmad Shāh, Dūrānī, succeeded to the Afghān portion of his dominions, as far north as the Amū. He then in 1750 made over the government of Balkh and Maemana, in which was included Sar-ī-pūl, to one Hājī Khān, an Ūzbak. On his death the government was given to his son, and Sar-ī-pul appears to have continued to form part of this government till 1810. Then the chief was Zūlfikar Khān, and in his time occurred a quarrel which led to war between Maemana and Sar-ī-pūl, and their disseverance from each other. This feud appears to have continued till 1847, when Yār Mahamad of Herāt led an expedition against the west Ūzbak states, and having procured the submission of Sar-ī-pūl with the others, he placed a garrison in them. In 1850 it appears to have been conquered by Mahamad Akram in the interests of the Amīr of Kābal, and since then it has formed part of the province of Afghān-Tūrkistān. (*Ferrier—Burnes.*)

SAR-I-SANG—Lat. Long. Elev.
A fort in Afghānistān, in the Maedān valley, 22 miles from Kābal, on the Ghaznī road. It is built of stone and is situated on a hill which completely commands the road. (*Thornton.*)

SAR-I-SŪRKHĀB—Lat. Long. Elev.
A few huts near the bed of the Sūrkhāb river in Afghānistān, 120 miles from Qwetta, and 176 from Ghaznī by the direct road.

SARKHĒL—Lat. Long. Elev.
A village in the Tokhī Ghilzāe country, Afghānistān, 90 miles east of Kandahār, 50 miles west of the Gharaibī Pass over the Sūlimān range. The surrounding country is tolerably well cultivated. The water is, however, brackish from springs. (*Lumsden.*)

SARMARGHA—Lat. Long. Elev.
A district of the Ghilzāe country, Afghānistān, to the east of Kalāt-i-Ghilzāe, from which it is divided by a range of hills. It is the home of the Mahamadzāe Tokhī Ghīlzāes. (*Broadfoot.*)

SAROBIA—Lat. Long. Elev.
A village in the Karotī country, Afghānistān. It has a ruined fort with a few houses near the sources of the Dwa Gomal river. (*Broadfoot.*)

SĀRPREKARA SŪLIMĀN KHĒL—
A trading section of the Ghilzāes, who spend the winter in the Dāman of the Derājāt. (*Broadfoot.*)

SARWANĪ KHĒL—Lat. Long. Elev.
A fort in Afghānistān, apparently in the Jājī country, but my authority is here not very clear. It contains 50 houses, has numerous apricot gardens, and can turn out 100 fighting men. (*Agha Abbas.*)

SARZĀB—Lat. Long. Elev,
A pass in Afghānistān, over the Khojeh Amrān range, south of the Roganī Kotal. No further information regarding it is given. (*Havelock.*)

SAURAN—
A section of Kākars who inhabit Borī. (*Elphinstone.*)

SAZAN—Lat. Long. Elev.
A small village. Afghānistān, 22 miles from Borī, 122 from Kandahār. Water is procured from a stream. (*Leech.*)

SEGĪ—Lat. Long. Elev.
A village in Afghānistān in the Peshīn valley, at the meeting of the Sarakht and Sūrkhāb rivers. It contains 100 houses. Forage is plentiful in the neighbourhood. (*Leech.*)

SEHRA—Lat. Long. Elev.
Talking of the Bābars, Elphinstone says a large division of the Babars live on Sehra beyond the Sūlimān mountains and contiguous to the country of the Shīrānīs.

SEISTĀN—Lat. Long. Elev.
A district claimed both by Persia and Afghānistān, situated, roughly speaking, between latitude 30° 30′ to 32° and longitude 60° 30′ to 64°.

In ancient times Seistān was a large kingdom, whose boundaries, according to Ibn Huokul, extended on the east to the desert between it, Sind, and Bilochistān, on the west to Khōrasān, on the north to Ghōr, Khōrasān, on the south to the desert between it, Fārs, and Kirmān.

"The towns of Seistān and the bounding districts were at that time Zurung, Keyun, Noh, Tak, Koheen Khash, Farah, Churrah, Bost,

Zurdan, Surwan-zalkan, Bugnee, Dejhguz, Bukgurmabuh, Bishling, Punjwaee, Kohuk, Ghuznee, Qwetta, Sebee, Ispunglee, Haman." These places are identified by Anderson as follows:—" Zurung is the name of the ancient capital. Keyun is probably Keyunabad near Bum Noh? Tak was visited by Connolly. Koheen not known. Khush and Furrah still exist. Churrah is near Toot-i-gussurman. Bost, perhaps Beest, Zurdan? Surwan, a place one march from the Helmund on the road to Zumeendawur from Kandahār, Zalkan.

" Bugnee is a district next to Zumeendawur. Dehguz-guz is a district on the Helmand above Surwan. Diz means a fort. Gurmabuk is a place on the Helmand on the Zumeendawur road.

" Bishling is a district said to be next to Baghran by Captain Cooper. Punjwaee is a village 10 miles west of Kandahār.

" Kohuk, a place the scene of one of General Nott's fights.

" Ispunglee, a village near Qwetta."

Thus Seistān would appear to have stretched from longitude 60° to 67°, and latitude 30° to 32° 45'.

The more modern evidence regarding the boundaries of Seistān is as follows:—

The evidence given by Christie as to the boundaries of Seistān is very meagre, being merely that he entered it at the town of Rūdbar, and left it at 25 miles north of Dūshak. But he gives no information, of the east and west boundaries. He was coming from the south and going north, so apparently he does not include the district of Hok or Lash Jorven. Burnes in his memo. about Seistān merely says that it was conquered about 1834 by Kamran, and he mentions Lash as a separate and independent district.

Connolly's boundaries go only as far as Pīr-i-sabz on the Khash Rūd, and Kalapat on the Helmand. On the south his boundary is obscure, but is probably meant to be as far as the habitable country extending south of the lake; on the west his boundary follows the contour of the lake, at a distance of about 6 to 10 miles, and on the north he goes as far as Kala Duz.

Leech gives the boundaries as follows:—" Jalālābad, Nusseerabad, Zerkoh, Sekoohwa, Dushtuck, Boory Alum Khan, Jahānābād, and Jalālābād. The west boundary is the Koh-i-khoja in the Seistān Lake. In the time of Nowsherwan the north boundary was Killa-i-beest."

Elphinstone does not attempt to give any boundaries.

Ferrier, who is my latest authority, has some statements of real value, and others which only impliedly give the limits. In going from Karezmakū to Khūspas, he talks of "this part of Seistān." Basring, he says, is a Pārsīvan village. He talks of the inhabitants of Khash as "Seistānīs." He alludes to the desert between Khash and Shahazīz as a "desert of Seistān." Karnashīn is a dependency of Kandahār. Mūla Khān is also, but was formerly hostile. He says Kandahār territory ends at Rūdbar. He talks of the inhabitants of Gūl in Jahānābād, Sekwa, Shekh Nasūr, and Jalālābād as "Seistānīs." He talks of Lash as "part of Seistān, dependent on Herāt, getting encouraged in rebellion by Persia and Kandahār;" and finally he says "that part of Seistān between Kala-i-bīst and Rūdbar" belongs to Kandahār.

Such is an outline of the evidence, and it is of importance, not so much as enabling us to determine the boundaries, but as showing what places have at different times been claimed as belonging to Seistān, and it is curious to note how nearly Ibn Huokul and Ferrier seem to agree. Both give Kala-i-Bīst as included in that country, and both include Khash and Lash.

But the fact is that, politically speaking, there is at the present time no such country as Seistān; what we call by that name not being one country under one Government, or even acknowledging allegiance to one head, but being composed of four districts, *viz.*, Lash, Shekh Nasūr, Sehkūha, and Kandahār Seistān, all under different chiefs, and all acknowledging pretty much whom it suits their convenience for the time being to acknowledge. Sometimes, as will be seen in the historical sketch further on, this has been Kandahār, sometimes Herāt, sometimes Persia.

Ferrier clearly shows this in the following words :—"The Sirdar of Kandahār has subjected to his rule that part of Seistān comprehended between Kala-i-bīt and Rūdbar. The portion that lies between this and Alamdar is an object of perpetual discord between this chief and the nomadic Biloches who pitch their tents here during eight months of the year. Two Biloche and one Afghān chief divide the rest of Seistān. To the south is Mahamad Reza Khān of Sehkūha, in the centre is Alī Khan of Shekh Nasūr, and to the north Shāh Pasand of Lash Jorven. The length from the Khash Rūd to the west shore of the lake would be about 80 miles, and its breadth from the north shore of the lake to the parallel of Rūdbar about 90 miles."

Christie says Seistān does not comprise more than 500 square miles, but this is evidently an error, for the delta of the Helmand alone is more than this.

Of course in my calculations of length and breadth I include the lake, which of itself has an area of at least 1,200 square miles, and this will tend to reduce the discrepancy between the estimates. Yet it must be remarked that of the three authorities quoted Christie is necessarily the worst. He was in disguise, and was only in the country eight days.

The administrative divisions of Seistān are, as I have above said, 1, Lash; 2, Shekh Nasūr; 3, Sehkūha; and 4, Kandahārī. Naturally it seems to be divided into 1, the delta of the Harūt and Farah rivers; 2, of the Khash and Khūspas rivers; 3, of the Helmānd; and 4, the Garmsel. In Lash the inhabitants are Ishākzāe Dūrānī Afghāns; in Shēkh Nasūr they are Sarbandī Bīloches; in Sehkūha they are Kayānīs and Towke Biloches; and in the Garmsel they are Biloches and Afghāns mixed.

The territory of Shēkh Nasūr is bounded on the north by the rapid stream of the Khūspas, on the west by the first canal, which leaving the Helmand falls into the lake.

The territory of Mahamad Reza Khan, the chief of Sehkūha, is comprised in the triangle marked out by the lake of Seistān to the north and west, and the Helmānd river in the elbow, which it makes from Trakū as far as the junction with its first canal to the north, and at the southern point of the lake.

The general aspect of Seistān is that of a dead level plain, with the exception of the Koh-i-khoja hill, and in its whole extent not a stone is to be met with, except a few rounded pebbles in the beds of the rivers. The soil is either the light and soluble earth of the desert, or still lighter alluvial

deposit, and there is hardly a tree, and not one of any size in the whole country. From the north and north-east it receives the waters of numerous rivers, which partaking of the nature of mountain torrents, at one time of the year rush down with great violence, almost black with mud, and others are quite dry or flow in a clear, languid, and shallow stream.

The effect of a large body of water discharged in this manner, with varying velocity, into a basin incapable from its nature of offering the slightest resistance to its progress is—water hurries away to the lowest spots, and there, when its turbulence has subsided, drops its loads of earth, till in process of time these low spots have become elevated, and the water is driven to some other place. It necessarily results that the level of the country must constantly be altering, and that as the whole bed of the lake is thus gradually filling up, the waters spread themselves over a large surface every year. This extension is much assisted by the deposits which take place in the beds of the rivers at their mouths, which deposits are of course ever on the increase as the current becomes less rapid, when layer after layer of settling earth diminishes the slope. In consequence of this filling up of their beds, nearly all these rivers overflow their banks on entering Seistān.

Of the correctness of these views, the whole country exhibits many proofs, even to the passing traveller; and a scientific resident might probably be able to develop much of the interesting history of these progressive changes. For a long period of years, however, Seistān would seem to have presented much the same general appearance as above.

The violent action of the swollen streams was in a great measure moderated by large bodies of water being drawn off in canals, which were conducted, in some places as far as forty miles, through dry and sandy tracts. Massive embankments had been also constructed by rich and enlightened Governments, which prevented the water from flowing without control, and confined it within certain bounds for the purposes of cultivation.

Ferrier describes Seistān as a flat country with here and there some low hills, one-third of the surface of the soil composed of moving sands, and two-thirds of a compact sand mixed with a little clay, but very rich in vegetable matter and covered with woods of the tamarisk, saghes, tag and reeds, in the midst of which is abundant pasture. These woods are more especially met with in the central part of the province through which the Helmand and its affluents flow. The detritus and slimy soil, which is deposited on the land after the annual inundations, fertilize it in a remarkable manner, and this has probably been the case from time immemorial; at any rate, the number of ruins on the bank would lead one to suppose so. The banks of the Helmand are cultivated to the extent of one-half mile on either side from Girishk as far as Mūla Khān, but from thence to the tower of Alamdar they consist principally of grass land, and are more wooded than cultivated.

The deserts of Seistān are not generally sandy, but are composed of a stiff clayey soil mixed with sand, and only requiring irrigation to make them bear abundantly. They are divided at short distances by steppes covered with vegetation in the spring, and particularly of tamarisk bushes. These oases are inhabited in the winter, for the rains accumulate in the low grounds and afford sufficient pasture to the flocks of the nomads, whose tents are pitched here in this season. If these fail them, they find water at a depth of

three to six feet. This fact demonstrates the possibility of this country being permanently inhabited, and by establishing halts pretty near to each other, rendering practicable communication between Seistān and Kandahār, Kalāt or Shikārpūr.

The rivers of Seistān are the Helmand, Farah Rūd, Harūt Rūd, Khash Rud, all of which will be found described elsewhere. Besides there are other smaller ones, of which the Bandan, which during the wet season is a mountain torrent rather than a river, flows from the west into the lake from the Bandan hills by the name of which it is known. It has a course of less than 50 miles, and only deserves notice as being, as far as our knowledge extends, the solitary stream which enters the Seistān Lake from the west. There are other rivers, namely, the Rūd-i-Khar, which discharges itself into the Aishkinek marsh above Shekh Nasūr, the Chabalk, rising in a spring called Chasma Mīshak, about six miles east of Tūjk below Farah, and the Khūspas, rising at Sīah-āb, a hill between Khormalek and Bakwa. These two last rivers formerly debouched into a lake some miles east of the principal one known as the Dak-i-Tīr.

The only lake of Seistān is the Seistān Lake; it, however, should perhaps rather be called a marsh, and will be found described under its title.

The climate of Seistān is decidedly unfavorable to human life, and the small proportion of old men struck Connolly forcibly. Fever and ague are the prevailing diseases, as might be expected from the immense quantity of stagnant water, to which is superadded the bad effects of hot days and generally cold nights. From the constant high wind and the dust it raises, mixed with particles of salt, or from general ill-health consequent on malaria, one man in five throughout the country has diseased eyes. Connolly mentions sitting down in company with 14 Seistānīs, and finding they had only 11 pairs of eyes between them. Nature indeed, as respects comfort, has little favored Seistān, and for three months of the year only—the cold months—can life in it be said to be enjoyable.

The cold weather is very pleasant, and similar to that of the north-west of Hindūstān. Snow has been known to fall in Seistān, but it is a rare and remarkable occurrence.

The heat, says Ferrier, is always excessive in Seistān, and the hot wind blows with violence, frequently raising whirlwinds of unpalpable dust, which obscures everything and is very injurious to the sight.

The evaporation in Seistān, says Connolly, must be very great. The heat in summer is said to be greater than that of Kandahār, and for half the year a strong wind blows from the north. This wind, which is called by the name of the Bād-i-sad-o-bīst-rōz, wind of 120 days, comes from the mountains above Herāt, and is confined to a breadth of about 80 miles, being bounded on the west by the Bandan hills, and extending no further east than Khash.

There is almost no information of the mineral productions of Seistān.

There is said to be a sulphur spring on the north of the lake between the ruins of Lakh and Pēshawarūn.

Sulphur is also procured for the Kandahār market from an active volcano in the vicinity of Pīr Kisrī.

Connolly has very ample remarks on the animal productions of Seistan.

"The marshy and reedy parts of the lake shelter innumerable wild hogs, which are very destructive. The villagers, as may be supposed, spare no

means to destroy these animals; they lay snares for them, shoot them and hunt them down with dogs. Accompanied, says he, by a dozen or more of these, you sally out, and as soon as you approach the reedy grounds which the hogs frequent, you perceive on all sides the earth ploughed up with their tusks. The Seistānīs, who are eager sportsmen, strip and wade nearly naked through the mud. Soon a bark is heard, the note is immediately taken up, and all the dogs join in the cry like a pack of English hounds. After a due quantity of holloing and splashing the game is brought down, or if of large size is held at bay till the huntsmen come up and despatch it with their matchlocks. The Seistānīs, though Shīahs, and like all Shīahs full of prejudices, do not object to handle the hog; the nearest huntsman cuts up the carcass and gives slices of it to the dogs, and the rest is brought home as food for them.

"When the waters are rising in the spring, herds of thirty or forty are to be seen swimming, one behind the other, from island to island. Large numbers are thus sometimes collected into a small spot, and the hunting then becomes most dangerous; hardly a year passes without lives being lost in the sport."

The hogs are, however, a trifling nuisance compared with the hosts of insects bred in the stagnant waters. The mosquitoes are so troublesome, that in the spring the poorest villager is obliged to make a small room of a coarse open cloth called "Kirbas," into which he retires with his family as soon as the sun sets. Fleas are said to be no less numerous, and from them there is no escape; but the worst plague of all are the flies. Connolly says:—"I had been some time in Seistān before I understood why the inhabitants complained so much of these insects, but in our last march in Seistān, we were approaching Shēkh Nasūr, and our road lay over some soil which the water of the lake had lately left, and which was hard, dry, and broken into innumerable small cracks; from these cracks such swarms of flies issued, that I can only give an idea of their numbers by comparing them to bees near a hive which has just been disturbed. They buzzed round our faces, and bit us in every less protected part, as the ankle above the shoe, the neck, &c. When we reached our halting ground, Pīr-i-Kisri, on the bank of the river Khash, their numbers were incredible; the horses were nearly maddened, and the servants declared they would all be killed. We lighted fires on the windward side of every horse, smothering the flame to make the smoke rise: this was not sufficient; we could not drive away the flies from our own persons, and the heat was too great to allow of our covering our faces with a cloth. On the opposite bank was a thick jungle of dry reed, we set fire to it, and huge volumes of smoke driving over us, we escaped our tormentors at the expense of sore eyes and being blackened with ashes. During the night, afraid to face another day here, we hurried away to Kaddeh, glad to be quit of the flies and Seistān.

"The Seistān fly resembles the common fly, but is twice as large in the spring; it is of a pale-brown with dark spots; as the year closes the color turns black, and soon after the insect dies. The bite is painful, but less so than the sting of a wasp, and the pain is only momentary.

"To the annoying attacks of the flies is generally attributed the remarkable mortality which prevails among horses in Seistān, and it is not improbable that the irritation produced by their bites may have considerable

effect in promoting the evil." When Connolly visited Seistān in 1840, there was hardly a horse in the country, of more than 5,000 brought by Kamrān in his expedition in 1834. There is no doubt that the loss was immense. "The few horses which the Seistān chiefs keep for state are tended with the greatest care in dark stables, from which they never issue, unless on some important occasion, except during the winter. When brought out their whole bodies are covered with cloth, particular care being taken to protect the belly, for a bite in that part is considered fatal; they are never galloped, for it is believed that if a horse sweats he is sure to die.

"The symptoms of the fatal disease, which is called 'Sūrkh Sargīn,' or red dung, are as follows:—First, the hind legs swell; then the horse refuses its food, and its gums become white. The dung now turns of a vermilion color, the skin is frequently covered with pimples, the urine is bloody, and at last a paralysis seizes on all the limbs, and soon after death ensues. The eye during the progress of the disease is of a pale-yellow color, only a few specks of white remaining, and it is said that the 'tail dries up,' so that you can pull out the hair by handfuls. The disease in some cases kills in three days; but horses passing through Seistān generally live for a few months, dying however in certainly two cases out of five within the year. The Seistānīs having found all their remedies fail, now generally abandon a horse to its fate as soon as it is taken ill. Bleeding, the most obvious treatment, is said to be useless, and the only mode of cure recommended, namely, warm goat's blood, is evidently absurd. This epidemic is confined to Seistān; it is not known at Jorven or Neh, or even Kaddeh.

"The climate is unfavorable, but in a less degree, to camels. Both these animals and sheep die in great numbers from eating the leaves of a plant called 'Trootk.' Not more than 3 or 4,000 camels could be procured in Seistān; when required they are brought from Garmsel, or the sandy desert to the south-east. Sheep feed generally on a small creeping plant called 'Boonoo,' which abounds in the salt grounds, and which tastes like salt itself. 'Boonoo' is sometimes used for horse's food, but it is first washed, by which process it loses much of its bitterness. There are many varieties of grasses all over the country, but several of them were said to have noxious qualities. The only domestic animal which thrives well, except the mule and ass (the latter of which is very common and useful), is the cow, which is much valued in the neighbouring countries. People send their cows from a distance to pasture on the reeds of the Hamūn, which soon bring them into condition; but a cow thus fattened, though looking sleek and plump, does not yield the same quantity of milk as the Kandahār cow, which revels on artificial grasses; for the first, six seers of milk are considered a fair supply; at Kandahār twelve seers are commonly drawn. The Seistān cows are exported, three or four hundred every year, to Kandahār and Persia.

"Cows are put to a singular use in this country; they are taught to hunt. In the spring, when the lake is covered with water-birds, the cow quietly crops the reeds, and the birds used to its presence do not rise at its approach. Behind it skulks the huntsman, his matchlock resting on its back. The cow moves along very quietly, first lifting one leg, and then after a pause another, every now and then stopping and feeding, till it comes to within a few feet of a dense mass of fowls. The hunter then fires, picks up his prey, and continues his sport as before."

Many cows are said to die from a disease called "Murk" (a corruption perhaps of "Murg"—death), when, you are told, a maggot is always found in the liver.

The water-birds of Seistān Connolly did not see, but he says—"I could well credit the reports of their extraordinary numbers, by the appearance of many parts of the grounds which had been lately deserted by water; in some places the marks of feet were so numerous as to remind us of an etching. Geese, ducks, and teal are tamed. A very fine species of tame duck is brought from Bampūr, and is commonly offered as a present in Seistān."

There are probably few fish in the lakes, or rather few varieties of fish. In all the rivers crossed from Girishk to Herat, though fish are caught in hundreds, there appears to be only two species—the carp and silurees. The Harūb Rūd has also the dace, and in the Hamūn there is a small fish much esteemed, called Anjuk.

The more common wild animals are wolves (which will attack cows and even men), jackals, hyænas, foxes, porcupines, hedge-hogs, the Kangaroo-rat, &c.

The skins of the last are exported to Bokhāra, and sell even in Seistān for three or four rupees. The leopard is found in the western hills to which it gives a name.

Wild asses and deer abound in the desert which lies between the Helmand and the Bandan hills. This tract differs much from the sandy desert south of the river. Little sand is found on it, except in strips of no great width. For the most part it consists of a hard, compact, light-colored clay, over which a few shrubs, tamarisks, and grasses are thinly scattered; but sometimes it is perfectly destitute of vegetation for miles. Large spaces are found covered over with rolled stones, for the presence of which it is difficult to assign a plausible explanation. The few isolated hills are marked on the map.

Water is procured by digging wells in the beds of one or two small rivulets, such as the Murja and Tagrish, which are dry, except after a fall of rain, and a tract runs through the desert, called Shund, where water can always be found within a few feet of the surface. Formerly brick wells were to be met with at every 10 or 12 miles on the caravan routes, but they are now almost all of them purposely destroyed by the Afghāns, that the plundering Bīloches may be prevented by want of halting places from invading them. From the scarcity of water in the interior, it is almost destitute of animal life; the deer are found near the rivers, but chiefly, and in immense herds, at a distance of generally 7 or 8 miles from the Helmand, where they are almost intermixed with large flocks of sheep, which are sent there from the banks of the river to fatten on a grass called 'muj.'

"The mode of catching the deer is curious. The canals for irrigation are always cut as closely as possible to the cliffs of the desert, a narrow space only being left for a high road. The traveller in the Garmsel will remark the outer or desert edge of the canals lined for miles with a slight railing of reeds raised on small pieces of sticks, and with, at every one or two hundred yards, a gap left. Here in a pit dug for the purpose on the inner side of the canal sits crouching the hunter, the muzzle of his matchlock, which rests on the edge of the pit, being concealed by a parapet of small stones, till in the twilight, either morning or evening, the deer steal from

the dry desert to slake their thirst in the canal; it stoops to drink—the muzzle of the gun is within a few inches of its head—before one sip has been taken a bullet has pierced its brain."

Wild asses are not common in the east part of the desert, but they are said to be found in great numbers, in herds of two or three hundred, on the plains west of Seistān.

Among the wild fowls found in the lake of Seistān is a large bird called 'Koo.' The down of this bird is much estemed for stuffing pillows; it is sold in Kandahār. About 300 are caught a year, a large skin being sold in Kandahār for 8 rupees. About 3,000 other wild fowls are caught a day on the lake.

Ferrier says the Seistānīs have large troops of dromedaries, sheep and goats, but horses are rare and bad. Herds of wild asses, numbering some hundreds, are also to be seen on the banks of the river Helmand, where they come to drink or cool themselves.

The population of Seistān is composed of Kayanīs, Sarbandīs, Towkīs, and Ishākzāes and Shāhrekīs.

Elphinstone says the original inhabitants were Tājaks, that the Shāhrekīrs and Sarbandīs emigrated from Irāk in Persia to Seistān, and in much later times the Bīloches came and settled.

Colonel Taylor puts the entire population at 20,000 families (in which estimate, however, he does not include Lash Jorven or the Garmsel), and says that they could turn out an equal number of matchlockmen.

Ferrier's evidence as to the numbers of the population may be summarised as follows:—

Shēkh Nasūr, he says, has 1,800 houses, Jahānābād 150, Jalālābād 100, Alamdar 60, Dashtak 600, Sehkūha 1,200, Lash Jorven 7,000.

He says, in one place Lash Jorven could furnish 3,500 to 5,000 foot and 500 horse, but in another that if all the Bīloches of Seistān capable of bearing arms were united, they would certainly present an effective force of from 30,000 to 35,000 men, all excellent infantry.

According to Leech, the Kayānī Chief of Jalālābād could turn out 3,000 men all armed with matchlocks.

The Sarbandī Chief could collect 5,000 men, of whom 100 would be cavalry.

The Chief of Dashtak could collect 400 men, and the Bīloche Chief of Būrj-i-Alam also 400 men.

Leech also gives some details of the population of the villages of Seistān, *viz.*—Khash 400 houses, Kuddeh 300, Shēkh Nasūr 500, Jahānābād 400, Jalālābād 400, Afzalābād 200, Mīān Pūshtah 300, Lakī 400 to 1,000, Sappa 200, Bahadur 100, Benādar-i-latīf 100, Deshu 400, Pūlalak 100, Kala Islām Khān 100. Total 4,500.

Connolly gives no information as to the probable popūlation, and Pottinger not much. Jalālābād, he says, has 2,000 houses.

Under these circumstances, it is rather difficult to form any idea of the probable population. Ferrier's estimate of the fighting strength of Seistān seems exaggerated, but perhaps he means to include all Bīloche fighting men below Giriskh to the Seistān Lake, and in this case it may not be so much overstated.

Taylor, we have seen, gives 20,000 families for Seistān, excluding Lash and Garmsel; but if we take Ferrier's estimate of 7,000 families for the

first, and allow an average of 200 houses for each of the 30 villages of the Garmsel, the total comes to 33,000 houses.

Leech again gives 9,000 fighting men as the strength of Seistān; to this add 7,000 for Lash and 6,000 for Garmsel, the total is 22,000.

Ferrier's total is from 33,000 to 40,000 fighting men.

The average of all these estimates then would be 30,000 fighting men for the whole of Seistān, and this at the rate of one man per family, and 4½ souls per family, will give 127,500 souls as the total population.

From May to December a great number of Biloches, driven from the oases of the parched deserts of Seistān south of the river, find abundant pasture and water in this abandoned belt of country; but they are always on the alert, and sufficiently near to support one another against the attacks of the little Afghān chiefs, who claim from them a tribute for the right of pasturage in a district of which they arrogate to themselves the possession. When the rains of December set in, the Biloches return to their own less accessible territory in the desert where they can remain unmolested.

"There is every reason," says Ferrier, "for supposing that the Biloches of Seistān are descended from the original inhabitants of this country, for this race has become very little altered; their ideas respecting their origin are various and of the most extravagant kind, and nothing is to be gleaned from this source; their language has nothing in common with those of their neighbours, and it would require deep and careful study to obtain any satisfactory proof of that from which it was derived: all that can be said of it is that it is Bīloche, and nothing but Biloche augmented no doubt by many Arab, Persian, Pukhtu, and Indian words.

"While encamped they lead a life of complete idleness: the women and children only are occupied in tilling ground, and looking after the flocks from which they make considerable profits. They sell the wool of the sheep, and spin the goats' and camels' hair to make clothes and tents; the cloth from these materials is so closely woven, that they make bags of it in which they carry milk, water, and other liquids without losing a drop; their clothes made of this material are worn in the rainy season. In summer they wear a cotton tunic, drawn in at the waist, and large pantaloons; the turban is twisted and tied like that of the Arabs, and not like that of Afghāns; the front of their heads is shaved, the remainder of the hair being allowed to fall loosely over their shoulders. If all the Biloches of Seistān, capable of bearing arms, were united in one *corps d'armāe*, they would certainly present an effective force of from 30,000 to 35,000 men, all excellent infantry. There is no cavalry, for horses in Seistān are few in number. The Biloches are armed with a lance and sabre; fire-arms are rarely seen, a few matchlocks and some bad pistols are the extent of their armoury in this way; they carry the Indian buckler, covered with a thin plate of copper, or with the skin of the elephant or rhinoceros. Of their courage they boast and swagger as much as the Afghāns, but perhaps with more reason; the latter are good for a rush, but they do not meet the shock of an attack, or stand under the fire of artillery. The Biloches on the contrary, though as ignorant as the latter of the art of war, surpass them in tenacity and bravery; they remain firm under the fire of the enemy, and are bold in their advance. They attack in small parties of ten or twelve, and to prevent any one from running away and ensure the immediate removal of their wounded, they tie their tunics together; in the latter case

four files in rear of these little detachments unite the tunic of the wounded man, and having fastened the party together again remove him to the rear. On many occasions they hold firm, and die on the ground like real heroes; there are no better soldiers in Asia than these Bīloches of Seistān."

The food of the Seistānīs is generally maize or asafœtida seasoned with 'kooroot'; but they sometimes have a bread made of wheat, but it is black doughy, not half baked, mixed with bits of straw and grains of sand, and looks like the oil-cake used in Europe for cattle. Nevertheless, Ferrier mentions with much praise a boiled lamb which they sometimes indulge in.

The natives sometimes eat the wild ass, the flesh of which is considered inferior to that of a camel or a horse but superior to the ox.

The Seistānīs generally eat hare, though some of them have imbibed the Persian prejudice against the flesh of this animal. They keep large numbers of fowls too for food.

Connolly says the Seistānī women do not scruple to show their faces. They used to come and stare at him, but they were poorly clad, and had no ornaments among their hair, as amongst the Afghāns; their locks hanging loose about their faces giving them a wild air, and they were generally an ugly set with sallow unhealthy looking faces.

The houses of the Seistānīs are composed of reeds, and the Khēls have large herds of cattle, sheep and goats, and numerous fowls and ducks, caught in the lake when young, are tamed and kept near the Khēl. The children are generally used to tend the cattle, while the women employ themselves in shaking about skins of milk suspended to a triangle of sticks or grinding corn with a hand-mill.

The inhabitants of Seistān are for the most part Shīah Mahamadans in religion. There are a few Hindūs and a large number of Biloches, which last are Sūnīs.

The language of Seistān is broken Persian. In a vocabulary of 250 words, Leech only failed to trace the following to Persian, *viz.*:—"gocha, a boy; kenja, a girl; maka, mother; khurroo, a cock; kara, kind; magas, a calf; toor murgh, a cooked egg; khaya, a raw egg; dokh, unburnt brick; kang, back; kul, breast; lambas, cheek; damakh, nose; galov, melon; katic, cooked meat; koodh, deaf; kul, crooked; bapeer, grandfather; too, in Tabare, there; garang, heavy; paz, cook (imperative); baghan, make smooth (imperative); tertarata, nine; zyada, thirteen."

The following are some of the principal places in Seistān:—

Jalālābād, Bangar, Sehkuha, Daolatābād, Dashtak, Pūlajī, Khash, Shēkh Nasūr, Būrj-i-Alum.

The soil of Seistān is celebrated for its richness, and many incredible stories are told of its productiveness. From this fertility it might be supposed that Seistān was a garden; it is a desert rather. With the exception of wheat, cotton (the plant of which is not half the height of the Indian one, but which bears a large pod), and in some places rice, and a little ill-flavoured tobacco, and a few of the coarser grains, bajra, &c., almost the only plants found there are grasses and water-melons. The latter are singularly fine and large, and of several kinds; there are no artificial grasses, no vegetables, nor flowers. The largest tree is a sickly pomegranate. If a Seistānī is asked—"Why don't you make gardens?" He will answer.—"We don't know how." Were the people less ignorant and lazy, their country would produce every plant which grows in Kandahār or Persia, besides

probably sugarcane, and many of the productions of Hindūstān; there is no reason why trees should not flourish here. The Garmsel was equally destitute of them a few years ago, but some 1,200 young mulberry trees were imported there by a chief, and the country is now well stocked with them.

Leech says rice, wheat, and barley are produced in some parts, and among fruits grapes are scarce, but melons of both kinds are plentiful and good. In Ibn Huokul's time Seistān was highly productive, abounding in grain and melons, and large crops of asafœtida being gathered in the deserts to the south. Taylor says also that large quantities of wheat are produced and sold to supply Ghayn, Farah, Bīrjān and Herāt, as cheap as 120 pounds for one rupee.

Ferrier remarks that there is a very fair breadth of land sown with wheat, but the inhabitants do not consume it themselves, keeping it to sell at Herāt, Kandahār, and Kirmān, the price being so cheap in the country that 6 or 7 cwts. of wheat could be got for 3 rupees, and 1 cwt. of barley for 2 rupees.

The upper portion of the Helmand from Girishk to Mūla Khan is well cultivated and inhabited, but below this it is not so. This cannot be in consequence of any inferiority of the soil, for the pasture and arable land is equally good and productive, the banks are covered with meadows, and the land is more or less adapted for cultivation for a distance of 1¼ mile from the river. The neglected state of this is therefore evidently owing to its fertility, for when inhabited by a rich and industrious population (now decimated or disgusted with the insecurity which prevailed), its prosperity attracted the cupidity of the neighbouring robber tribes; hence many of the former inhabitants have since settled themselves in more secure positions under the shadow of chiefs who can protect them, or they have concentrated themselves in and around two or three points, such as Pūlakī, Rūdbar, Trakū, and Khaerābād.

From the tower of Alamdar the Helmand diverges its several streams of water. At some distance from one another, three of the largest of these in the rainy season overflow their banks, before their waters fall into the upper part of the lake, and leave in their course a considerable detritus of vegetable matter, which contributes to the natural fertility of the soil. The land thus inundated forms a delta of several parasangs in circumference, and is naturally protected by the streams that surround it. It is planted on all sides by thick hedges of tamarisk, by which the cultivated lands are enclosed. The mass of the population of Seistān is here agglomerated in about twenty rich and prosperous villages, tents are unknown, and brick and stone are rejected for building purposes. The houses are constructed of reeds and branches of the tamarisk, covered with a thick layer of mud, and placed upon the most elevated points to avoid the inundations.

One of the peculiarities of Seistān is the number of windmills which exist. They are placed within two high walls, so as to confine the wind which almost always blows north and south. They are of the rudest description, the long rectangular upright vanes being formed of thatch, and the use of cog-wheels being quite unknown. They are used both to raise water and grind corn; generally speaking they irrigate their land by cuts from the Helmand or other rivers, which are raised to the height of the land by dams, and then distributed by these canals sometimes to a distance

of six or seven miles. The Seistānīs repair these canals for the sowing time of the wheat, after which they let them go to ruin, and never think of keeping them always full, as in Afghānistān, for any other species of cultivation. They are indeed the most ignorant and lazy husbandmen in Asia.

The only manufacture of Seistān of which I find any notice, is a coarse kind of cloth called "karbas," made at Alamdar and used for clothes by the inhabitants, and occasionally sold at Herāt and Kandahār.

The trade of Seistān may be said to be *nil*, only comprising, as it does, the sale of wheat elsewhere noted. Specie is very scarce in Seistān, and nearly all mercantile transactions are carried on by barter. For instance, a chief told Connolly he had given some hundred yards of 'karbas' cloth, some 'kharwars' of grain, and five cows for a horse.

Though the communications of the country are not in any way attended to, the whole country is practicable for wheeled carriages and the roads are merely tracks. From the north-east Seistān can be approached by two roads, one going from Kandahār by Girishk, Khash, Shēkh Nasūr to Jahānābād and Jalālābād; the distance is about 250 miles. There is another road which goes direct from Kandahār to the Helmand at Hazār Jūft, and thence by the river to Sehkūha; the distance is 308 miles. Except for 50 miles, these routes are well supplied with water. From the north Seistān can be approached from Herāt by Farah by a practicable road.

From Mashad there is a road which, avoiding Herāt and Farah, comes by Tūrbat Haedarī by Bīrjān and Tabas to the Harūt Rūd. This route was taken by Dr. Forbes on his ill-fated journey in 1841.

From the north-west there is a road from Nishāpūr with villages the whole way, the distance being 400 miles.

From Semnūn in Persia again there is a road to Farah with water all the way; distance 430 miles.

From Sehkūha there is a road to Kirmān, which was taken by Mīr Mahmūd, Ghilzae, in his invasion of Persia. It is 13 stages, but there is a great want of water.

I am not aware whether Seistān could be approached from the south by any direct road, but this much is certain that there are several roads from the Makran coast to Nūrmashahr, and thence is Mīr Wais route to Sehkūha above detailed.

From Nūshkī to the Helmand is, according to Christie, 191 miles. On this route, though there is little water available for nomad barbarians, it is believed that it is to be found at an insignificant depth at almost any spot; and Christie says there is forage for camels the whole way, and at Dhak, Chaguz, and Booloo, sheep are to be had.

Finally, I am inclined to believe that an intelligent enquiry would discover that there is a practicable route from Qwetta by the Lora to the Helmand. Seistān is thus open on all sides.

That Seistān was formerly a country of great fertility and populousness, is evidenced by the vast extent and number of the ruins which spread over its surface. Christie says there are ruins of villages, forts and wind-mills, along the whole route from Rūdbar to Doīshakh. The first place is Kykobād, about five miles from Rūdbar, which was formerly the residence of Kai Khūsrū. The ruins of Kalapat are also very extensive, and mark the site of the ancient city of Zareny. Of Pūlakī, Christie says, "it exhibits

the remains of a once large and flourishing city, the ruins of its walls, houses, gardens cover at least a space of 16 square miles." The ruins of the ancient city of Jalālābād cover at least as much ground as the city of Ispāhan; it was built of half-burnt bricks, the houses with vaulted roofs and two stories high.

It will not be necessary to speak of the history of Seistān before 1700. It may have been an independent kingdom at one time, but at this period it is acknowledged with more or less distinctness by all authorities that it was subject in a way to the Suffavean dynasty of Persia—a dynasty be it noted then crumbling away, and with little vigor left to claim a decided allegiance from any of its widespread divisions.

In 1700 we find that all Afghānistān to Kandahār and Seistān acknowledged the rule of the Suffavean kings of Persia. Soon after, however, the Afghāns began that agitation, which finally in 1713 ended in rebellion and liberty. Next in 1720 followed the Afghān invasion of Persia, under Mīr Mahmūd, Ghilzāe. Before, however, declaring his purpose, Mīr Mahmūd seized the fortresses on the line of the Helmand, in order to command the Seistān roads to Persia, in the name of the Shāh of Persia. He then marched through Seistān on Kīrmān which place he took, but being soon after defeated by the Persian General Lūtf Alī Khān, he was forced to retire; while away, Malik Jāfar Khān, Seistānī, revolted against his authority, but on his return he again reduced Seistān to order.

In January 1722 Mīr Mahmūd again crossed Seistān, leaving it in control, and reached Bām; thence he went to Yezd and Ishpahān, and ended by conquering Persia and proclaiming himself Shāh.

The Afghāns then remained in possession of Ishpahān, but they were soon sore beset, and after Mīr Mahmūd's death, his successor, Mīr Ashraf, while fighting to establish his power in Persia, found that his hold on Kandahār and Seistān was gone. In the latter country Malik Mahmūd, who was probably the successor of the abovementioned Malik Jāfar, threw off his allegiance to the Afghāns, proclaimed himself king, and subsequently seized upon the greater part of Khōrasān. But his power must have been but short-lived, for in 1726-27 we find that Nādar, then the General of Shāh Thamasp, re-conquered Khōrasān, and put Malik Mahmūd to death.

In 1730 Nādar seized on Herāt and Farah and then retired. Having before this driven the Afghāns out of Persia, he was rewarded with the four provinces of Khōrasān, Mazandarān, Seistān, and Kirmān, which were thus still considered part of Persia. When Nādar put Malik Mahmmud to death, he gave the government of Seistān, to his brother Malik Hūsēn. This chief, however, soon revolted, and Nadar sent his nephew Alī to govern Seistān.

In 1737 Nādar marched from Persia, through Khōrasan and Seistān, on Kandahār, with 80,000 men, and as it is expressly stated he met with no resistance of any consequence before he reached that city, it must be supposed that Seistān still acknowledged the authority of his nephew Alī; and though there may have been rebellions, it is evident that on the death of Nādar, Alī was still at the head of Seistān, for the historian says, the chiefs who murdered Nādar agreed to place Alī, "who was at the head of a force in Seistān," upon the vacant throne. Alī then left Seistān and became king of Persia with the title of Adal Shāh. After this event, Ahmad Khān, Abdalī, was proclaimed king of the Afghāns, and Malik Sūlimān, who

appears to have succeeded to the chiefship of Seistān on the departure of Alī, having submitted to him and given his daughter to the king, was confirmed in the chiefship on condition of the payment of a light tribute, and the provision of a contingent for the king's service.

This seems to have held good till the death of Ahmad Shāh, though, as in the case of the rebellion and capture of Mashad by Mīr Alam, Seistānī, there are not wanting evidences that the yoke galled; and though they acquiesced in it, it is evident the Seistānīs felt the Afghān title to be that of might rather than of right.

In the brief struggle for the succession on Ahmad Shāh's death in 1773, the Seistānīs took the side of the unsuccessful candidate, Sūlimān Mirza. One chief, Mīr Beg, the head of the tribe of Shāhrekhīs, held by Timār, and in reward for this received the governorship of Seistān when Timūr triumphed. Four years afterwards he was killed in a skirmish at Rūdbar. The Kayanī chief then propitiated Timūr, who placed the province of Seistān under the governor of Lash, but under him allowed Malik Baerām, son of Sūlimān, to retain the management on his giving his daughter in marriage to his nephew Kamrān, son of Mahmūd Mirza.

But Timūr Shāh was soon after called upon to take fresh action both in Lash and in Seistān.

Mahamad Zamān Khān, the governor of the former, showed symptoms of intended rebellion, and the Shahrekhīs were in arms against Malik Baerām in Seistān. Sirdar Barkhūdar Khān, Atchākzāe, was sent to restore order. He brought Mahamad Zamān to his senses, and reduced the Shahrekhīs with great slaughter, but not without obstinate resistance on their part.

The Seistānīs appear to have continued their submission to Timūr Shāh, and at his death in 1793 Seistan was clearly included in the Afghān dominions.

All through the reign of his successor, Zamān Shāh, his struggles with, and final defeat by, Mahmūd Shāh, there is no mention whatever of Seistān, from which we may infer that the chiefs of that country took no part in the struggles, and were consequently left pretty much to their own devices; and as neither of the contending parties could spare troops to keep them obedient, it is more than probable that they ceased paying tribute after Timūr Shah's death.

The chief of Lash, Saleh Mahamad Khān, however, was mixed up in the struggles of Timūr Shāh's sons. He at first attached himself to the cause of Mahmūd. Disgusted with him he then joined Shāh Shūjah, but afterwards retired to his fort at Lash and remained neutral for a time. Hājī Fīrozūdīn, another of Timūr's sons, was now ruler of Herāt, and, desiring to add Lash Jorven to his possessions, sent a partizan, Dōst Mahamad Khān, Popalzae, to occupy the province. Saleh Mahamad Khān surrendered Jorven on condition of being allowed to retain Lash. But when the time came for Dōst Mahamad Khān, Popalzae, to return to Herāt, Saleh Mahamad Khān was told plainly that he could not be suffered to remain in the province, and accordingly he took refuge with Kamrān, at this time governor of Kandahār. Kamrān soon made him his chief manager, and in that situation he remained nine or ten years. In this period Kamrān became ruler of Herāt, and Saleh Mahamad, now called Shāh Pasand Khān, recovered his old territory, from whence the adherents

of Fīroz-ū-dīn had been ejected. His favor however with Kamrān was by no means unbroken. On the contrary he was, on one occasion while at Herāt, seized and tortured. He fled into Persian territory, and from thence made expeditions into his old territory, more than once gaining and again losing possession of Jorven, Farah, and other places. But he never succeeded in possessing himself of Lash. Kamrān then took him back into favor, made him his minister, and gave him Farah and Jorven, reserving Lash with jealous care for himself. In the end, however, Shāh Pasand Khān was too much for him. He got the prince to sign a paper to the effect that the fort was his, alleging that his only reason for demanding such a document was to save his honor with his tribe.

When a year had elapsed, Kamran had forgotten the paper, when all of a sudden a messenger of Shāh Pasand's arrived at Lash with a letter to the Governor from the Khān, enclosing the document sealed and attested by the Shahzadah, and requesting the delivery of the fort, according to the tenor of the enclosure, to a person of his appointing. The Governor was completely taken in; the fort was given up, and Shāh Pasand immediately fled to it, turned rebel, and successfully resisted every effort to reduce him, notwithstanding that seven or eight times, and twice in person, Kamrān blockaded Jorven and Lash.

In the year 1800 the Persians, for the first time since Nādar Shāh's death, put forward their claim to Herāt, and shortly after advancing they laid siege to that city, but they were signally defeated by Hājī Fīroz-ū-dīn, and obliged to retreat hastily to Mashad.

Since then they have made many attempts on it, and have never absolutely given up all claim to it; and this fact is specially noteworthy, because the Persians in claiming Herāt also consider themselves entitled to all the territory in any way subject to Herāt, including Lash and Seistān. During the whole of the rule of Hājī Fīroz-ū-dīn from 1800 to 1816, the Persian monarch, Fateh Alī Shāh, laid claim to Herāt many times; but though that chief sometimes paid a small tribute, he always protested against the pretensions of the Persian monarch, declaring Fateh Alī Shāh had no more legitimate claim on Herāt than he had on the other Afghān countries which had emancipated themselves from the dominion of Persia during the last century, or than the Afghāns had to Ispahān, Shīrāz or Kīrmān, conquered by Mīr Mahmūd and Mīr Ashraf. At this time, though the Persians possessed Mashad, all the rest of Khōrasan, including Nishāpūr, Kochan, Būrjnūrd Tabas, Tūrbat Haedar and Ghain, was nearly independent, and it was therefore not till they were fully subdued that Fateh Alī was able to turn his most serious attention to Herāt. It will not, however, be necessary to say more of the pretensions of the Persians to Herāt than that they made attempts on that city in 1816, 1830, 1837, and 1857, thus demonstrating that their claim was only dormant from press of circumstances.

In 1810, when Pottinger passed through Seistān, he found Khān Jahān Khān in power at Jahānābād, and Baerām Khān, Kayānī, at Jalālābad, and Mahamad Khān, Ghilzāe, at Jorven. These chiefs all seem to have been practically independent.

In September 1839, when Connolly went to Seistān, he found Shāh Pasand Khān at Lash Jorven.

At Sehkūha he found Mahamad Reza Khān, who declared himself an enemy of the Persians, but still more so of the Herātīs, and the deadly enemy of Shāh Pasand Khān and Ibrahim Khān, his brother-in-law.

Leech, writing about 1839, gives the following list of the principal men of Seistān :—

Jalāl-u-dīn, son of Baeram, Kayānī, who held Jalālābād, Bangar, and Shaitān about four years before he was expelled by Mahamad Reza and Alī Khān; but getting aid from Kamrān, who invaded Seistān, he was re-seated in his possessions.

Mahamad Reza, Sarbandī, had Sehkūha, Hūsēnābād, &c.; he was friendly with Alī Khān, son of Khān Jahan, neutral between Herāt and Persia; he had been on good terms with the Kandahār chiefs, and he was connected by the marriage of his daughter with one of Yār Mahamad's (of Herat) sons.

Hasham Khān, Shahreghi, held Dashtak, acknowledged dependence on Herāt, but was friendly with Kandahār, Alī Khān, son of a Biloch robber. Khān Jahān, who had received Shēkh Nasūr from Fateh Khān, Bārakzāe, was on good terms with Kandahār, but paid no allegiance to it, and was connected by marriage with Shāh Pasand Khān of Lash.

Arab Hūsēn Khān, Governor of Khash and Kuddeh, was formerly tributary to Khān Jahān, but then held a superficial intercourse with Kandahār.

Dōst Mahamad Nahrūī, Biloche, held Būrj-i-alam, and was connected with Mahamad Reza and Alī Khān by marriage, and under Kamrān Shāh at Herāt.

During the struggles of the Sadozāes and Bārakzāes for the supremacy, the Seistānīs revolted and became independent; but they were afterwards, at the investigation of Jalāl-ū-dīn, son of Baerām Kayānī, invaded by Kamrān at the head of 6,000 men and thoroughly subdued, all their forts and guns being taken, and many prisoners being sold to the Tūrkmans and Ūzbaks.

Major Todd, in a report dated 2nd October 1839, on the relations of the Seistān chiefs, says—"Lash and Jorven, though properly belonging to Herāt, are quite independent, and pay neither revenue nor tribute to that government."

"Seistan," he says, "would appear from its position naturally to belong to Herāt, the Khash Rūd being the boundary between that state and Kandahār, but it has generally paid a nominal allegiance to the latter. It is now divided among several chiefs, who have gradually attained power on the ruin of the ancient family, which for centuries past held sway there. The representative of this family, a descendant of the Kyanian dynasty of Persian Kings, Malik Jalāl-ū-dīn, is now a refugee in Herāt, having about twelve months ago been driven out of his country. The principal chiefs of Seistān are Mahamad Reza Khan, Sarbandī, who resides at Seh Kūha, or Sekwa; II.—Ibrahim Khan, Biloche, of Jabānābad, Shēkh Nasūr, Kuddeh, Alīābād and Khash. This chief aims at popularity, and is said to oppress his people less than the others; he has a numerous body of soldiers, chiefly cavalry, in his pay, and employs them in foraying the surrounding country. Ibrahim Khan has intermarried with the family of Shāh Pasand Khan of Lash, and acts in concert with that chief. III.—Dost Mahamad Khān, Narūī Biloche, who has about two thousand families subject to him,

and dwells at Kala-i-nao, or Būrj-i-Alam Khān. IV.—Mīr Hasham Khān, of whom he had no information."

The next evidence for the state of feeling of the Seistānīs is a letter of Major Rawlinson, Political Agent, Kandahār, to Sir W. Macnaghten. He reported that a deputation from almost every chief of consequence in Seistān had arrived at Kandahār, praying that they might be relieved from Yār Mahamad's tyranny by annextion to Shāh Shūjah's dominions.

"The language," Major Rawlinson said "of all these parties is uniform in its spirit, though varying in detail, according to the shades of dependence with which they are severally attached to Herāt."

Sir William Macnaghten then referred to Major Todd at Herāt, who replied "that Yar Mahomed would be rendered acutely suspicious of our intentions by this apparent tampering with a class of Herāt subjects whose fidelity to him was known to be most questionable."

When the deputation heard that their request could not be complied with, they showed much disappointment, and said they must "apply for assistance against Herāt to their Shīah brethren of Persia." Major Rawlinson "considered it of some consequence to prevent the Seistānīs from coalescing with the Persians, to whom they are naturally attached," and saw no way of doing this but by letting them see that the British Government might possibly find it necessary to subvert Yār Mahamad's rule in Herāt. The Government of India, in reply (11th January 1841), commended what had been done, and said they would regret exceedingly to hear of the Seistān chieftains connecting themselves with the Government of Persia.

In June 1841, Dr. Forbes found Shāh Pasand in power at Lash, Mahamad Reza at Sehkūha, Mahamad Hasham at Dashtak, Dōst Mahamad Khan at Būrj-i-alam, and Ibrahim Khan at Jahānābād, by whom he was, murdered.

When Ferrier visited Seistān in 1845, he found that Kohandil Khān had brought under the rule of Kandahār part of Seistān, as far as Rūdbar, on the Helmand. The portion that lies between this and Ilamdar he found to be the object of perpetual discord between Kohandil Khān and the nomadic Biloches. The rest of Seistān he found to be divided between Mahamad Reza Khān, of Sehkuha, and Ali Khan, of Shēkh Nasūr.

At Lash Ferrier found Shāh Pasand Khān at war with Alī Khān of Shēkh Nasūr. "Lash," he says, "had always been a dependence of the principality of Herāt; nevertheless, Shāh Pasand Khān refused to acknowledge the complete sovereignty of Yār Mahamad, and he was secretly encouraged in this rebellious spirit by the Persian Court and Kohandil Khān, who, both one and the other, allied against the chief of Herāt, had the greatest interest in making the chief of Lash independent, inasmuch as it furnished them with the means of mutual communication without being obliged to send their envoys or correspondence through Herāt, where there was every chance of their being seized or examined."

Shortly after Ferrier's visit, *i. e.*, in 1848, Mahamad Reza Khān died, leaving six sons, Lūtf Alī, Taj Mahamad, Kohandil, and three others, and a brother, Alī Khān.

Lūtf Alī succeeded "as chief of Seistān on his father's death, but his authority was disputed by his uncle, who after unsuccessfully attempting to gain over the other chiefs, retired to Kandahār and obtained assistance from Kohandil Khān. The latter sent between six and seven thousand

men with Alī Khān to Seistān under Mehrdil Khān, who succeeded in defeating and capturing Lūtf Alī Khān, whom he at once deprived of his sight, and handed Seistān over to Alī Khān, while Shēkh Nasūr was given to Ibrahim Khan. The Afghān troops then withdrew. Yār Mahamad Khān, of Herāt, hearing what had occurred, marched with nearly 10,000 men to Seistān to protect the sons of Mahamad Reza Khān, with whom his family was connected by marriage. He reached Lash Jorven and took possession of these districts, but having there become dangerously ill, he returned to Afghānistān, and died on the way two stages from Herāt in 1851. Alī Khān now remained for some years in possession of Seistān, and quite independent."

Colonel R. L. Taylor in his memorandum on Seistān, written in 1858, says:—"When Mahamad Shāh in 1838 invested, and had well-nigh exhausted all the energies of Herāt, Seistān again revolted, and Kamrān and Yār Mahamad not being at this time on good terms, and the reduced state of their army and finances prevented Seistān's being immediately chastised, they therefore continued in a state of rebellion; but when the English occupied Kandahār, and Kohandil Khān was flying to Persia, the people of Seistān received him favorably, and treated him with honor. On his return from Tehrān (two or three years afterwards), he entered into an engagement with the Seistānīs, and took several of their Khāns as hostages to Kandahār, where he entertained them sumptuously, and after a while dismissed them with many favors.

During this interval Yār Mahamad Khān had usurped the throne of Herāt, and sent emissaries to Seistān. His overtures were well received, and several Khans tendered their allegiance. Kohandil Khan of Kandahār heard of these proceedings, despatched an army, and seized the allies of Yār Mahamad Khān, putting out the eyes of the chief, Lūtf Alī Khān. When Yār Mahamad Khān received tidings of these measures, he wrote to Mūla Mahamad Akhūnzādah, Alakozae, Governor of Farah (which was then tributary to Herāt), giving him a *carte blanche* to win over the people and country of Seistān in any way he could. He corresponded secretly with the Seistānīs for a time, and then applied to Yār Mahamad Khān for troops, with which he marched upon Seistān, and in a night attack took possession of the principal fortress, the gates having been open to him. The troops of Kohandil Khān immediately fled to Kandahār. Yar Mahamad Khān then marched in person with reinforcements for the purpose of making some permanent arrangement for the future peaceable government of Seistān. On his arrival at Lash, he entered into an arrangement with Ahmad Khān, Ishākzae, son of Shāh Pasand, the Governor of that place, who surrendered it at once, and did homage. A hundred Kandahār horse, who had been in the fort of Lash for about six months, fled at the approach of Yār Mahāmād Khān. Here that chief became so ill that his friends put him into a litter to bring him to Herat, but he died on the road. When Kohandil Khān heard of his death, he advanced against Farah and took it, and here being joined by the Seistānīs and other lawless people, he proceeded to attack Herāt. The people of Herāt, however, gave him battle at the Pūl-i-malān (on the Harī Rūd), and defeated him, on which he returned to Farah and began to strengthen it. He was followed by an army from Herāt, 4,000 strong, under Isa Khān, and succours were despatched from Kandahār to his assistance at Farah. The two forces fought

for eight months, when Īsa Khān, unable to reduce the place, returned to Herāt. The Seistānīs now again rebelled, and wishing to throw off the yoke of both their neighbours, and profess allegiance to a power which was so far off as to be incapable of enforcing obedience, applied to Persia. The disturbances at Kandahār, consequent on the death of Kohandil Khān, the execution of Syad Mahamad Khān, the deposition of Shāhzada Mahamad Yūsaf, the murder of Īsa Khān, the siege of Herāt by Persian troops, and their expulsion by the British, all combined after this to leave Seistān undisturbed in the possession of independence.

Commencing from 1851, Persia had manifested a continually increasing tendency to revive her pretensions to the recovery of the ground lost to the east since the death of Nādar Shāh, and these pretensions increased till in 1857 they laid siege to and captured Herāt. When the Persians advanced on Herāt, Ahmad Khān, son of Shāh Pasand, threw in his lot with them and allowed them to store Lash with grain, and even to occupy it and Jorven with a force. On the termination of the Persian war in 1857, Major Taylor was sent to Herāt to see that the stipulations of the treaty were duly executed. He reported they were not, and among other evasions that the province of Lash Jorven had not been evacuated. A correspondence then ensued between the British and Persian Governments, in which the latter constantly protested that Lash was Persian territory; and when at last they submitted to the urgent representations of the British Ambassador, they did so in these terms:—

"But as your Excellency is so urgent on this subject, and a continued persistence in requiring an investigation and enquiry would doubtless be attributed to other motives and views on the part of the Persian ministers, whose object being purely and sincerely to possess the friendship of the British Government, they are perfectly free merely to gratify the British ministers and to co-operate with your Excellency, and that not the least point in amity and union may be omitted, they will make over Lash and Jorven, the unquestionable territory of Persia, to Sirdār Ahmad Khān (son of Shāh Pasand Khān), in whose hands they formerly were, and the Persian authorities will be withdrawn from these places."

Wearied of being made a bone of contention between Herāt and Kandahār, Alī Khān (brother of Mahamad Reza of Sehkūha) went to Tehrān, and eventually in 1857-58 succeeded in contracting an alliance with a Kajar Princess, giving in his allegiance to the Persian King in return for this honor.

In the spring of 1858 Alī Khān was to have returned with a body of Persian troops; but on the representation of the British Minister, the Persian Government abandoned this idea, but in their reply did not relinquish their claim to Seistān, which they put in these words:—

"The Persian ministers have always considered, and do now consider, that Seistān, *ab antiquâ*, has formed an integral part of the Persian territory, and it is at the present time in the possession of the Persian Government, on whose part it is therefore not necessary that troops or soldiers should be sent, or a new occupation of the place effected."

Mr. Murray again remonstrated and informed the Persian Government that troops sent to Seistān would be considered as a direct violation of the treaty of Paris. On this the Persian Government sent only 'a small escort' with the Kajar Princess, Alī Khān's wife; but with it went a drill instructor and tools for coining money, and on reaching Seistān a regiment was

raised and drilled, and money coined in the name of the Shāh of Persia Tāj Mahamad Khān, son of Mahamad Reza, now headed a revolt and assassinated Ali Khān, and the Persian Government then came forward with a proposal to send a force to punish Tāj Mahamad. They were, however, again induced to withdraw this project on the reiteration of the British Minister, that to do so would be considered a direct violation of the treaty of Paris; but in doing so, they again persisted in laying claim to Seistān as an appanage of Persia. Tāj Mahamad after this, of his own free will, appears to have offered to accept and fulfil all the engagements made by the late Khān, if he was recognized as Chief of Seistān. This proposal was acceded to, and the Shāh granted him the same pay and title conferred on Alī Khān, and Tāj Mahamad Khān sent his brother as a hostage to Tehrān, and Ibrahim Khān and other chiefs also sent their sons to reside at the Persian capital as a guarantee of their good faith. From 1861 to 1863 the Persians continued to claim Seistān, saying they only refrained from taking possession from fear of offending the British, but that they could never permit the Afghāns to take possession, which they feared they meant to. The correspondence which passed on this subject is not free from tediousness, nor is it of material importance; but on the 5th November 1863 Lord Russell wrote a letter in which in the following terms he implied the permission of the British Government to the Persians to assert their right to Seistān by force of arms:—"I have the honor to acquaint your Excellency in reply that Her Majesty's Government being informed that the title to the territory of Seistān is disputed between Persia and Afghānistān, must decline to interfere in the matter, and must leave it to both parties to make good their possession by force of arms."

No notice, however, seems to have been taken of this permission till the end of 1865, when the Persian Government, taking advantage of a reported threat of the Afghāns in Seistān, marched a force from Mashad, which arrived in Seistān in April 1866, and consisted, according to different accounts, of from 4,000 to 10,000 men. They then destroyed the fort of Sehkūha and some smaller ones, and levied a tax of 1 in 40 on cattle, and in fact took possession of this portion of that country. This brings us to the end of 1867.

After this, though the dates are not stated, they deprived Ibrahim Khan of Shēk Nasūr, of much of his territory, taking Jalālābād, Jahānābād and Nadalī, and they then advanced as far as Hūsēnābād.

The Shah's Government, notwithstanding these acts, still disavowed all knowledge of a participation in these movements in Seistān.

Several raids were during 1869 reported to have been committed by the Seistānīs, acting under the orders of the Persian commanders, on Kandahār territory. The Afghāns, under orders from the Amīr, behaved with a marvellous forbearance throughout all these raids.

Arbitration was then proposed, and Persia has agreed to it on condition of being allowed to retain all of Seistān she had acquired since Lord Russell's letter of November 1863, which she considered to have given her the right of settling the question by force of arms.

The history of Seistān may therefore now be summarised thus:—In 1747 Nādar Shāh died, and up to his death, not only Seistān, but the greater part of Afghānistān acknowledged his rule. After his death Ahmad Shāh, Dūranī, conquered the whole of Afghānistān, clearly including Seistān. Seistān also clearly paid tribute to him and his successor,

Timūr Shāh, who died in 1793. Then succeeded a long blank of 40 years, during which the Afghāns, too much occupied with their own quarrels, paid no attention to Seistān, which consequently became practically independent; but during this period they (the Afghāns) never relinquished their claim on it. In 1834 Kamrān re-conquered Seistān for Herāt. In 1845 Kohandil re-conquered the east portion of the same country for Kandahār. About 1850, after 100 years, the Persians first claimed Seistān on the ground of its allegiance to the Suffavean dynasty. In 1857 they occupied Lash, but forced to give it up they never gave up their claim, and in 1866 they occupied Sehkūha, and have never since given it up. The Persian claim, therefore, was dormant for 100 years, the Afghān claim for 40 years, and most part of Seistān was practically independent for 50 years. Persia has therefore taken forcible possession of territory that the British have repeatedly declared they considered to belong to Afghānistān, and which the British Minister on two occasions declared would be in direct violation of the treaty of Paris. The Afghān Government, respecting the wishes of the British, have done nothing to recover their lost ground; and though the Persian Ministers agree to arbitration, they only agree to include in that arbitration the portion of Seistān of which they are not in possession. They have occupied all Seistān, on the left bank of the Helmand up to Hūsēnābād, and they claim all the rest. Perhaps it will be well therefore, before finishing this article, to refer once more to the evidence regarding the boundaries, particularly to that of Ferrier. A study of this will show that by very little stretching the claim to Seistan can be made to include Lash, Khash, and the Helmand nearly up to Girishk, thus bringing Persian influence and power not far from 200 miles nearer to Kandahār on the line of the Helmand, and nearly 300 miles nearer to the same place than if they were in possession of Herāt, and in Colonel Phayre's words enabling her "to execute a flank movement of incalculable strategic importance." (*Elphinstone—Leech—Connolly—H. Pottinger—E. Pottinger—Todd—Ferrier—Taylor*—etc.)

SEISTĀN LAKE—

A lake on the south-western frontier of Afghānistān. It is sometimes called Hamūn, which word is a generic term, signifying in Persian a plain level ground; it is applied by the inhabitants of Seistān to any shallow lake or morass, of which great numbers are formed in time of inundation by the Helmand and other rivers pouring their waters over that level region. The name, however, is peculiarly and emphatically applied to the principal and permanent watery expanse, which is of an irregular and elongated form, about 70 miles in length from north-east to south-west, and from 15 to 20 miles in breadth. At the north-east side is an opening about 5 miles wide, communicating with the Dak-i-tīr, an expanse similar to the great Hamūn and about a third of its extent. This smaller morass was formerly a separate Hamūn or swamp, but about 15 years ago the Helmand, which had previously discharged itself into the great Hamūn on its eastern side, poured a vast volume of water into the Dak-i-tīr, which in consequence was so swollen as to sweep away the dividing bank, and become permanently united with the larger swamp or lake. At the same time the channels, by which hitherto the water of the Helmand flowed eastward into the Hamūn, became nearly deserted and obliterated, and the vast volume of that great river is now principally discharged into the Dak-i-tīr, from which it expands over the surface of both swamps. "The more fitting

appellation of the Hamūn," observes Connolly, "is the classical one of Aria-palus, for it is in reality almost everywhere a mere marsh. It has rarely a depth of more than from three to four feet, and is almost entirely covered with reeds and rushes."

Insulated in the Hamūn, and above a mile from its eastern bank, is a hill called Koh-i-zōr, or Rūstam by some, Koh-i-khoja by others. It has a fort accessible only by means of a channel cut through the reeds, which are so close and strong as to preclude the passage of either man or beast unless thus cleared away. By means of this channel, which has a breadth of about three feet, and is filled with water having an average depth of about the same number of feet, very saltish, thick with mud, black and putrid, horses, cows, and even men wade to the island. Some of the richer and more fastidious inhabitants are conveyed on rafts formed of reeds, and pushed forward by men wading in the mud. The view from this fortress is very extraordinary. Connolly thus describes it:—"Immediately beneath me lay a yellow plain, as level as a calm sea, formed by the tops of reeds, and extending north and south far beyond the reach of vision. On the east it was bounded by a paler yellow, marking the borders of the lake, where the less thickly growing reeds are annually burned down, and a few poor 'Khēls' clear away the ground for the cultivation of water-melons. Beyond, again in this direction, appeared the dark-green tamarisks, whole forests of which fringe the lake. Here and there, as we looked around on every side, were seen patches of blue water, and on the west a large clear lake stretched away until out of sight."

The latter part of this quotation is at variance with the author's previous statement, that the Hamūn "is almost entirely covered with reeds," and should probably be qualified by assuming that he means that the water of this vast swamp is, to a great extent, free from reeds to the west of the island. The saltness of the water varies in different parts, according to the depth, nature of the soil on which it rests, and proximity to the mouths of the rivers. Though so brackish at the Koh-i-khoja that the horses of the travellers refused it, the people drank no other, and boasted that it was the best in the world, causing appetite, promoting digestion, and conducing to general health. The surface of the Hamūn is considered to be on the increase, probably in consequence of the quantity of water brought down by the rivers being constant, and the depth being continually diminished by the alluvial deposit. There is no vent whatever for the water, the increase of quantity being checked merely by evaporation. Innumerable wild hogs harbour in the reeds, and commit great hovoc on the cultivated grounds. They congregate in herds of thirty or forty, and when hunted often kill the huntsmen or dogs, though the latter are very powerful as well as courageous. To the people of many countries these animals would be acceptable on account of the value of their flesh as an article of subsistence, but the natives, being Mahamadans, use it only as food for their dogs. The reeds form an excellent pasture for cows, which animals eat them with greediness and soon fatten on them. Geese, ducks, and some other water-fowls are, as might be expected, very numerous. The pelican is common, and is believed by the natives to carry water far into the desert, and there barter it with other birds for food. Fish does not appear to be abundant. The Hamūn, in addition to the Helmand, receives the Adraskand, the Farah Rūd and some other rivers of less importance.

phers have confounded the Hamūn with the Lake of Zirreh, a little further south, which is nearly, if not entirely, dried up. Elphinstone gives a general and brief, but accurate, description of the Hamūn, and adds judiciously :—" I suspect it has no name at all in the neighbourhood, but is merely called the lake or the sea."

Ferrier's account of this lake is as follows :—

" The Aria-palus of the ancients, a lake formed by the accumulation of the waters of the Helmand at the southern extremity of its course, is called the Lake of Zarreh by Europeans; this name is not known by the great majority of Asiatics, it is found only in some old Persian books, in which it also bears the appellation of Daria-zava; both of these words signify the little sea. The present inhabitants of Seistān call it the Mechila Seistān, Lake of Seistan, or Mechila Rūstam, Lake of Rūstam, in honor of the Persian hero of Firdousi. According to this author, this extraordinary warrior resided on an island situated on the eastern side of the lake. Several geographers have erroneously given the lake the name of Daria Hamūn, this designates the sea of Oman, which washes the shores of Arabia and Makran.

" The form and position of the Lake of Seistān are not accurately given on the generality of maps; it is neither a circle nor an oval, but a kind of trefoil without a stalk, having the head very long. Its length from north to south is twenty-five parasangs. It extends from about the thirty-first to the thirty-second degree of north latitude, and follows an oblique line, starting at the north from the sixtieth degree of longitude, terminating at the south at the fifty-ninth degree. Its greatest width in the north is about twelve parasangs, and in every other direction from six to seven at the outside. The water of this lake, though not saltish, is black and of bad taste. Fish live with difficulty in it, and are always very small; the large ones ascend the clear waters of the rivers, in which are enormous barbel. The lake is only from four to five feet in depth, and the bottom has a constant tendency to rise higher, while the beds of its affluents become on the contrary deeper every year; we must perhaps seek in this last fact for the explanation of the first. The winter floods carry with them a great quantity of detritus and sand from the beds of the rivers, and deposit them in one common reservoir, which must of necessity finish by being filled up, and it is quite possible that in a few years its waters may be displaced; perhaps they may occupy again a dried-up spot more to the south, where it is affirmed the lake once existed.

" The general appearance of Mechila Seistān is rather picturesque; it is surrounded on all sides by the tamarisk and other trees, the branches of which, always verdant, rise above its waters. The bottom of the lake is composed of a moving sand, which absorbs its waters with such an astonishing rapidity, that if it were not so, it would be difficult to say what would become of those conveyed here in such abundance by the Helmand and its other affluents. The evaporation could never be so great as to dissipate them, particularly during the winter and spring. It is true that in these seasons the lake is amenable to the same laws as the rivers, it overflows its banks and inundates to some distance; but by the end of April it has resumed its original proportions, and three months after it is so exceedingly dry to the north, that the inhabitants of Sehkūha, Dashtak, Jahānābād, and other neighbouring places go direct to Lash, by crossing dry-foot the strait

between Berungi, Kefter, and Pēshawarūn. There are several buildings and many ruins situated on the island in this lake; the northern end terminates in a high hill called Koh Khoja.

"A few words of emendation of the generally received opinions may be said with reference to the small affluents of this lake. The Khash Rūd does not fall into the Helmand near to Karnashīn, as indicated by Arrowsmith's copy of Burnes' map; the Seistān Lake receives the waters of that river on the north-east, a little lower down than the Khūspas, a dry torrent in summer, but always much swollen in winter. On the other side of the lake, but still also to the north, the Farah Rūd and Harūt Rūd add their waters to it, at about three parasangs distance from each other, the latter after having received the Khas Rūd which flows between them. With the exception of the Helmand, all the foregoing rivers are dry in the summer, their waters being turned and employed in the irrigation of the land.—(*Pottinger—Connolly—Ferrier.*)

SEHKŪHA—Lat. Long. Elev.

A fort in Seistān, south of the Helmand, and 18 miles of the east Lake of Seistān. "This fortress" says Ferrier "is the strongest and most important of Seistān, because, being at five parasangs from the lake, water is to be obtained only in the wells which have been dug within its *enceinte*. The intermediate and surrounding country being an arid parched waste, devoid not only of water but of everything else, the besiegers could not subsist themselves, and would, even if provisioned, inevitably die of thirst. It contains about twelve hundred houses, each of which would furnish one and in some cases two fighting men." It is now in the possession of the Persians. (*Ferrier.*)

SEKHWAN—Lat. Long. Elev.

A village in Afghānistān, 22 miles west from Herāt, on the road to Khaff. It is described as large. (*Christie.*)

SHĀBASH—Lat. Long. Elev.

A fort in Afghānistān, 48 miles north-west from Herāt, on the road to Mashad. It is small, made of mud, and is surrounded by a little cultivation, and walled in for fear of the Tūrkmans. The bastions of the fort are open on all sides, and within them are fixed horizontal wind-mills each turned by five or six light mat-sails. (*Connolly.*)

SHABĪ—Lat. Long. Elev.

A village in the Hisārak division, Jalālābād district, Afghānistān, containing 100 houses of Khūgīanīs. (*MacGregor*).

SHABITH—Lat. Long. Elev.

A halting place in Afghānistān, 30 miles south from Herāt, on the Kandahār road. There is a royal caravanserae here, situated close to a torrent, the banks of which are covered with reeds and a little grass, the only forage procurable. The surrounding country is perfectly uncultivated and uninhabited; red and grey partridges abound here. This is the place called Serae Shahbed by other travellers. (*Ferrier.*)

SHĀDĪZĀES—

A branch of the Syads of Peshīn also called Syadzāes. They claim to be descended from a daughter of one Harom, fifth in descent of Kais Abdūl Rashīd, the converter of the Afghāns and a Syad who visited him, from which marriage they are called Shādī. They are regarded with considerable veneration by other Afghāns. The villages of Shādīzāes consists of about 150 families, whose houses are built in two villages which are

close to each other and situated at a distance of 200 yards from the crambling bank of the Peshīn river. A few of the best residences are built with thick mud walls, covered with beams, but the greater number are mere huts. The Syads of Peshīn are famed throughout Afghānistān for their virtues, and are held in great respect by their rude neighbours. They are chiefly engaged in commerce, trading between Shikārpūr and Kandahār. (*Connolly.*)

SHĀDŪZĀES—
A tribe of Afghānistān, who inhabit Thal and its vicinity north-east of Dādar. They are great horse dealers, and are hostile to the Marī tribe of Biloches. (*Postans.*)

SHAFTAL—Lat. Long. Elev.
A halting place in Afghānistān, 35 miles from Kalāt-i-Ghilzāe, and 109 miles from Ghaznī on banks of the Tarnak river. There is camping ground here, but there are no villages or cultivation near. (*Hough—Outram.*)

SHAGHAR—Lat. Long. Elev.
A river in Chitrāl, Afghānistān, formed of the three streams Lutku, Arkari, and Khuzara, which join at Shaghar and then runs on to the Kūnar river at Chingar, 12 miles above Kāshkār. (*Mahamed Ameen.*)

SHAGHNAN—Lat. Long. Elev.
A district on the left bank of the Amū-Daria, below Vakhan and Roshan. There is said to be a lake in Shaghnan half a day's journey in circumference, which drains the country on the left bank of the Amū-Daria. A stream sufficient to turn two mills runs from this lake into the river. It is a strong country, accessible only in summer, and even then the passes are treacherous. In the winter it can be approached by the Amū from the east. It abounds in stone and fruit, and the mulberry is plentiful. Their crops are wheat and barley. The Kirghiz camel is the beast of burden. The cows and sheep, both of the usual description, constitute their stock. Horses are not numerous. The inhabitants are Shīahs, their dress is similar to that of the Vakhānīs, and they occupy the same description of houses. It contained about 300 families, but was more populous prior to an inroad by Morād Bēg of Kūndūz. It used to pay a tribute of slaves to Kūndūz. The language is a dialect peculiar to the district. Morād Beg more than once entered Shaghnan in a hostile manner, but the narrowness of its defiles, and the height and ruggedness of its mountains, and the length of time and depth to which the snow lies on the passes between it and Badakhshān, leaving it only accessible in the autumn or late in the summer, prevented his making anything like a permanent impression on it. On one occasion he lost 100 troopers in a snow-fall in the middle of summer. (*Wood—Lord.*)

SHAGRAM—Lat. Long. Elev.
A village in Chitrāl, Afghānistān, 260 miles from Jalālābād, 55 miles south of Ishtarak pass on the Kut valley. It is a large place, and the valley is thickly inhabited. (*Mahamed Ameen.*)

SHĀH-ABŪ-TALEB—Lat. Long. Elev.
A halting place in Afghānistān, on a road to the south of Farah, and lying between the Khash Rūd and the Helmand, 60 miles from the former and 21 from the latter. The water here is said to be drinkable. (*Ferrier.*)

SHAIBAGLI—Lat. Long. Elev.

A pass in Afghānistān, over a northern spur of the Koh-i-baba range, between Khūlm and Kūndūz. It is described as neither very lofty nor very difficult. (*Moorcroft.*)

SHAITĀNA—Lat. Long. Elev.

A village in Afghānistān in the upper valley of the Helmand, 4 or 5 miles from Dewalkhol and 2 or 3 from Sang Nishandeh. It is a bleak, barren spot, with a few forts of Hazāras around. (*Masson.*)

SHAIWĀN—Lat. Long. Elev.

A village in Afghānistān, 149 miles from Girishk and 129 miles from Herāt, on the north road, and on the banks of the Farah Rūd. Water is plentiful and forage abundant. The banks of the Farah Rūd are studded with villages. Fruits and grains are procurable here. The ground near the village is much broken by water-courses, but a small distance from them there is ample room for the encampment. With previous arrangements, supplies for a considerable number might be collected here from the villages on the banks of the Farah Rūd. (*Sanders.*)

SHAKAR DARA—Lat. Long. Elev.

A village in Afghānistān, 20 miles north-west of Kābal, on the north slope of the low ridge which separates Koh Dāman from the plain of Kābal. It is a delightful village surrounded with gardens, grassy slopes, and groves of stately walnut trees. There is a royal garden here, but it is now in a state of decay. It was planted by Timūr Shāh.

There is a small stream of this name which joins the Koh Dāman river. Its current is noisy and impetuous, rolling over a rocky bed, but its breadth does not exceed 15 feet. Thence there is a road over the mountains to the Ghorband valley, joining it opposite the entrance to the Gholalaj Pass. (*Burnes—Wood—Masson—Leech.*)

SHAL—Lat. Long. Elev.

A village in Afghānistān, in the Kūnar valley, on the left bank of the river, 48 miles above Jalālabād, and having a fort with 200 houses. (*Mahomed Ameen.*)

SHALOZAN—Lat. Long. Elev.

A village in the Kūram district, Afghānistān, in a small valley the stream of which is tributary to the Kūram river. It is described as a beautiful district, and contains 12 small forts and 10 streams. Silk is produced here of a very fine quality, and all the inhabitants engage in the production. The inhabitants are all Bangashes. They can turn out 800 fighting men.

Shalozan is one of the strongest of the Bangash villages in Kūram, and while all the other villages of this clan are subject to the Tūrīs, this is well able to hold its own. Edwardes puts the number of fighting men so high as 2,000. (*Lumsden—Bellew—Edwardes—Agha Abbas.*)

SHALCPETRI—Lat. Long. Elev.

A village in Afghānistān, about 8 miles from Herāt, on the road to Mashad. (*Clerk.*)

SHAMBAPŪR—Lat. Long. Elev.

A village in the Sūkh Rūd valley, Jalālabād, Afghānistān, containing 200 houses of Tājaks. (*MacGregor.*)

SHĀMIZĀE—Lat. Long. Elev.

A village in Peshīn, Afghānistān, on the bank of the Sūrkhāb, 8 miles from Haedarzāe. The water of this river here is brackish. Supplies are procurable in abundance. (*Leech.*)

SHAMSIPŪR—Lat. Long. Elev.

A village in the plain of Jālālabād, Afghānistān, on the right of the road going from Chār Bāgh to Bālā Bāgh. (*Masson.*)

SHAMŪ KHEL—Lat. Long. Elev.

A village in Kāram, Afghānistān, on the Hazārdarakht river, about 13 miles west of the Pēwar Kotal. There is a slope near this village on which a considerable force could be encamped. Water is abundant from the above river. (*Lumsden.*)

SHAOKRĪ—

A valley of the Jālālābād district, Afghānistān. It contains the following villages:—

Mamūgae,	inhabited by	Kandahārīs.
Mūlagarī	„	Ditto.
Khān Dara	„	Ditto.
Wakhtinkae	„	Masūwīds.
Deh Garbar	„	Kandahārīs.
Shikhal	„	Gūrbaz.
Daodhae	„	Ditto.
Hazārnao	„	Ditto.
Kūbandī	„	Ditto.
Sabazāe	„	Ditto.
Maya	„	Masūwīds.
Gargī	„	Bārīzāe.

which have in all one thousand houses. (*MacGregor.*)

SHARAK—Lat. Long. Elev.

A lead mine in the Taimūnī country which supplies Herāt. (*Leech.*)

SHARGALĪ—Lat. Long. Elev.

A village in Afghānistān, 59 miles north of Qwetta, on the direct road to Ghaznī, on a small river which drains to the Peshīn valley. Some supplies are procurable. (*Campbell.*)

SHARKZĀE—Lat. Long. Elev.

A village in Afghānistān, 75 miles east of Kandahār, on a branch of the Argesan river. The country around is cultivated, and there are a good many villages near. (*Lumsden.*)

SHASH BŪJREH—Lat. Long. Elev.

A valley in Afghānistān tributary to the Helmand on the south, and near its head. It contains six forts, whence its name. It is inhabited by Hazāras. (*Masson.*)

SHASHGAO—Lat. Long. Elev.

A village in Afghānistān, 13 miles from Ghaznī, 5 miles north of Shēr Dahan Pass, and 72 miles from Kābal. There are numerous forts here: water is procurable from 'karez.' Camel forage is procurable in moderate quantities, and lucerne can be had for horses. Hough calls the Shēr Dahan Pass by this name. (*Campbell—Lumsden—Hough—Havelock.*)

SHATPAL—Lat. Long. Elev.

A pass in Afghānistān, over the Hindū Kūsh, from the Panjshēr valley. The entrance of the pass commences 2 miles from Gūlbahar; thence the top of the pass is 10 miles. It is practicable for horses, but not for camels. (*Leech.*)

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SHATPAL—Lat. Long. Elev.

A village in Afghānistān, 1½ mile on the road to the Shatpal Pass from Gūlbahar in the Panjshēr valley, containing 60 houses of Tājaks, and under the jurisdiction of Kābal. (*Leech.*)

SHEGHĪ—Lat. Long. Elev.

A village in the Rūd-i-kashkot division of the Kūnar valley, Afghānistān. It is enclosed by a wall and contains 300 houses of Zakhēls. In the neighbourhood are the family castles of the Kazīkhēl family of Kābal, from whom the Kāzī and Khān Mūla are chosen. (*Masson—MacGregor.*)

SHEKHĀBĀD—Lat. Long. Elev. 7,480 feet.

A village in Afghānistān, 43 miles south of Kābal on the Ghaznī road, on the left bank of the Logar river. The plain here is covered with villages, asth and poplar groves. The village is large, and there are several smaller ones around. It is situated in a fine cultivated valley. Forage, supplies, and water are plentiful. It was from this village that in 1839 a party of cavalry under Captain Outram started in pursuit of Dōst Mahamad by a cross-road which leads over the Paghmān hills to Ūrt. (*Hough—Havelock—Masson—Outram.*)

SHĒKH ALĪ—

A tribe of Hazāras who inhabit a valley at the head of the Helmand river in Afghānistān, and also hold the head of the Bāmiān river and the ridge between the two, over which there is a pass which is believed to be the best of the Hindū Kūsh ridge, reaching only 9,000 feet in elevation and being open all the year round. It is not used on account of the plundering propensities of these Hazāras. (*Griffiths.*)

SHEKHWAN MIMIZAK—Lat. Long. Elev.

A village in Afghānistān, 21 miles from Herāt, on the road to Mashad. There are here two villages which join one another; they are both walled and surrounded with a ditch, and contain about 100 houses each. (*Ferrier.*)

SHELLING—Lat. Long. Elev.

A village in Seistān, Afghānistān, on the east shore of the Seistān Lake, and a few miles north of the debouchure of the Helmand. It consists of a large tower surrounded by reed houses. This tower could at pleasure be turned into a fortress. Ferrier mentions having seen horses fed here on dry fish reduced to powder. Connolly calls it 'Chuling.' (*Ferrier.*)

SHERĀBĀD—Lat. Long. Elev.

A village in the Balkh district of Afghānistān close to Mazār-i-Sharif. It has a fort. (*Moorcroft.*)

SHER DAHAN—Lat. Long. Elev. 9,000 feet.

A pass in Afghānistān, over the range connecting the Paghmān mountains with the Sūlimān range. It is the highest spot on the road between Kābal and Kandahār. From the north it is approached by an easy ascent to the crest: the descent is through a narrow gorge to an extensive plain. The hills on either side of the descent are not more than 40 or 50 yards apart. During the winter months this pass is entirely blocked up with snow, the communication between Kābal and Ghaznī being impracticable except to foot-passengers, who can effect the passage by traversing the crest of one or other of its bounding ridges; but this is difficult and attended with much hazard. This pass can be turned by a road to the east over the Sargawan Kotal to Logar. (*Bellew.*)

SHERKĀE—Lat. Long. Elev.

A village in Afghānistān, 20 miles from the crest of the Kaoshān Pass over the Hindū Kūsh. There is a fort here. It is the last inhabited spot on the south side of the pass. (*Leech—Lord.*)

SHĒR MAHAMAD KALA—Lat. Long. Elev.

A village in Afghānistān, 30 miles south-west of Kābal, near south entrance of the Maidan valley and on a feeder of the Kābal river. (*Thornton.*)

SHĒR PAO—

A section of the Ghilzāe clan of Afghānistān, who have mixed with the Tājaks in the Koh Dāman of Kābal, and along the north bank of the Kābal river, as far as the east border of the Ghilzāes.

They number about 6,000 families, and are said to be the superfluous population of the other clans of Ghilzāes who emigrated from Kandāhār long before the rest of the tribe. (*Elphinstone.*)

SHEVA—Lat. Long. Elev.

A village on the road east of Kāshkōt district, Kūnar valley, Afghānistān, on the right bank of the river. It contains with Kalatak 1,200 houses of Tājaks. (*Masson—MacGregor.*)

SHEWA—Lat. Long. Elev.

A pass in Afghānistān, over the Hindū Kūsh, the road to which branches from the Khawak road at Ūmrāz, whence to the top is three miles. It is the best of the three passes which go from Ūmrāz, but it is only good for asses with light loads. (*Leech.*)

SHIBAR—Lat. Long. Elev.

A village in the Hazāra country, Afghānistān, 20 miles west of Bāmiān. The surrounding drainage goes into the Bāmiān river. There are a number of forts scattered about. The Hazāras of Shibar are said to be more independent and fearless than other sections more to the east.

Its elevation is 10,500. It is cold and damp. It is said there is five months of winter, which commences late, but is very rigorous, and the deep snow which falls is not all off the ground for two months after the vernal equinox.

Bābar mentions a pass of Shibartū, over the Hindū Kūsh, which is only practicable in summer. In winter travellers go by way of Āb-dara. (*Masson—Connolly.*)

SHIBARGHĀN—Lat. Long. Elev.

A town of Afghān-Tūrkistān, situated 250 miles north-east of Herāt, 60 miles west of Balkh. It contains 12,000 souls, Ūzbaks and Pārsīvāns, the former being in the great majority. The town has a citadel in which the governor resides, but there are no other fortifications. It is surrounded by good gardens and excellent cultivation. The population of Shibarghān has a high reputation for bravery, and Ferrier says it is one of the finest towns in Tūrkistān, on the south side of the Oxus, enjoying besides its other advantages an excellent climate. It is, however, subject to one very serious objection; the supply of water on which all its prosperity depends comes from the mountains in the Khanate of Sar-i-pūl, and as there are frequent disputes between the tribes inhabiting it and those living in this town, a complete interruption of the supply is often threatened, and a war follows to the very great injury of the place. Shibarghān maintains permanently a force of 2,000 horse and 500 foot, but in case of necessity, the town can arm 6,000 men. The little state of Shibarghān has some-

times been independent, and at others under Balkh, Herāt, or Bokhāra, as these happen to be most powerful; now it is included in the government of Afghan-Tūrkistan.

Pottinger says the force of Shibarghān is militia, but the chief used to retain in his service some 600 mercenaries. The revenue of this state used to be realised in the same manner as Maemana, and reached as much as Rs. 55,000 per annum.

When Ferrier in 1846 visited Shibarghān, Rūstam Khan, the chief, had made an alliance with Maemana, and set Bokhāra at defiance by turning the chief of Andkhūī out of his Mīrate. The Amīr of Bokhāra, being at that time at war with Khokand, was unable to aid Andkhūī, otherwise than by requesting the assistance of the Mīr of Sar-ī-pūl. This chief, by cutting off the water of Shibarghān, reduced it to such distress that Rūstam was forced to surrender, and he was then sent a prisoner to Bokhāra. But soon after he was released by the Amīr, and given a body of picked troops to aid him in recovering his district. Re-crossing the Amū, Rūstam Khān soon accomplished this; but hardly had he returned than he found himself attacked and reduced by Yār Mahamad of Herāt, who placed a garrison of Herātī troops in Shībarghān, and strengthened his own army with the Ūzbaks of the place. Yār Mahamad then attempted the conquest of Balkh, but was recalled hastily to Herāt on the report of disturbances in his rear, on which all the Ūzbaks he had incorporated into his army deserted, and the Mīrates, amongst them Shibarghān which had so recently submitted, proclaimed their independence and murdered the Herātī garrisons he had left in their towns; nevertheless, Yār Mahamad soon reimposed his yoke on Shībarghān.

After this Shibarghān appears to have remained dependent on Herāt till the death of Yār Mahamad in 1853. About the end of 1854, Shibarghān submitted to the Afghān governor of Balkh without a fight. At the end of 1855 the Amīr of Bokhāra crossed the Amū Daria and made an attack on Shibarghān, but was signally defeated by Valī Mahamad Khān. Hakīm Khān after this with varying success tried to oust the Afghān conquerors of his Mīrate, but in May 1859 he finally tendered his submission to Mahamad Afzal, and since that time Shibarghān has continued subject to the Afghāns, though it has not altogether refrained from taking part in the struggles between the Bārakzāe brothers, which occurred on Dōst Mahamad's death. (*Burnes—Pottinger—Ferrier—Wheeler.*)

SHIBLAN.—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, on the banks of the river from the Kīrmān Dara. It has 100 houses and can turn out 84 fighting men. *(Aga Abbas.)*

SHIGANŪ.—Lat. Long. Elev.

A village in Afghānistān, on the road from Ghaznī to the Gomal pass between Dand and Mishkhēl. It consists of a few forts of the Sūlimān Khēl, and with Mest is the only watering place on this part of the road. (*Broadfoot.*)

SHILGARH.—Lat. Long. Elev.

A district of the Ghilzāe country, Afghānistān, south of Ghaznī, and lying between the Alah Koh and Takri ranges and the river of Ghaznī. The population are Andar Ghilzāes, with the exception of the Tājak villages,

Rahmak, and Rabāt, each of about 150 houses. It contains about 340 square miles and a population of about 20,000. The west part is well cultivated with wheat, barley, lucerne and cloves, and partly supplies Ghaznī. The country is flat and easily passed in all directions. Water is abundant and troops would be well supplied. (*Broadfoot.*)

SHILGIL.—Lat. Long. Elev.

A halting place in Afghānistān, 65 miles south-east of Ghaznī, 11 miles west of the west end of Ghwalarī pass. It is inhabited by Ghilzāes. The water here is procured from springs. (*Leech.*)

SHINAGAM.—Lat. Long. Elev.

A tributary of the Kūnar river in Afghānistān joining on its right bank. (*Masson.*)

SHINBŪTĪ.—Lat. Long. Elev.

A village in the Ghaznī district, Afghānistān. It has a fort, and is inhabited by nomadic Ghilzāes. A spring of water issues from a hillock near this. (*Broadfoot.*)

SHINĪZ.—Lat. Long. Elev.

A river of Afghānistān, which rises in the Dahan-i-Shēr pass north of Ghaznī, and joins the Lora river at Shēkhābād. The valley of this river forms a district of Kābal of the same name. (*Campbell.*)

SHINKĀE.—Lat. Long. Elev.

A ridge in the Ghilzāe country, Afghānistān, which divides the plain of Margha from the district of Wazīkhwāh. It is a western spur of the Sūlimān range, and is probably the same range as was crossed by the Chārdar pass by the Bombay division going from Ghaznī to Qwetta (*Broadfoot.*)

SHINKAE KOTAL.—Lat. Long. Elev.

A pass in Afghānistān over a spur of the Shērdahan range which connects the Sūlimān and Paghmān mountains, which occurs between the villages of Dobandī and Khūshī in Logar. From the first the road proceeds for two miles along the same stream as that followed from the fort of Shūtar Gardan pass, and then it turns to the right over the small but rather steep hill, with a few hundred feet elevation known as the Shinkal Kotal, on the crest of which is a tower held by some 20 Ghilzāes, who protect this portion of the road from the attacks of small parties of marauding Mangals, who coming over the hills from Zūrmat used to render it dangerous for travellers. (*Lumsden.*)

SHINTSA.—Lat. Long. Elev.

A halting place in Afghānistān, 3 miles west from the Kotal-i-Sarwandī over the Sulimān range. There are no houses, the cultivators being migratory, but a little watch-tower commands the cultivation; and water is plentiful from a spring. Grass is scanty, but there are abundance of thorny bushes and low trees for fuel. The inhabitants are Ghilzāes, who only remain here in summer. (*Broadfoot.*)

SHINWĀRĪS.—

A tribe of Afghāns who inhabit a portion of the Khaebar mountains and some of the east valleys of the Sūfēd Koh, and who are also found on the borders of Bajāwar.

Turner says the Shinwārīs are of the 'Kirraray' branch of the Afghāns, but he gives no further information regarding them, nor indeed does any

other authority except MacGregor, who, however, has the following account of them :—

"The Shinwārīs form one of the three principal divisions of the Khaebarīs, and had originally two sections only, the Abdūl Rahīm Khēl and the Sipaī, but these have thrown out four great branches, *viz.*, the

Sangū Khēl.
Alī Shēr ,,
Sipaī and Mandūzae,

which form clans and are under separate chiefs.

"The Sangū Khēl are divided as follows :—

	Place of residence.
Ghani Khēl (a branch of the Tarū Khēl)	The Shinwārī forts near Pesh Bolak.
Gadū ,, ...	Nāziān.
Souloor Ptar	Sarolī.
Taūs ,, ...	Sarolī.
Karmo ,, ...	Nāziān.

"From the defenceless position of the Ghanī Khēl, they have rarely opposed the government; but the subsidiary clans have rendered themselves famous by their predatory habits, arising no doubt from feeling themselves secure in the naturally strong position of the valley; even their own brethren, the Ghanī Khēl, suffer from their forays so much so that Mahamad Gūl Khān, a former chief, once urged Mahamad Zamān Khān, the governor of Jalālābād, to punish his refractory tribe, and contributed Rs. 3,000 and a military contingent for that purpose. In 1830 Mahamad Zamān Khān attacked the Landae forts, which are on the plain, and captured them and secured many prisoners. A few of them were killed by Mirza Āga Jān, and the rest under promises of future good conduct, and through the intercession of Sādat Khān, Mohmand, after paying ransom money, were released.

"In the year 1835 Mahamad Gūl incurred the displeasure of Mahamad Akbar, governor of Jalālābād, by espousing the cause of Ahmad Khān, Tājak, of Pesh Boalāk, who had rebelled against him. The latter attacked Mahamad Gūl's fort and captured it. During the British occupation of Afghānistān, the chief received from the Shāh 75 'toomans tabreezee,' for which he was expected to furnish 50 matchlock-men; he received also from the British Government Rs. 150, besides which the tribe received Rs. 500 for keeping up posts in the Khaebar pass. The chief joined Captain Mackeson and Brigadier Shelton's brigade on the occasion when the British troops so deservedly punished the refractory clans of the Sangū Khēl and destroyed their forts. The Sangū Khēl pay no revenue.

"The Alī Shēr Khēl form the undermentioned clans :—

Khoga Khēl. } Perū ,, }	Lohargai. Deh Saruk.
Paya ,,	Kuhai.
Shēkmāl ,,	Pekha.

"The head of the Paya Khēl is the chief of this section, and resides at

Deh Saruk. He received from the British Government during the occupation of Afghānistān Rs. 150 monthly, and kept up a post in the Khaebar pass. The tribe in Loharga received monthly Rs. 700 for services rendered in Khaebar. The Alī Shēr Khēl pay no revenue to the government.

"The Sipah is the next in rotation, and is divided into the—

	Places of residence.
Sūlīmān Khēl	Laghar Jaī and Hockkote.
Shabūl "	Mahmand Dara.
Bābur "	Ditto do.
Haedar "	Ditto Maidanak.

This section also received a monthly allowance of Rs. 150 for keeping up a post in Khaebar. They pay no revenue.

"The Mandūzae Shinwārīs may be divided into the—

Hamza Khēl	Marhez, Kharkannī, &c.
Hasn "	Yāghīband, Ishpul, &c.
Ilās "	Chārwaza and Gargarab.

"The Mandozae Shinwārīs paid revenue during the Barakzae rule; at first the sum amounted to Rs. 2,000. About 40 years ago Mahamad Zamān Khān, governor of Jalālābad, assembled a force, and increased the amount to Rs. 3,500 a year; subsequently, when Amīr Khān and Dōst Mahamad Khān visited the district, it was increased another thousand under pretence of 'mehmanī' for the *illustrious* strangers! The extra thousand rupees continued to be collected until the arrival of Shah Shūja in 1839, when it was remitted."

"The country of the Shinwārīs is rich and productive; it chiefly skirts the Sūfēd Koh from Lohargī to Mazīna, and in the Khaebar pass extends from Garī Lala Beg to Haft Chāh, Surkh Kamar. One only of the four principal divisions pays revenue, and the amount is trifling. The tribe is numerous and well armed, the country they occupy strong, and the government hitherto has not been powerful enough to coerce them to pay its just demands. The Shinwārīs of Deh Tarak more particularly bear a bad character."

The Khaebar section of the Shinwārīs, according to Leech, are sub-divided into the Pīrū Khēl, Khoja Khēl, Mīrdād Khēl, and Ghanī Khēl; to these some add the Shēkhmal Khēl, Ash Khēl, and Syad Khēl.

The Shekhmal Khēl number 300, the Mīaneh Khēl, which consists of the Pīrū Khēl, Mīrdād Khēl, and Syad Khēl, 350, and the Khoja Khēl 400; total 1,050. Another authority says the Shinwarīs of Lohargī number 2,000. The Shinwārīs take 3 out of the 7 tolls collected in the Khaebar, at the top of the Landī Khāna pass.

The Khaebar Shinwārīs subsist chiefly by the gain they derive from the hire of their mules, which they employ in the carriage of goods and the conveyance of travellers through the Khaebar.

Leech mentions that with the exception of the inhabitants of the village of Kaoshān, the whole of the rest of the residents on the Kaoshān road from Koh Daman to the top of the pass are Shinwārīs, 600 in number.

Masson mentions the Shinwārīs of Shaegal on the Kūnar river are on a very hostile footing with the Sīah Pōsh.

During the British occupation of Afghānistān, Captain Ferris was left at Pēsh Bolāk with 250 men to keep open communications with the Panjāb. The unsettled rebellious feeling which existed all over Afghānistān against the British also extended to this place; and on the 13th November 1841, a party of 200 Golahi Shinwārīs attacked the picquets of the post. After this the officers and men retired into a dilapidated fort near the post. The Golahi men were then joined by Sangū Khēl, Deh Sūrkhī, and Pēsh Bolākī, Shinwārīs, to the number of 5,000 fighting men. It having been found out that there was totally insufficient supply of ammunition for the British garrison, it was determined to withdraw it, an operation which was effected with little loss, and on the 21st November it reached Pēshawar. It was to punish the conduct of the Shinwārīs on this occasion, that a force was detached by General Pollock under Brigadier Monteath in July 1842. This object appears to have been successfully effected, Brigadier Monteath reporting that on the 24th July 1842, he marched into the Shinwārī valley, and having burnt 35 of their forts without much opposition, he retired with a loss of only 3 men killed and 23 wounded. (*Masson—Abeemoola—Leech—Stocqueler—Turner—MacGregor—James.*)

SHŌRĀB—Lat. Long. Elev.

A valley in the Kūndūz district of Afghānistān, 18 miles south-south-east of Kūndūz. It is fringed by grass, clad hills, rarely exceeding 300 feet in height, along the base of which in every nook is a Ūzbak encampment. The river is strongly impregnated with salt, and comes from the Ashek Mashuk mountains. (*Wood.*)

SHŌRĀB—Lat. Long. Elev.

A halting place in Afghānistān, 40 miles from Girishk and 285 from Herāt, on the south road, and 121 miles from Farah. There is a good encamping ground here. Water is plentiful in the winter and spring, later in the year it is said to be brackish. (*D'Arcy Todd.*)

SHŌRANDĀN—Lat. Long. Elev.

A village in Afghānistān, 5 miles north of Kandahār, on a small river in which there is but little water. There is some coarse grass about its bed, yet forage for camels and horses is but scanty here, and there is no firewood but wild thyme. (*Campbell.*)

SHŌRARŪD—Lat. Long. Elev.

A district of Afghānistān, about 20 miles below Shorawak on the Lora river. It is well irrigated and much cultivated with wheat, barley, bajra, of which, the last specially, many camel loads are yearly exported to Kalāt and Peshīn. (*Connolly.*)

SHŌRAWAK—Lat. Long. Elev.

A district of Afghānistān, situated below Peshin on the Lora river. Shōrawak is inhabited by the Barechī tribe of Afghāns who are dependent on Kandahār, and is generally under the control of the governor of Peshīn. It has six principal villages, called Mandūzae, Abūzāe, Bahadūrzae, Alīzae, Badalzae, and Sherari. It is probable that these villages bear the names of the divisions of the Barechī tribe.

On the west its boundary is well defined by the Khoja Amrān hills. On the north it has low unconnected hills, separating it from sterile sandy tracts, inhabited by Atchakzaes and other Afghāns; to the south the sandy desert separates it from Nūshkī, and to the west again extends the same

ocean of sand. In this direction the horizon is uninterrupted by hills, the only hill visible being a low isolated black peak bearing north-west.

Being well irrigated by the waters of the Lora, it is greatly cultivated with wheat, barley, and bajra, of which grain, the last specially, many camel loads are yearly exported to Kalāt, Pēshīn, &c.; when the snow melts and runs from the mountains in spring, the Loras after their junction form a deep and rapid stream. The lake which receives their water appears to be on the border of the sandy desert; and decreases much in size during the hot months, but is never dry. Near the Lora are some trees, but the rest is a bare plain of hard clay, quite flat, and very arid. The whole country is about sixty miles square. The number of inhabitants is 2,500 or 3,000 families.

SHŌR KACH—Lat. Long. Elev.

A village in the Karotī country, Afghānistān, at the source of the Dwa Gomal river. The surrounding country is impregnated with salt. A road goes thence by the Paltū pass to Zūrmat. (*Broadfoot.*)

SHŪJĀN—Lat. Long. Elev.

A village in Afghānistān, north of the Shēr Dahan pass in the valley of the Shinez river. Fine villages stud the valley in the vicinity, and forage is abundant. (*Kennedy.*)

SHŪMĪA—Lat. Long. Elev.

A village in Kāfaristān on the Kūnar frontier, said to be situated on the ridge of a tableland at the extremity of a valley and to have 1,000 houses. (*Masson.*)

SHŪNAH—Lat. Long. Elev.

The proper name, according to Raverty, of the river usually called Alingar, above its junction with the Alīshang. (*Raverty.*)

SHŪTAR GARDAN—Lat. Long. Elev.

A pass in Afghānistān, over the Sūlimān range, near its commencement. From the village of Hazra on the east side, the ascent is gradual for two miles to the summit along a narrow gorge commanded from peaks all round. The descent towards Logar is very long and steep with sharp zigzags. Artillery, believed to be 6-pounders, have been taken over this pass by Sirdar Mahamad Azim Khān. The guns were carried on short double-humped Bokhāra camels; for wheeled carriage the road is at present impracticable, and it would take a vast expenditure of labor and money to make it passable. The rugged nature of the mountains, overhanging both sides of this pass with huge masses of naked limestone rock cropping out in every direction, offer cover to an enemy from which it would not be easy to dislodge him without great loss, and it would be difficult to withdraw covering parties after the descent had been accomplished; in fact, supposing opposition to be offered, it would be hard to conceive a worse place for the passage of an army, and it would be useless to attempt it, except as a diversion with a brigade of the best light troops, mountain train batteries, and field howitzers on elephants; but for these animals even the procuring of forage would be no easy matter. From the west foot of the pass to Akhūn Kala, a small Ghilzāe village, the road is along the bed of a small stream, never more than 100 yards broad, with large cliffs towering up several hundred feet on each side. Immediately before arriving at and after passing this village, the gorge narrows to 30 feet; from this point for about three miles, the ravine continues very steep until joined by a stream from the north. (*Lumsden.*)

SĪĀHBAND—Lat. Long. Elev.

A tract of country in Afghānistān, which lies under the outer spurs of the Hazāra mountains north of Girishk. It is not clear how far this extends, but I am inclined to think that it is applied to the tract at the foot of the hills between Kandahār and Herāt.

SĪĀBAND—Lat. Long. Elev.

A district of Herāt in Afghānistān. It contains pastoral population, who possess immense flocks of sheep and a proportion of small active horses which are reared for sale. It is without any town of importance, but its chief places are 'Behbood Khān,' 'Ghoura Khān,' and 'Kouroom Khān,' in which the three principal Eimak chiefs reside. (*Chesney.*)

SĪĀHBAT—Lat. Long. Elev.

A village in Afghānistān, 176 miles from Kandahār on the Jawan road to Shikārpūr, inhabited by Kāfars. There is good water here. (*Leech.*)

SĪĀH KALA—Lat. Long. Elev.

A village in Afghānistān, in the valley of Sīah Sang, 69 miles from Kābal, on the road to Tūrkistān. Grass and water are plentiful. (*Wood.*)

SĪĀH KOH—Lat. Long. Elev.

The south branch of the Koh-i-Baba, which leaves it 50 miles west of the 'Chalap' peak, between longitude 66° to 67 ;° it then runs west to the south of Herāt. Ferrier is the only European who has crossed it, and he gives very little information regarding it. He says it is lower than the Sūfēd Koh branch of the Koh-i-Baba. The summit of the pass by which he crossed is only four hours from the Harī Rūd, the ascent being easy. The descent seems to have been more difficult; but notwithstanding that it is described as something very bad by Ferrier; it cannot have been so, as it is practicable for laden horses. This range is again crossed immediately south of Herāt, where it is 6,500 feet in elevation. It then throws short spurs to the north into the Harī Rūd; those to the south however are longer, and reach as far as the 32° latitude, being crossed by the roads from Girishk to Herāt and Farah.

The rivers which rise in the south slopes of the Sīāh Koh are the Khash Rūd and the Harūt Rūd, and some of the feeders of the Helmand.

The mountainous country of Ghōr is situated on the south slopes of the Sīāh Koh, and is inhabited by Taemūnī Eimaks. (*Ferrier.*)

SĪĀHKOH—Lat. Long. Elev.

A spur of the Eastern Sūfēd Koh mountains in Afghānistān, which starts from the parent range south of Jagdalak, forms the water-shed between the Tezīn and Sūrkhāb rivers, and on arriving east of Jagdalak, turns due east to the junction of the Sūrkhāb with the Kābal river. It is in the last part of its course that the above name is more specially applied. It separates Lūghmān from Jalālābād. (*Masson.*)

SĪĀH PŌSH—

See Kāfar Sīāh Posh.

SĪAH SANG—Lat. Long. Elev.

A valley tributary to the Helmand near its source. It has an elevation of 9,000 feet, an uncongenial climate and a poor soil, and is inhabited by Sagh Pah and Daolat Pah Hazāras. The only fuel procurable is 'boota,' and grass is scarce. (*Wood.*)

SIMĀNTA—Lat. Long. Elev.

A village in the Kākar country, Afghānistān, on the road from Kandahār to Dera Ghāzī Khān by Borī. It is the head-quarters of the section of the Kākar tribe who bear the same name. It is situated in an ampitheatre of hills, the soil producing rich crops irrigated from karezes and springs. It is 12 marches to Kandāhār, and 9 from Dera Ghāzī Khān. (*H. B. Lumsden.*)

SINJAVĪ—Lat. Long. Elev.

A village in Kākaristan, Afghānistān, 31 miles on the road by Thal to Kandāhār from the Derajāt. It contains 300 houses of the Dhumad section of Kākars. (*Leech.*)

SĪONA—

A division of the Kākar tribe of Afghāns, who inhabit the Sīona Dāgh plain. (*Elphinstone.*)

SĪONA DĀGH—Lat. Long. Elev.

A tableland in Afghānistān, on the west of the Sūlimān range, north of Toba, inhabited by Sīona Kākars. It is high, cold, and barren, and only suited for pasturage. (*Elphinstone.*)

SĪTĀRĀM—Lat. Long. Elev. 15,622.

The highest peak of the Eastern Sūfēd Koh range of Afghānistān. "Towards its base Sītarām is thickly covered by a dense growth of oaks and olives, which, together with other trees, extend over its lower heights. On the ridges above these are splendid forests of pines and yew trees, and above them projects in wild grandeur the bare mountain rock, presenting here and there massive boulders that overhang in threatening attitude craggy precipices of fearful depth; whilst rising above all is a huge snow-covered mass, whose summit towers aloft in a conical point, which is surrounded by pure, white, fleecy snow, clouds and vapours, whose particles sparkle like diamonds in the sun light as they float calmly round the pinnacle of Sītārām." (*Bellew—Walker.*)

SIYEN DAG—Lat. Long. Elev.

A large village in Afghānistān, 96 miles east from Kandahār. Water from a stream.

SMALAN—Lat. Long. Elev.

A village in Afghānistān, 226 miles from Dera Ghāzī Khān on Sakhī Sarwar road to Kandahār, containing 1,000 houses of Dhumad Kākars. Water is plentitiful from streams. (*Leech.*)

SOBHA KHAN KALA—Lat. Long. Elev.

A village in Afghānistān, between Thal and Chotīalī, consisting of 200 houses inhabited by Ūstaranahs. (*Leech.*)

SOHĀKS—

A branch of the Būrhān division of the great Ghilzāe clan of Afghānistān. They number about 5,000 or 6,000 families, one-third of them live in Kharwar; the rest are in Paghmān, west of Kābal, and resemble the other Ghilzāes in that neighbourhood. (*Elphinstone.*)

SOKHTA—Lat. Long. Elev.

A valley in Afghānistān at the head of the Ghaznī river, inhabited by Wardaks and so called from its burned-up look. It produces several fine veins of lead, the ore evidently very pure by the ease with which it is worked. Small quantities of iron have been found. A shrub on the hills around like a fern bears a medicinal gum smelling like turpentine. (*Broadfoot.*)

SOKHTA CHINĀR—Lat. Long. Elev.

A pass in Afghānistān over the Karkatcha range, north of the Tezīn pass. It is not difficult being used by caravans. (*Masson—Wood.*)

SOLANAK—Lat. Long. Elev.

A pass in Afghānistān over the Panjshēr ridge, on the road between Kābal and Farajkhan, between the village of Bārakzāe and Zarshoe. It is said to be so narrow in some places as only to admit a single horseman. It is extremely dangerous from the raids of the Dūrnamanis and Nijrawīs. (*Leech.*)

SORĪ—Lat. Long. Elev.

A ruined fort in Afghānistān, 46 miles from Dera Ghāzī Khān, on Sakhī Sarwar route to Kandahār. Water from a fine stream. (*Leech.*)

SPEDAR—Lat. Elev. Long.

A halting place in Afghānistān, on the Rah-e-Marūf road from Ghaznī to the Gomal pass, 95 miles from Marūf. There are no inhabitants at this place; water from springs. This spot is the limit of the country of the Tarakī Ghilzāes in this direction. (*Lumsden.*)

SPEDAR NARAE—Lat. Long. Elev.

A pass in Afghānistān leading over the Pūkhtū range between the Vazīrī and Karōtī country. (*Broadfoot*).

SPEIGA—Lat. Long. Elev.

A valley in Afghānistān, west of the Sūlimān range, which drains into the Ghaznī river. (*Elphinstone.*)

SPICIATY—Lat. Long. Elev.

A village in Afghānistān, 97 miles east of Kandahār, on a road to Shal valley. This place is only periodically inhabited by shepherds who live in scattered huts and tents. Water is procurable from springs. No grain or grass is procurable here, but it is generally brought from Deh-i-Hājī. (*Leech.*)

SPĪN—Lat. Long. Elev.

A tributary valley of the Gomal river in Afghānistān, which joins it 2 miles above Kotkae. It is inhabited by Daotānīs. There is a road from Tank to the Gomal at Kotkoe by this place, by which the Ghwalārī road could be turned. (*Broadfoot.*)

SPĪN GAWI KOTAL—Lat. Long. Elev.

A pass in the Kūram valley, Afghānistān, over the same ridge as the Pewar Kotal between the villages, of Habīb Kala and Zabardast Kala. From the former village the road turns sharp up to the valley, along the bed of a deep ravine east of the valley which comes down from the Sītarām peak; it then passes Gūndī Khēl, strongly situated on a spur of "Sītarām" at 3 miles: thus far the road is commanded within easy matchlock range by the heights on each side, and from this there is a regular ascent to the summit of the pass. Leaving the bed of nullah hitherto traversed, the road passes through a forest of pines, deodars, and oaks to the top of the range; the gradient is not very difficult till near the summit, and guns upon elephants might be taken over. On the Hārīāb side the descent is very gradual and the road good, passing through a succession of beautiful glades. (*Bellew—Lumsden.*)

SPĪNSAK—Lat. Long. Elev.

The name of a portion of the range which, coming from the Shēr Dahan hills, in Afghānistān, runs between the Shilgarh and Zūrmat districts of the Ghilzāe country. (*Broadfoot*).

SPĪN TARINS—See Tarīns.

SPINWARI—Lat. Long. Elev.

The ruins of a city near a river in a cultivated valley, Afghānistān, 140 miles from Qwetta and 156 miles from Ghaznī by the direct road. The surrounding district is known by this name. (*Campbell.*)

SRITŪ—Lat. Long. Elev.

A halting place in Afghānistān, 24 miles from Hūsēnika, on the route between the Kūdar and Zhōb valleys. Water is procured from a fine spring. (*Broadfoot.*)

STANIZĀES—See Ghilzāes.

STIGAE—Lat. Long. Elev.

A halting place in Afghānistān on the Gomal river, 34 miles from its source of that river. It is in a dry plain 300 yards wide. Water has to be brought from a spring nearly one mile distant up a ravine on the north. Washa grass is here abundant. Between Ahmadsī Kach, 10 miles above this halting place and Betsul, 14 miles below, a road goes over the hills on the left bank avoiding the bed of the river. At 1½ mile is the Kotal of Stigae: this is a low ridge crossed by three paths all equally good. The ascent is about 150 yards of a broad level road not at all steep; the descent is easy and down a ravine to the Gomal. (*Broadfoot.*)

STŪRANISA—Lat. Long. Elev.

A village in Afghānistān, 100 miles from Kandahār on the Rah-e-Marūf. There is no cultivation here. Water is procurable from wells. It belongs to the Tokhī Ghilzāes. (*Lumsden*).

SŪFED DARA.—Lat Long. Elev.

A village in Badakhshān, 67 kos on the road from Jūrm to Zebak from which it is 13 kos. (*Mahamed Ameen*).

SŪFĒD KOH—Lat. Long. Elev.

A range of mountains of Afghānistān, which is thrown off to the east of the Allah-koh ridge, between Kābal and Ghaznī, and then follows the 34° of latitude for about 75 miles to longitude 70·35°, when it splits into two main ridges, one going north-east to the Khaeber and the Kābal river, the other, after a short turn to the east, continuing due east to the junction of the Kābal river and the Indus. During the first portion of its course, this range drains on the north into the Kābal river and on the south into the Kūram, and it continues to do this after its separation into two branches, though not with the same regularity, some of the eastern-most drainage going direct into the Indus. Though, to be correct, the range should be followed from its roots to its end, it will not be necessary to describe it here further east than longitude 70·35°, as its branches will be found fully described in the titles of Rajgal Khaebar, Mūla Ghar, Orakzāe, Afrīdī, Samāna and Khatak (in Part I), these being the names by which the various ramifications are afterwards known.

It is of course often quite arbitrary to say where one range commences and another ends, but I think in this case it will be best to say the Sūfēd Koh commences from a few miles west of the Shūtar Gardan pass between Kūram and Logar. This being the case, the first spur which it throws out to the north is that which forms the east water-shed of the Logar river, and dividing it from the Khūrd Kābal river ends at Bhūtkhāk.

The next spur is that between the Khūrd Kābal and the Tezīn rivers, over which are the Haft Kotal and Lataband passes. This Wood calls the Karkacha range, or rather he confounds two distinct spurs in one under this name; but it may be doubted whether it would not more aptly be termed the Haft Kotal spur. Wood says that the ridge he calls the Karkacha, drains on the west to the Logar and east to the Sūrkhāb; but from Garden's surveys we now know this to be a mistake, there being two rivers—the Khūrd Kābal and Tezīn—between the Logar and Sūrkhāb, which drain into the Kābal river, and which rise in the Sūfēd Koh; consequently it is quite an error to consider the mass of mountains between the Logar and Sūrkhāb one spur. After the spur between the Khūrd Kābal river and Tezīn, another spur comes out from the main range, and after running north for about 30 miles to the north of Jagdalak, it then turns to the east, and running parallel with the Kābal river ends at the junction of the river with the Sūrkhāb. This spur drains into the Tezīnāb on the west and the Sūrkhāb on the east, and after its eastward bend into the Kābal river on the north and the Sūrkhāb on the south.

The other north spurs of the Sūfēd Koh to the east are not of so marked a character, but they run between the rivers which flowing down from it join the Sūrkhāb or the Kābal river: of these the principal are, commencing from the west, the Gandamak, Kārāsū, Chiprial, Hisārak, Kote, and Mohmand.

The spurs on the south of this range are not of such importance as those on the north. The first is the spur which runs out from the Shūtar Gardan pass, and drains on the north and east to the Hazārdarakht and Harīāb streams; on the south to another source of the Kūram. The second is the Pēwar ridge, coming out from the Sītarām peak and ending at the Kūram draining into the Keria and Harīāb rivers on the west and the Pēwar on the east. Then again to the east there are numerous short spurs, which shoot down to the south but do not reach the river, save in the form of detritus; these need not be mentioned further, and the only other spur which need be noted is the one which, coming out something to the east of longitude 70°30′, runs between the Kirmān Dara and the Kirmān stream. Beyond this our limit is passed, and the next spur is not from the main range but from its south branch.

Wood places the west limit of the Sūfēd Koh at longtitude 69°36′, thus regarding its commencement as at very nearly the same point as I do, *viz.*, just east of the Altimūr pass over the Allahkoh range in longtitude 69°30′.

Judging from the accounts of Wood, Bellew, and Walker, the Sūfēd Koh would seem to be equal in grandeur and beauty on both sides of the range; and Wood in his description of the northern side falls into an error, when he says that looking towards its summit, there are successive ranges, for the main range runs east and west, and throws its spurs to the north and south. Wood says the furthest peaks are bare and irregular, the nearest covered with pine trees, and this tallies with the graphic description of Bellew of its south aspect.

Walker says of the range:—" Its highest point is the Sītarām mountain, 15,622 feet above the sea, whence the range preserves a tolerably uniform level, perhaps nowhere less than 12,500 feet, until it again culminates in a double-peak mountain, whose summits average 14,800 feet. I have been unable to learn the local names of these peaks, or whether, like the Sītarām

mountain, they tell of a remote antiquity, when the country was ruled by Hindūs long anterior to the origin of Mahamadanism.

"The offshoots of this range (*i. e.*, the branches east of longitude 70° 30') have usually an east and west direction, and are remarkable for their parrallelism with each other and the parent range. The most important, though not the highest, of these stretches away to Attock, and is the southern boundary of the Pēshawar valley, dividing it from the system of valleys of which the Kohat district is composed. Before entering British territory, it forms the southern barrier of the Tīrah valley."

Griffiths imagined (as we know now erroneously) that the Sūfēd Koh ran south to the Takht-i-Sūlimān.

MacGregor says the low hills of Jalālābād (ends of the north spurs of the Sūfēd Koh) are extremely barren, but the lofty ranges of Kūnd, Karkatcha, and Sūfēd Koh are richly clad with pine, almond, and other trees. The appearance, he goes on, of the valleys of the Sūfēd Koh is a mixture of orchard, field, and a garden. They abound in mulberry, pomegranate, any other fruit trees, while the banks of their streams are edged with a fine healthy sward, enamelled with a profusion of wild flowers, and fringed be rows of weeping willows.

It is worthy of note that the Sūfēd Koh presents in its south aspect the same glacis slopes of shingle, which was observed by Griffiths on the south slopes of the spurs of the Hindū Kūsh, and which may be noticed on parts of the hills north of the Pēshawar valley. No mention is made by any authority of this peculiarity existing on the north of this range, or, I believe, of any other range. (*Wood—Bellew—Walker—MacGregor.*)

SŪFĒD SANG—Lat. Long. Elev.

A village in Afghānistān, 20 miles from Kābal, 96 miles from Ghaznī, on the banks of the Logar.

SŪLIMĀN KHEL—see Ghilzāes.

SŪLIMĀN RANGE—Lat. Long. Elev.

A range of mountains in Afghānistan, which is thrown off to the south from the Allahkoh ridge between Kābal and Ghaznī in longitude 69°30′, and thence proceeding south without a break forms the system of mountains of Eastern Afghānistān and Bilochistān. The whole of the east slopes of this range drain to the Indus, and on the west, the drainage runs either to the Helmand, or is lost in the desert between Persia and Bilōchistān. On the south the dying spurs of this range discharge their drainage into the sea. There is, I think, little doubt that this range commencing from 69°30′ longitude runs in one unbroken chain to the Joba peak latitude 31° longitude 68°, and thence follows longitude 68° to Mount Chapar. But from this point there is doubt, and it is very far from clear how the range goes on, though I have no doubt that it does go on ramifying through Bilochistān till ended by the sea.

I will commence by attempting to describe the spurs on the west. The first spur then which it throws out is in about latitude 33° longitude 69°; this runs west dividing Zūrmat from Katawaz, and then after running parallel to the Ghaznī river, and round the east and south sides of the Ābistāda lake, it runs towards Kandahār between the Tarnak and the (north branch of) Arghesan rivers, and ends at their junction.

The next spur leaves the parent range in about latitude 32°25′, and longitude 68°25′, and runs south-west. It is crossed by the Chardar pass and also by another pass more to the west (both traversed by the Bombay column of

the army of Afghānistan), and it then ends at the junction of the north and south branches of the Arghesan river. This spur may be called the Chardar spur. Another spur springs out from the latitude and longitude of the Gharaibī pass, and probably very close to it, as the road to the east and south both go over passes of this name, though the ranges they cross are distinct.

This spur drains on the north to the Arghesan, south to the Kadanī river, and ends at the junction of the Arghesan and Dorī rivers, and may be termed the Gharaibī spur.

The next spur is clearly the Khojeh Amran range called the Toba range in its higher parts. This is the watershed of the Kadanī and the Peshīn Lora, and is lost to the west of Shorawak before the Helmand is reached.

From the south of the Toba peak a spur runs south-west, I think to the Takatū peak, and there or near there ends, the extremity of it being crossed near Kūchlak. This spur which may be termed the Takatū spur bounds the Peshīn valley on the south.

The last west spur which I shall notice is one which I think leaves the parent ridge south of Mount Chapaur, and runs nearly west to the Sar-i-Bolān, thence it goes on the mountains of Bilochistān (*vide* Part III, where it will be found described). The Sar-i-Bolān ridge is thus the continuation of the Sūlimān range.

The spurs on the east of the Sūlimān range are, I believe, as follows :—

The first leaves the parent range east of Kolalgū in Zūrmat, and then splits into two, one going north, then round to east, and dividing the Kūram drainage from that of Khōst, ends at the junction of the Ketī or Khōst river with the Kūrām at Zerwahm. This I call the Khōst range.

The second of the eastern spurs divides Dāwar from Khōst and ends at the Kūram, north of the Kūram post in the Banū district, this may be termed the Dāwar range.

The next spur is the Vazīrī range which leaves the Sūlimān range about latitude 33°, longitude 79°, and runs south-east, splitting into many branches, but not quite dying till it reaches the Kūram and the Indus junction by the Batanae and Shēkhbūdīn hills.

The spurs which run immediately down to the two sources of the Gomal are probably short, and need not therefore be mentioned here.

And there must also be spurs, though probably not very long ones, coming down towards the Gomal and the Kūndar, and ended by their junction. These can hardly be named.

Then, again, a spur which I shall name the Kand or Kūnd spur runs between the Kūndār and the Zhōb rivers, and ends at the junction of the latter with the Gomal above Karkanī.

About latitude 31°, longitude 68°, another spur runs north-east, draining on the north into the Zhob, and on the south into the Borī river, and ending at the Ghwalarī ridge. On this spur or one of its ramifications is the Takht-i-Sūlimān, and all the streams at least as far south as the Vihowah river have their source in this spur. This may be called the Zhob spur.

Somewhere between the Toba peak and Mount Chapar, another spur runs east between Borī and Thal, and ends at the junction of their waters. I do not make out exactly where this is, but it is clear that Borī water has its exit either by the Drūg or Lūnī, and the Thal water either by the Saunhra or Lūnī. This I would term the Borī spur.

The ·ast branch of the Sūlimān range, which Raverty calls the Sūrkh koh, but which at its east end seems to be more generally termed the Kal Roh, may be a branch from the main range south of the Borī spur, or i may be a spur from this last; any way it runs first east and then turns north keeping south of Thal, Chotalī and Barkan, and north of Tāllī, Kahan and Sham; and ending south of the Sounhra pass. Over this is the Sakhī Sarwar pass, and on it is the mountain EkBhae.

More detailed accounts of each of these ranges will be found under their own titles, and the map will show more clearly how I hold these spurs to run.

SŪLTĀN.—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān. It contains two forts and 350 houses and can turn out 300 fighting men.—(*Agha Abbas.*)

SŪLTANA.—Lat. Long. Elev.

A village in Afghānistān, situated at the entrance to Zūrmat and Katawaz from the Dwa Gomal irver.—(*Broadfoot.*)

SŪLTĀNKHĒL.—Lat. Long. Elev.

A village in Afghānistān, 26 miles north-east of Ghaznī, on the road to Kābal.

SŪLTĀNPŪR—Lat. Long. Elev. 2,286.

A village in Afghānistān, 9 miles west of Jalālābād, on the right bank of Sūrkhāb river. It is celebrated for its orchards and its springs, and also as being the deputed site of the shrine of Baba Nānak. Sugarcane is grown here. Masson says few places can equal this in attractive scenery. There are two villages, sometimes called Bālā-o-Paīn and also Sifla and Galia. At the former the houses are generally situated in orchards of apricots, mulberries, guinces and plums. At Sūltānpūr Paīn the inhabitants are Tājaks, and it has 300 houses, while Sūltānpūr Bālā has 600 houses, also of Tājaks.—(*Masson—Hough—Havelock—Moorcroft—MacGregor.*)

SŪMBALAK—Lat. Long. Elev.

A branch of the Sar Alang pass over the Hindū Kūsh in Afghānistān. The road to it goes from Tūtam Dara in the Kohistan, and thence by Sūmbalak and Alang in 38 miles to the top of the pass whence it is about 10 miles to Khinjan.—(*Leech.*)

SŪMBLABAR RAGALEH—Lat. Long. Elev.

A plain in the Gomal pass, Afghānistān, about 50 miles from the source of the river. This is considered the boundary between Khorasān and India.—(*Broadfoot.*)

SŪRBĪ—Lat. Long. Elev.

A village in Afghānistan, near the junction of the Kohistān with the Kābal river.—(*Masson.*)

SŪRKHĀB—

The head of the Peshīn Lora is so called.

SŪRKHĀB—Lat. Long. Elev.

A river of Afghānistān, which rising in the west slope of the Sūlimān range joins the Kadanī some miles below Potī. It is a mere mountain torrent confined between high hills at the point where the direct road from Qwetta to Ghaznī crosses it, 120 miles from the former. The Rah-i-Maroof crosses it 18 miles from Maroof by a ford.—(*Campbell.*)

SŪRKHĀB—Lat. Long. Elev.

A few huts on the banks of Sūrkhāb river, Afghanistan, 130 miles from Quetta, 166 miles from Ghaznī by the direct road.

SŪRKHĀB PAENDEH KHĀN—Lat. Long. Elev.

A large open village with a fort, Afghānistān, 34 miles from Qwetta, 262 miles from Ghaznī, by the direct road. Water is procured from an aqueduct.

SŪRKHĀE KOTAL—Lat. Long. Elev.

A pass in Kūram district, Afghānistān, which commences 7 miles from Hazārdarakht towards Ghaznī. It is short but very steep; the soil is a stiff red clay which after rain must become very slippery. The descent to Hazra, 1 mile, is very slight. From December to April the road is generally blocked up with snow. At the top is a tower which marks the boundaries bewteen the Jājīs and the Ghilzāes.—(*Bellew.*)

SŪRKHDAR—Lat. Long. Elev.

A valley of Afghānistān, 10 miles from Bāmiān, 20 miles from Saeghān. The soil and many of the hills are red, whence the name.—(*Masson.*)

SŪRKH DENKOR—Lat. Long. Elev.

A plain in the Jalālābād valley, Afghānistān, between Alī Bāghan and Chār Deh. It is a wide, barren and stony desert, and in the months of April and May the deadly simoom blows over it. It has a breadth of 9 miles.—(*Hough.*)

SŪRKHDIWAR—Lat. Long. Elev.

A valley in Jalālābād district, opposite the junction of the Kābal river with the Kūnar. It is notorious as that whence the simoom is said to originate, and as being the haunt of Shīnwārī and Vazīrī freebooters.—(*Moorcroft.*)

SŪRKHIKOTAL—Lat. Long. Elev.

A pass in Kūram, Afghānistān, over the watershed of the Kūrām and Sūrkhēl streams. It is a short but very steep pass; the soil is a stiff red clay, which after rain must become very slippery. The ascent is commanded by the Knolls on each side, and in the summit is a tower held by the Ghilzaes. —(*H. B. Lumsden.*)

SŪRKH RŪD—Lat. Long Elev.

A river of Afghānistān, which rises in the Barakoh peak of the Sūfēd Koh, and flows through the Hisārak district and joins the Kābal river at Daraonta. It is called the Red river from the color of the water. Its tributaries are the Gandamak river and the streams which join it at Tūtū, Bāghwānī, Īatang, and Bālābāgh. At the point it is crossed by the road from Jalālābād to Kābal, it is narrowed by two ridges of blue slate that rise like walls on each side of its deep-cut channel. Moorcroft crossed it at a point where it was so deep and rapid that it would not have been possible to cross it on foot, and the water was quite red from the quantity of red earth washed down by the current. The bridge built by Alī Mardān Khān was recently repaired by Akram Khan. It is 170 yards long and 18 feet broad with a single arch; it is flat at top with a low parapet on each side. The river which comes from the souh-west about 20 miles off flows in a rocky bed with much rapidity. A little above Bālā Bāgh Masson found it a rapid stream and fordable with difficulty, the water reaching to his horse's girths. This river is not navigable during any part of its course. Wood supposed it might have its source in the Sūlimān range from the color of its water being of the same color as the tributaries of the Indus from that range south of Kālābāgh.—(*Masson—Moorcroft—Wood—Havelock—MacGregor.*)

SŪRKH RŪD—Lat. Long. Elev.

A division of the Jalālābād district, Afghanistan, comprising the valley of the river of this name.

It contains the following villages :—

Girdikach	120	houses of	Tājaks.
Suminer Khēl ...	40	"	"
Surracha	15	"	"
Khūsh Gūmbaz ...	60	"	"
Nur-i-Sharr ...	60	"	"
Saer-i-Jalālābād ...			
Kasb-i-Jalālābād ...			
Zīrānī	20	"	"
Chiknor	15	"	"
Bālā Deh	15	"	"
Bagrānī	25	"	"
Nazrābād	20	"	"
Sawalī	15	"	"
Deh Biloch ...	15	"	"
Deh Walīd ...	40	"	"
Chār Bāgh ...	200	"	"
Najrak			
Sūltānpūr Paīn... ...	300	"	"
Ditto Bālā ...	600	"	"
Shambhapūr ...	200	"	"
Khūhak	80	"	"
Kutapoor Chatarzae ...	45	"	"
Bālā Bagh ...	800	"	"
Fatehābād ...	80	"	"
Nīmla	50	"	"
Kankral Bālā ...	10	"	"
Kankral Paīn ...	12	"	"
TOTAL	2,827	"	"

(*MacGregor.*)

SŪRKHŪRGAE—Lat. Long. Elev.

A halting place in Afghānistān at the foot of the Kotal-i-Sarwandī over the Sūlimān range on the Gomal route. Fuel, water, and camel forage are abundant.—(*Broadfoot.*)

SWANG—Lat Long Elev.

A halting place in Afghānistān on the Sakhī Sarwar route to Kandahār, 26 miles east from Chotīalī, at a ford over the Hanokī River. There are no habitations here.—(*Leech.*)

SWARA—Lat. Long. Elev.

A village in the valley of the Shīnīz, Afghānistān, 22 miles north of Ghaznī. There is a good deal of cultivation round, and at the end of May the hills around are covered with marjoram and prangos, which the natives dry, mix and use as fodder for their horses and cattle, storing large quantities of it in the winter.—(*Bellew.*)

SYADĀBĀD—Lat. Long. Elev.

A ruined fortress in Afghānistān, in the village of Bamian, close to the west side of the ancient city of Gulgulah. It is a huge, massive structure, originally of great strength, built of burnt bricks of extraordinary size. The entrance was formerly through a gateway of large dimensions on the western side, but this has been long built up, and admission to the interior

is now gained by one much smaller on the south. The inmates live in rows of houses of two stories, each story being about twenty-five feet high. These rows are ranged along the inside of the ramparts, so that a small area is left in the middle of the enclosure. All the houses exhibit traces of having formerly been covered with domes of mud, but these have fallen in from the ravages of time, and the roofs are now flat and supported on rafters. Water is at present obtained from a well, but there is a tradition that it formerly was supplied by subterraneous aqueducts, the situation of which being disclosed to a besieger by the daughter of a king who once held the place, its capture was the consequence. Hence it is called by the natives Kala Dūkhtar, "daughter's castle."

Masson supposes that Syadābād formed part of the ill-fated city of Gulgulah, and consequently fell with it before the arms of Jangez Khān. In the early part of the present century, the fort was repaired and rendered defensible, and its owner, confiding in its impregnability, acted as if independent of the ruler of Kābal. Connected with the fortress, and in the same architectural style, are the massive ruins of a mosque, from which circumstances Masson concludes that this stronghold was constructed by Mūsalmāns.—(*Thornton.*)

SYADĀBĀD—Lat. Long. Elev.

A village in Afghānistān in the Shīnīz valley about 33 miles north of Ghaznī. It is a cluster of villages belonging to the Khoja Rasūl Syad. Near this village, on November 1841, Captain Woodburn proceeding to Kābal with 108 invalids was attacked by an overwhelming force of Ghilzaes, and he and his whole party were killed.—(*Campbell—Lumsden.*)

SYADĪ—Lat. Long. Elev.

A village in Afghānistān apparently in the Jajī country, containing 80 houses, and able to turn out 300 fightingmen.—(*Agha Abbas.*)

SYADS OF PESHĪN—

A family of Syads who inhabit the valley of Peshīn in Afghānistān. They are divided into Shādīzāe, Haedarzāe and Kerbelahī. They are said to be descended from the daughter of Harūn, fifth in descent from Kyse Abdūl Rashīd (the Afghān who converted his tribesmen to Mahamadanism) and a Syad who visited him. The Shādīzāes and Haedarzāes at least claim this descent, but the Kerbelahīs are said to come from a foundling adopted by Harun and called Kerbelah. These Syads are held in great estimation by all Afghāns, and are principally engaged in the horse trade between India and Afghānistān.—(*Connolly.*)

T.

TAEBARAH—Lat. Long. Elev.

A chief place of the Taemūnī tribe of Afghānistān. (*Punjab Report, 1861-62.*)

TAEMŪNIS—

A tribe of Eimaks, who inhabit the south slopes of the Sīah Koh branch of the Hindū Kūsh about Ghor to the north of the Giriskh and Sabzawar road.

Elphinstone says its divisions are 1° Kipchak, and 2° Darzāe. Leech gives the following Jāfarī, Hasnjunī, Kurzya, and Chārshakh.

Leech gives the following boundaries of their country :—"Seenai," he says, "is the nearest boundary to Kandahār, and this is reached from that place by the following road:—Shah Muksood 36 miles, Lakshaha 32, Augeeran 16, Kajikees 16, Deh Babu 6, Karezak 40, Bishling 40, Baghran 40, Huzar Durakht 40, Ghurra Jungul 40, Teenar 20; total 326."

These distances are probably incorrect, for we know that Bishling, for instance, is not much more than half the distance here stated. However the names may be correct, and may be of some use in helping future enquirer to identify the boundaries. "From Seenae", he says, "the boundaries is as follows:—Sangan 40 miles, Talkhak 28, Pushtwruk 40, Gharak 60, Taideh 40, Furrah Rood 30, Sakhar 40, Pas 24, Ghor-e-muskhan 52, Ghori Tawura 70 miles, Neelee 40, Zirnee 24, Chardar 38, Zaman 24, Sangan 28 miles, Seenae 40." Some of these names can doubtless be identified, but it is quite useless to attempt to define boundaries when only distances and no directions are given.

When Leech wrote the principal men among the Taemūnīs were Agha Ibrahim, Agha Mūstafa, Agha Abdūl Hamīd, Agha Mahmūd, regarding whom he has the following information :—

"Agā Ibrāhim resided at Ghor-i-Taiwara, and held Pās, Nīlī Zirnī, Sākhar and Ghor-i-mashkan; he collected his own tribute, and could collect 5,000 cavalry in a home feud; he used to send occasional presents to Shāh Kāmrān, and to assist him with a force in his wars. The father of Aghā Ibrāhim, Sahib Ikhtyār Mahamad Khān, ruled over the whole tribe of Taemūnīs and the "Chār Eimāks." Twenty-thousand Taemūnīs could be collected against a foreign enemy. Aghā Ibrāhim did not, like the other Taemūnī and Eimāk chiefs, keep up a slave trade: he was a Sūnī Mūsalman.

"Aghā Mostafā resided at Yaman, and his brother at Sangān, he held Talkhār, Indū, Baldai, Pushturuk, Sīnai and Sursarai; he could collect 1,000 cavalry in a home feud. He was connected with the Bārakzaes through a brother of Fateh Khān. This chief collected his own tribute; he sent occasional presents to Herāt, and gave assistance in men in time of war, being tributary to that state; he was a Sūnī Mahamedan.

"Aghā Abdul Humeed resided at Tai Deh formerly, but had retired on account of the frequent forays of the Maemanagīs to Sīnai; he had 200 cavalry constantly in his employ and could collect 2,000 men; he was on good terms with Herāt.

"Aghā Māhmūd resided at Shārak and held other villages dependent; he had 1,000 cavalry followers, and could collect 3,000 men from his tribe; he collected his own tribute, and was on friendly terms with Herāt, sending occasional presents, and assisting that state with men in its wars; he had no connection with the Sirdars of Kandahār.

"The Taemūnīs at the commencement of the siege of Herāt in 1837 collected to join Shēr Mahamad Khān, Fīrozkohī Hazāra, but were deterred by the fear of the Sirdars of Kandahār, who were supposed to be in the interest of Mahamad Shāh. The Taemūnīs however had 1,000

men in the city of Herāt, and their cavalry were in readiness to act with Shēr Mahamad, should he gain an advantage over the enemy."

The district of Ghor-i-taiwara is the most fertile part of the Taemūnī country; indeed, the whole country is in general more fertile than the other parts of Afghānistān. The winter of this country is very severe, and the roads begin to be free from the snow about the 1st April.

There are no rivers in the country.

The domestic animals of the country are camels, horses in abundance, cattle, asses scarce, sheep and goats in abundance.

Fruits are scarce, seichas, apricots and apples; water and musk melons are plentiful; the blights are very severe.

The grains are wheat, millet, another kind of millet called gal, and rice in small quantities.

Cotton is produced answering to the consumption of their country; sorrel is plentiful.

The wild animals are deer, leopards, bears, hogs, wolves, foxes, jackals, tigers, and an animal found in the mountains of Afghānistān called 'tabargan' and by the Taemunīs lurr.

Among birds is found the Greek partridge in great abundance; others are scarce.

The religion of the Taemūnīs is Sūnī Mahamadan, and their language is broken Persian.

There is a lead mine at Shārak which supplies Herāt.

Ferrier says—"The province of Ghor was formerly inhabited by the Sūrīs, but they becoming reduced by civil wars had to give way to the Taemūnīs who seized their country. The Taemūnīs soon found themselves strong enough to form an independent government under the protection of the sovereigns of Herāt; but after the death of the Timūride prince Sūltān Hūsēn Ghāzī at the commencement of the sixteenth century, they looked upon their vassalage to that power as merely a nominal affair. When the principality of Herāt was at peace and in possession of an army capable of invading them, they quietly paid a small tribute in kind of grain, cattle, or horses; but these were exceptional cases, for Herāt was almost always in a state of violent agitation when Taemūnīs dispensed with the duty of paying the tribute. This tribe was, in short, either an excellent ally or a powerful enemy to its suzerain. In latter years it has been divided into three branches, *viz.*:—

"*1st.*—That under the orders of the Sirdar Ibrahim Khān, who resided at Teivereh. This was the nearest to Herāt, and the most powerful, and in great emergencies could bring into the field 1,000 horse and 700 foot, effective men.

"*2nd.*—That commanded by Mustapha Khān of Daria-dara, whose force consisted of 200 horse and 3,000 foot.

"*3rd.*—That whose chief was Mahmūd Khān encamped in the valley of Jevedge, who had at the utmost 1,000 foot.

"The chief Ibrahim was devoted to Shāh Kamrān of Herāt, from whom he had received many favours, and he refused at his death to recognise the usurped authority of Yār Mahamad Khān. He gave an asylum to the two sons of Kamrān and other exiles from Herāt, who took refuge with him; but the Vazīr, who was not a man to put up with this opposition, attacked him, but for a couple of years failed to subdue him, for he

had the support of the two other branches of the Taemūnī tribe, and Hasn Khān-ben-Zorab of the Pusht Koh Hazāra. The wily policy, however, of Yār Mahamad Khān having detached them from the common cause, gave him at length an advantage over the Sirdar, and at the close of 1844 he had carried off half of his population, men, women, and children, and settled them in Herāt, where he made all the men capable of bearing arms, serbas, militia.

"After this severe reverse, Ibrahim Khān shut himself up in the impregnable fortress of Chalap-dalan, and here he held out stoutly against every effort of the Vazīr, and when his provisions were exhausted endeavoured to cut his way, sword in hand, through the Afghān army; unhappily his horse fell at the very moment he was fiercely engaged in the midst of his enemies, and the gallant and spirited chief had the grief and mortification of being taken prisoner, but he did not remain so long, for in a few days he made his escape and reached Chalap, when he was again surrounded by the troops; and famine, which had in the first instance forced him to quit his stronghold, now drove him to ask a truce of the commander, Sirdār Habīb Ūla Khān, the terms of his submission being a promise to surrender if he were allowed to retire to Kābal. On this the Afghān chief sent for seven Korans, in which Yār Mahamad had written with his own hand and sealed with his own seal a solemn promise to grant his demand; but the confidence of the Khān was betrayed, for, as he came out of the fortress, he was seized, and his captors fully intended to carry him to Herāt had he not escaped from their hands; two of his sons, also at the time captives in the citadel of that town, found means to regain their liberty and rejoin him. With a handful of Taemūnīs they attacked and pillaged a Mongol encampment, subject to Yār Mahamad, and then retired to Kandahār, the sovereign of which was his most powerful antagonist, and without doubt well pleased to have in his hands a man who might cause much embarrassment to the chief of Herāt. To revenge himself for the escape of these important prisoners, the Vazīr seized three thousand families of Taemūnīs, and with them he peopled the new villages in the neighbourhood of Herat. An equal number of these wretched people managed to escape and gain the territory of Hasn Khān Ben Zorab, who, finding a part of his frontier exposed by the discomfiture and exile of Ibrahim Khān, had moved over to that side."

Leech's estimate of the numbers of the Taemūnī fighting men is as follows:—

The chief of	Ghor-i-Taewara	has	5,000	ordinarily and could raise	——
"	Zaman	"	1,000	" "	——
"	Taideh	"	200	" "	2,000,
"	Sharak	"	1,000	" "	3,000,

and he says they could collect 20,000 in all against a foreign enemy.

Ferrier thinks the chief of Taewara could bring into the field 1,000 horse and 700 foot; the chief of Daria-Dara 200 horse and 3,000 foot; the chief of Jevedge 1,000 foot; total, 1,200 horse and 4,700 foot.

Colonel Taylor, writing in 1858, estimates the Taemūnīs at 12,000 families, and thinks they might raise 4,000 horse and 2,000 foot, and I think his estimate is most likely to be the correct one.

The subsequent history of the Taemūnīs is gathered from the Punjab Report of 1861. At the commencement of 1861, Abdūl Ghafūr was chief of the Taemūnīs, and instigated by private enmity, he procured the murder of a kinsman of his own, resident in the Farah district, then under Dōst Mahamad Khān. On this Mahamad Sharīf, son of the Amīr and governor of Farah, obtained leave and took a force to punish the Taemūnī chief, and take possession of his country. Abdūl Ghafūr fled to Herāt and got Sūltān Jān to create a diversion by the capture of Farah. This led to the siege and capture of Herāt by Dōst Mahamad, and since then the Taemūnīs have been under the nominal rule of the Bārakzāe governor of that city. (*Elphinstone—Leech—Ferrier—Taylor.*)

TAGAO—Lat. Long. Elev.

A valley of Afghānistān on the south slopes of the Hindū Kūsh between Panjshēr and Alīshang. It is a fine open valley and contains many castles and gardens. It is inhabited by Sāfīs, reputed an Afghān tribe. One of its most considerable glens is named Pashīān.

The Tagab or Tagao river takes its rise in the Hindū Kūsh, and flows almost due south for about 90 miles through Kāfaristān. A few miles from its mouth, after receiving the united tributaries of Ghorband, Maera, Panjshēr, it falls into the river of Kābal about 40 miles east of that city. The villages of Tagao are generally small, but there are some large ones and the population is considerable.

The inhabitants are more agricultural than pastoral, and cows are their chief live-stock. Grass is cheap and plentiful. The houses are flat-roofed, and timber is easily procurable in most places, as is fuel from shrubs or branches of trees, and they drink from the numerous springs and streams. Provisions are cheap. Some sheep are bought from the Ghilzāes. Besides provisions, some pomegranates and other fruits are sent to Kābal before they come in season there, and this district is distinguished by making a little silk. The crops are irrigated with few exceptions, and the quantity of rubbee which is sprung and grown is but little. Within the district bullocks are the chief carriage. The climate is different in various places, but on an average is a temperate one.

Leech says, Tagao contains 9,000 families of Sāfīs, all independent. Many vestiges of an ancient race having inhabited Tagao have been found, as well as many coins; but Masson makes no mention of the nature of these relics. (*Raverty—Irwin—Masson—Leech.*)

AGAO—Lat. Long. Elev.

A village in Afghānistān, 15 miles east of Kandahār, on road to Marūf. It is a large village on a stream. (*Leech.*)

AHANĪ—Lat. Long. Elev.

A valley of the Sūlimān range, 9 miles south of the Gandrūsī valley. It can scarcely be called a valley, for the ground all round is very much broken and rises on all sides in mounds and bluffs which are generally of considerable height. There is a road through it along the stony banks of the river when full and along its bed when its waters have somewhat subsided. It crosses the Harand route, and enters that leading into the Afghān country through Thal and Chotīalī; but it is difficult and tedious.

The Kala Roh is 30 miles distant from this glen, and the nearest village to the east is Badlī belonging to the Mazārīs, 18 miles distant. (*Raverty.*)

TAISKHAN—Lat. Long. Elev.

A valley in Badakhshān, west of Faezābād. It is a secluded valley little more than a musket shot across, and is washed by a fine stream, along the margin of which are some large and aged mulberries. Here the Badakhshīs in 1823 made their last stand for independence against Morād Beg of Kūndūz. They were, however, totally defeated and fled to Faezābād. (*Wood.*)

TĀJAKS—

A race who are found all over Afghānistān from Herāt to Jalālābād and Balkh to Kandahār.

Elphinstone says of them :—"They are not united into one body, like most other nations, or confined to one country, but are scattered unconnected through a great part of Asia.

"They are mixed with the Ūzbaks, through the greater part of their dominions, in the same manner as with the Afghāns. The fixed inhabitants of Persia are called Tājaks, in contradistinction to their Tartar invaders, and also to the moving tribes who seem to have been originally Persians. They are found even in Eastern Tūrkistān, and they possess independent governments in the mountainous countries of Karatagīn, Darwāz, Vakhān, and Badakhshān. Except in those strong countries, and in a few sequestered places which will be mentioned hereafter, they are never found formed into separate societies, but mixed with the ruling nation of the country they inhabit, and generally wearing the dress and practising most of the customs of that nation. In Persia, the plains of Afghānistān, and the Ūzbak country, they appear to have been settled before the arrival of the nations which are now predominant in those countries.

"The name of Tājak is rather loosely used. It is sometimes applied to all persons mixed with the Tūrks or Afghāns, who are not sprung from those stocks, or rather whose race is unknown; but it is with more propriety confined to those inhabitants of countries where Tūrkī and Pukhtū are spoken, whose vernacular language is Persian. The names of Tājak and Pārsīvān are indeed used indiscriminately both in Afghānistān and Tūrkistān.

"Various accounts of the word Tājak have been given, but the best seems to be that which derives it from Tausik or Taujik, the name applied to the Arabs in all Pehlevee writings. This agrees with the interpretation given in many Persian dictionaries, which state 'Taujik' to mean a descendant of Arabs, born in Persia or any other foreign country. This account is consistent with the conjectures one would be led to regarding the Tājaks, from a consideration of their present state, and of the history of the countries where they chiefly dwell. In the course of the first century, after the flight of Mahamad from Mecca, the whole of Persia and the Ūzbak country were invaded and reduced by the Arabs, who compelled the inhabitants to adopt their religion, and along with it a portion of their manners and language. Afghānistān was attacked at the same time, but the success of the invaders is known to have been less complete. They succeeded in conquering the plains, but the mountains held out and repelled the approaches of Mahamadanism for near three centuries.

"The three countries under discussion formed parts of the Persian empire, and the languages of the inhabitants were probably all derived from the ancient Persian stock. When those inhabitants were subdued and

converted by the Arabs, they formed the modern Persian—a mixture of their former language with that of their conquerors; and it is probable that in time the two nations were blended into one, who were the ancestors of the present Tājaks. The facts which are recorded of Afghānistān suit well with this supposition; for in the next accounts which we have of that country after the Arab invasion, we find the Tājaks in possession of the plains, and the Afghāns (whom we have every reason to consider as the aborigines) in the mountains. The Afghāns have since descended and conquered the plains, and have reduced the Tājaks into a state of entire dependency, except in one or two strong countries, where these last were enabled to maintain a certain degree of independence. The same mixture of Persians and Arabs formed the Tājaks of Tūrkistān, who retained possession of that country till the invasion of the Tartars, when those of the plains were conquered and reduced to their present state of vassalage, while the Tājaks in the hills maintained their independence, and formed the separate states of Badakhshān and Darwaz, &c."

Wood remarks regarding this people:—"The Tājaks are a numerous people, diffused over an extensive range of country both north and south of the Hindū Kūsh. They are a handsome race of the Caucasian stock: wherever found they in general speak the Persian language; and though some may now be met with beyond the limits of that once extensive empire, it is only under circumstances which tend to show that their destinies have ever been more blended with that monarch than with any other. Yet the Tājak himself points to Arabia, and to the country around Baghdād, as the primeval seats of his ancestors; and as this belief is general, it at least merits attention. Their name, they say, is derived from Tāj, an ornament for the head, and was bestowed on their forefathers, who stand accused of stealing this symbol of royalty from Mahamad's head; but they are too numerous to be the descendants of the Arab warriors, who during the first century of the Hijra overran so large a portion of Asia. The actual descendants of these first disseminators of Mahamadanism are still numerous in these countries, but they bear no proportion to the Tājak part of the population.

"The word Tājak has been said to mean the descendant of an Arab born in a foreign country; but surely if this definition of the word were correct, we should find Tājaks in Africa as well as in Asia. To many countries in the former continent the Arab bequeathed his language with his creed; and if the word Tājak had this original signification, it is not easy to conceive how it should have been bestowed on their descendants in one country and withheld from them in another.

"The inhabitants of Kāfaristān and the other mountain regions whose solitudes have scarcely yet been invaded, are probably of the same race as the Tājak, and the latter to be the indigenous inhabitants of the open country wherever they are now found. The mountain districts alluded to have peculiar dialects of their own, but there is a strong resemblance between their inhabitants and the Tājak of the open country, and those points in which they do differ are the result of physical causes, evidently not of blood. These societies are Kāfaristān, Chitrāl, Vakhān, Shagnan, and Roshan, and the most probable way of accounting for their peculiar dialects is by supposing them forced into their present fastnesses at a very early era, antecedent or at least coeval with the first spread of Islamism; of

these several states the Kāfars alone have successfully held out against the progress of that religion.

"The Tājaks are of lively, sociable temperaments, and physically they are a very fine athletic race, and have for the most part fair complexions." "In these respects," says Bellew, "they are often not to be distinguished from the Afghāns, to whom they also assimilate in dress, as well as in many of their manners and customs, but from whom they differ in one very important point as regards their mode of life. The Tājaks are a race whose habits of life are settled. They are mostly agriculturists, or in towns and cities or other fixed communities, they pursue the various mechanical trades and other industrial occupations which conduce to the comfort and well-being of those among whom they dwell. All these characteristics are quite foreign to the Afghāns, who, as a rule, never engage in retail trade, or labor at any of the mechanical arts, as will be noticed more particularly hereafter. The Tājaks are Mahamadans of the 'Sūnī' sect, and enjoy the character of being a quiet, orderly, frugal, and industrious people, wholly absorbed in their agricultural or other pursuits, and in no way aspiring to a share in the government of the country. Though excessively ignorant and superstitious, they are less turbulent and bigoted than the Afghāns, whom they are content to serve as masters. Many of this race adopt a military life in preference to an agricultural; numbers of them are enrolled in the Amir's army, and not a few are to be found in the ranks of the Panjāb force of the British Indian Army. These men are called 'Tūrk,' a term denoting 'soldiers,' in contradistinction to Tājak, which properly applies only to the true peasant. The greater portion of this race, Tūrk and Tājak together, form a considerable part of the Afghān standing army, and constitute the bulk of the militia force of certain districts.

"The Tājak is next to the Afghāns numerically the most powerful race in the country, and is mostly located in its west part. They are supposed to be the ancient Persians and the original possessors of that part of the country. They speak a dialect little differing from the modern Persian, and call themselves Pārsīvān as well as Tājak, which last is their proper national appellation. The numbers of this race in Afghānistān probably amount in round numbers to 500,000 souls. Elphinstone however estimates them at 1,500,0000 souls."

"The origin of the Tājaks," says Broadfoot, "is doubtful, because they are derived from several sources: those of Kandahār and Giriskh with flowing beards and large black eyes are probably of Persian descent. At Ghaznī the small and sometimes grey eyes, and the beard generally scanty, indicate a Tartar race, probably the remains of the Tūrks and Mogals brought by Mahmūd and Bābar. To this day these are called Mogals. Near Ghaznī are the villages of Rahmak, Rabāt, Kolalgū, and Gardez, numbering perhaps 4,000 souls: great enmity exists between them and their Ghilzāe neighbours. Finding that they cannot oppose force to their enemies, they seldom carry arms, but are inhabitants of cities because they dare not venture out into the country. Seeing also their land circumscribed by constant encroachments, they have made the most of the remainder by skilful cultivation, making irrigation, canals, and laborious kahrezes. In the bazaar they are active energetic workmen in all the usual trades of a city. They effect by fraud or policy what an Afghān would attempt by open force, and having

something of the Persian wit and politeness, they vent their spleen in a thousand jokes on their Afghān oppressors."

"In the Jalālābād valley the Tājaks," says MacGregor, "may be classed as follows:—

Muster Khēl	residing at	Chipriāl.
Sūltan "	"	Papīn.
Hazār Meshū	"	Mazīna.

They have no acknowledged head."

"The Tājaks," says Elphinstone, "are everywhere remarkable for their use of fixed habitations, and their disposition to agriculture and other settled employments. They still retain some share of the land in the west of Afghānistān, of which they appear once to have been sole proprietors; but the most of them have lost their property, and live as tenants or servants in husbandry under Afghān masters. Their property is still liable to be encroached on by the powerful men of the tribe in the lands in which they live, though their danger in this respect is diminished by the protection of the government, and they are never exposed to the more intolerable evils of personal insult or oppression."

The Tājaks who inhabit the lands of Afghān tribes, either live as 'hamsayehs' to those tribes, or in separate villages of their own.

In the other case, the affairs of the village are managed by a Ketkhūda, elected by the people with some regard to a hereditary line, and subject to the king's approval. The Ketkhūda has no power but what he derives from the king, and that which he possesses is chiefly connected with the collection of the revenue and the calling out of the militia. He has weight enough to determine trifling disputes; but all of importance are referred to the governor of the province or to the nearest Kāzī. The Tājaks are all peaceable and obedient to the government. Besides the employment of agriculture, they occupy those manufactures and trades which are renounced by the Afghāns. They are a mild, sober, industrious people. They have assimilated themselves in most respects to the Afghāns, but they have more of the good qualities of that nation than of its defects. The Tājaks are on very good terms with the Afghāns, who, though they regard them as inferiors, do not treat them with arrogance or contempt, but intermarry with them, and associate with them on equal terms.

They pay more revenue than the Afghāns, and they contribute in a respectable proportion both to the army and militia.

The Tājaks are most numerous about towns. They compose the principal part of the population round Kābal, Kandahār, Herāt, and Balkh; while, in wild parts of the country, as in that of the Hazāras, and those of the southern Ghilzaes and Kakars, there is scarcely a Tājak to be found.

These remarks apply more particularly to the Tājaks who live intermixed with the Afghāns. There are others who live in distinct societies in retired and inaccessible parts of the country. These Wood and Lord both believe to be the same race who, flying from the conquerors of the plains to the mountains, have maintained their independence, and all since remain Shīahs, while their brethern in the more accessible portions of the country are all Sūnnīs. The inhabitants of the Kohistān of Kābal are Tājaks, as are those of Chitrāl, Gilgitt, Shagnan, Darwaz, the small states on the north of the Hindū Kūsh, of Doshī, Khinjān, Indarāb, Khost, Firing and Versuch; also the Barakīs of Logar, the Fūrmūlīs of Ūrghūn, the Sardehīs

of Zūrmet, and the Shāhregīs and Sarbandīs of Seistān. All these are el where described. (*Elphinstone—Wood—Lord—Burnes—Broadfoot—Leech Bellew.*)

TAKATŪ—Lat. Long. Elev. 11,540 feet.

A peak on a spur of the Sūlimān range in Afghānistan, between t Peshīn and Shāl valleys, north of Shālkot. Havelock describes it as a hu bifurcated mountain, rising at least 6,000 feet above the plain of Sh which is 5,540 feet in elevation. (*Havelock.*)

TAKĪAH—Lat. Long. Elev.

The name given to the portion of the valley of the Shīnez, Afghānistā round Haedar Khēl, 34 miles north of Ghaznī. (*Campbell.*)

TAKĪRĀN—Lat. Long. Elev.

A village in the Pēshīn valley, Afghānistān, on the road from Gūlistā Karez to Seygī. It consists of only 20 huts. (*Masson.*)

TAKHTĪ-PŪL—Lat. Long. Elev.

A town in Afghān-Tūrkistān, 8 miles from Balkh and 42 miles fro Khūlm. It is a large place newly built by Mahamad Afzal Khān, con taining about 10,000 houses situated in a plain open country. (*Roberts.*)

TAKHT-I-PŪL—Lat. Long. Elev. 3,630.

A halting place in Afghānistān, 27 miles south-east of Kandahār, on th right bank of the Dorī river. (*Hough—Masson.*)

TAKHT-I-RŪSTAM KHĀN—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, 30 miles from Shibrghān, on th Herāt road. No supplies are procurable: water is got from seven wells, fiv of which are brackish. Forage is procurable but no cultivation. (*Palmer.*)

TAKHT SHĀH—Lat. Long. Elev.

A hill in Afghānistān near and west of Kābal. It is so called because it i believed to have been the site of the palace of a former king. (*Masson.*)

TAKRĪ—Lat. Long. Elev.

A ridge in the Ghilzāe country, Afghānistān; a portion of the spur of the Shēr Dahan range which divides Shilgarh from Zūrmat. It is described as a rocky ridge, about 1,000 feet above the plain, 18 miles long, steep in the centre, and easily passed at either end. (*Broadfoot.*)

TALĀB-I-NĪL—Lat. Long. Elev.

A lake in Afghānistān, which is believed to be the source of the Kūnar river. The existence of this lake was mentioned to Wood by natives of Badakhshān, and it is also corroborated by the account of Moorcroft and Trebeck, who call it Hamū Sar. Mahamed Ameen also says there is a lake and hot spring at the foot of the Chitrāl pass, from which the Chitrāl river rises, but he calls it the Āb-i-garm or Chattiboi. (*Wood—Moorcroft—Raverty—Mahamed Ameen.*)

TALI—Lat. Long. Elev.

A town in Afghānistān, 70 miles north-east of Khajak. It is the capital of the Shadūzāe Afghāns. Alum and sulphur are found in mines near Tali, and form articles of trade. It seems to consist of a cluster of small villages. There are six forts occupied by the heads of families. This place is very wealthy, and various kinds of grain and tobacco are cultivated near it. Water is obtained from a karez. There are 500 families and 40 or 50 Hindū shopkeepers by whom a considerable traffic is carried on. The Shēkhs and Sadūzāes are great horse breeders and are hostile to the Marīs. Leech says it is inhabited by 400 Silaz Tarīns. (*Postan.*)

TALIA—Lat. Long. Elev.

A village in Afghānistān, nine miles north of Ghaznī. There is a large grove of poplars here, and a spring called Chehl Bachhagān. Forage is plentiful. (*Leech.*)

TĀLIKHĀN—Lat. Long. Elev.

A village in Afghān-Tūrkistān, 40 miles from east Kūndūz, and at the west foot of the Lataband ridge which divides it from Badakhshān. It contains 300 to 400 houses, which are better termed hovels. The village stands about 300 yards from the river, and is a most disagreeable place in rainy weather, the streets being then scarcely traversable.

Tālikhān was formerly the name of one of the districts of the Mīrate of Kūndūz, which comprised the sub-divisions of (1) Tālikhān, (2) Rūstakh, (3) Chārāb and (4) Jūrm, and numbered 19,000 houses collectively, or 6,000, 500,500, and 3,000 respectively.

It was the head-quarters of the government of East Kūndūz, which then included Badakhshān and Vakhān under a son of the Mīr.

There used to be a fort here and a gunpowder factory, but the first was not able to resist a force with guns. Moorcroft flying from Morād Beg of Kūndūz found safety with a Syad of this place. (*Wood—Moorcroft—Lord.*)

TALKHGAN—Lat. Long. Elev.

A village in Afghānistān, 4 miles north of the Gwazgar pass over the Hindū Kūsh, 60 miles south of Ghorī on the Kūndūz river, and containing 100 families of Barī Gavī Hazāras. (*Leech.*)

TALKHGŪZĀR—Lat. Long. Elev.

A pass in Afghānistān, between the Mūrgāb river and Kalla Nao. It takes three hours to cross. (*Vambery.*)

TANGĪ—Lat. Long. Elev.

A defile in Afghān-Tūrkistān, on the road between the village of Ghaznī Yek and Khūlm. (*Moorcroft.*)

TANG-I-KHARŪN—Lat. Long. Elev.

A gorge in Afghānistān, through which the Kābal river flows between the end of the Sīah Koh and the Tagao hills. (*Masson.*)

TANGĪ TŪRKĪ—Lat. Long. Elev.

A pass in Afghānistān, east of Khūrd Kābal on the south route over the Karkacha range between Kābal and Jalālābād, 18 miles south-east of Kābal. (*Eyre—Thornton.*)

TANG-I-WARDAK—Lat. Long. Elev.

A village in the Logar valley, Afghānistān, 44 miles from Ghaznī, on the road to Kābal. It is a large fortified village, consisting of three forts built on the left bank of the Logar stream, all with high well-built mud and stone walls, loopholed for musketry and in echellon flanking each other.

The Logar valley here becomes narrow, and the bare craggy hills on either side are hardly half a mile asunder. (*Bellew—H. B. Lumsden.*)

TAPAKAE—Lat. Long. Elev.

A village in the Kūram valley, Afghānistān, on the "karewah" on the left bank of the Kūram river, not far from the Kūram fort. (*Lumsden.*)

TAPAHKAL—

A tribe of Kāfar Sīah Pōsh, who inhabit the valley of Inkar which they have held for some centuries past. They are nearly all Mahamadans by profession, but are nevertheless considered by their neighbours of that faith to be worse than the Kāfars generally. (*Raverty.*)

TARAE—Lat. Long. Elev.

A village in Kūram, Afghānistān, situated behind a spur which comes down from the Pēwar range. The inhabitants are Mangals and notorious theives, frequently robbing caravans. (*Lumsden.*)

TARAKIS—

A sept of the Būrhan branch of the great Ghilzāe clan of Afghānistān. They inhabit Mūkūr and the country around it, extending to the south as far as south border of the Ghilzāes. They are estimated to number 12,000 families, many of them are pastoral, and of those some move in winter into the Dūrānī country, while others wander as far as Dāman. (*Elphinstone.*)

TARLAKIS—

A section of the Jajī who inhabit a valley and have three forts containing 80 houses, and who can turn out 120 fighting men. Tārlakī is probably the name of a village in the Jājī country. (*Agha Abbas.*)

TĀRINS—

Lumsden is the only authority who gives much detail regarding the Tarīns, and I shall therefore give his account in full.

"The Tarīns," he says "are divided into two great divisions, known as the Sūfēd or Spīn and the Tōr Tarīns: the former being independent, while the latter inhabit the valley of Peshīn bordering on the Atchakzaer, and are subject to the Kandahār government.

"The Spīn Tarīns hold the country in which are the sources of the Alamrud and its numerous tributaries: they, like their Kākar neighbours, are generally engaged in pastoral pursuits, and in the culture of just sufficient cereals for home consumption. The Kākars are generally on friendly terms with the Tarīns, but this statement must be taken in the sense in which such an expression is used among Pathāns, who take no account of the continual petty feuds going on between all neighbours; but in the hour of danger these clans might be expected to combine, as they have indeed frequently done, to oppose a common enemy. Portions of these clans are often doing so to make inroads against their inveterate enemies, the Marīs, or to oppose such raids made against their own country from the same quarter."

Upon the advance of the British troops into Afghānistān in 1838 by the Bolān route, several plundering forays were made upon camels at graze, baggage on the march, &c., &c., by bands of marauders said to be Kākars and Tarīns; but it must be remembered that it is always most convenient, as well as a common practice among Afghāns, to give all the credit of such exploits to some remote tribe, or to one whom they know it would be inconvenient for the powers that be to punish, though it will be almost invariably found that the real perpetrators are among those living in the neighbourhood. I have given them credit for the character of general peacefulness which they hold among their neighbours. There are comparisons among thieves, and in a country like Afghānistān, where an honest man is seldom if ever met with, one can only speak comparatively; for the very best of them would, in a civilized country, be considered as scoundrels of the blackest dye and consigned to the common hangman.

"The Sūfēd Tarīns are divided into four sections: Shadūzae, Marpānī, Lasrānī and Adwānī; of the first of these the chief resides with the

strength of his clan, amounting to some eight hundred men, at Thal, which, although the capital of his district, is a mere collection of mud huts. The Marpānī muster 800 strong.

The Lasrānī are 1,200 men, while the Adwānī are distributed over Thal, Chotālī, and Roha in the following proportions: 300 men in the first, 1,200 in Chotālī, and 1,500 men in Roha. The total number of fighting men which the Sūfēd Tarīns could muster would thus be about 6,000; their country is very similar in its physical features to that of the Kākars.

The Tōr Tarīns who are all cultivators occupying the Peshīn valley, paying revenue to the rulers of Kandahār, muster about 3,000 families, divided into 15 khels as shown in the following table. The Karbela division are somehow connected with the well-known Syads of Peshīn, who are copartners with the Tarīns in that valley. These Syads are among the chief traders in Western Afghānistān, and are deeply engaged in the horse and slave trade.

Tor Tarins.

Khels.	District.	Families.
Batazāe	Sūrkhāb	400
Haekalzāe	Haekalzae and Tūnzae ...	77
Mālīzāe	Lora	80
Kadazāe	Tanji	86
Khānīzāe	Dabb	65
Khānīzāe	Tormargha	150
Alīzāe	Lora	265
Nūrzāe	Tursha	300
Kūlazāe	Ispīngūndi	75
Nūrzāe	Turkhāna	85
Musizai	Arambī	500
Abdūl Rahmānzāe	Gūlistān	250
Habībzāe	Habībzae	65
Hamranzae	Hamrānzae	65
Karbela	Lora	265
Sazi	Zangal	260

The Zaemūkhts of the Kohat border are said to be of Tarīn descent. (*H. B. Lumsden.*)

TARNAK—Lat. Long. Elev.

A river of Afghānistān which rises near Mūkūr in the Ghaznī district, and flowing south-west falls into the Argandāb about 40 miles below Kandahār. The source is at the base of a high rock to the north of the village of Mūkūr, where there is a pool of water supplied by six or seven springs said to be the source of the river. Thence it flows, through an open ravine country, as far as Kalāt-i-Ghilzāe. Beyond this point its course is through a more contracted valley, and it falls rapidly in elevation as it proceeds south, and coming out of the plain of Kandahār, it passes within 8 miles south of that city and then joins the Argandāb.

Kennedy, who followed its course for 150 miles from Kandahār to its source, says that throughout that distance it was a lively noisy current,

winding through a valley which varied from one to six miles in breadth, betwixt hills of moderate elevation; its bed was most tortuous, going across and across the valley and probably nearly doubling the distance. He says the fall cannot possibly be less than 6,000 feet, but in this he is evidently misinformed, as the source is 7,040 feet and the junction with the Argandāb is probably not much under 2,500 feet, which gives a fall of only 4,500 in a distance of probably not less than 250 miles, or only 18 feet per mile.

The Tarnak is dammed up at intervals in its course, and the water led off in canals for purposes of irrigation; consequently in the hot weather the river is almost entirely exhausted. There is considerable cultivation along the river, but few villages, these being generally placed in little dells, four or five miles off the road, to escape the extortions to which they would otherwise be exposed.

At Tāzī Bellew describes it as a noisy muddy stream about 50 or 60 feet wide with banks one-third that height. At short intervals along the course of the stream weirs are thrown across, and the waters above them are led off into the adjacent fields by cuttings on the banks.

At Khēl-i-Akhūn, Havelock describes it as a shallow stream, flowing between verdant banks fringed with shrubs of tamarisk.

Connolly says at the point where it is crossed 19 miles from Kandahār, it is a shallow stream between high banks of crumbling sandy earth.

Elphinstone says of this river:—"It passes at first a south-west course along the road to Kandahār; it then turns west, passes south of Kandahār, and joins the Argandāb about 25 miles west of that city. The Tarnak generally speaking runs through a plain country, and is not remarkable for rapidity. To the south of Kandahār it receives the Arghesān. It is a rapid torrent, never remains deep for more than two or three days, and leaves its bed dry for a great part of the year. Still lower down the Tarnak receives the Shorundan, a petty rivulet, and the Dorī, which rises in the neighbourhood of Rabāt. Notwithstanding these additions, it seems rather to decrease in size from the losses it suffers from the dryness of the country and the demands of the cultivation; so that after a course of 200 miles, it is still a small stream when it joins the Argandāb."

Except during floods, this river is probably fordable at any part of its course. (*Conolly—Masson—Kennedy—Hough—Havelock—Outram—Bellew.*)

TAROBI—Lat. Long. Elev.

A village in Afghānistān, at junction of the Tezīn river with the Kābal river. (*Hough.*)

TARSI—Lat. Long. Elev.

An encampment of Eimaks, one stage south-east of Herāt, Afghānistān, with a few mud houses and a great many modern ruins near it. (*Ferrier.*)

TARŪNTAH—Lat. Long. Elev.

A village in Afghānistān, 6 miles from Jalālābād and 123 miles from Faraj-khan. This is the same as Masson's Darūnta. (*Leech.*)

TARZAR-KA-SAR—Lat. Long. Elev.

A plain in Afghānistān, 95 miles from Ghaznī, on the road by the Kūndar valley to the Derajāt. There are a few villages of Tarakī Ghilzāes on it. (*Lumsden.*)

TASH KŪRGĀN—Lat. Long. Elev.

A town of Afghān-Tūrkistān, 4 miles south of Khūlm, of which it is the new portion.

Tash Kūrgān is about three miles in circumference, and may comprise about 20,000 houses. They are built of clay and sun-dried bricks, of one story, with domes in the usual fashion of the country, and each stands by itself in a walled enclosure, often containing fruit trees. The streets are straight of a moderate breadth, intersecting each other at right angles, and have commonly a stream of water running through them. A branch of the river of Doaba, increased by many rivulets, passes through the town, but it is absorbed by the soil soon after it has passed old Khūlm. Nothing can be more cheerless than the streets of Tash Kūrgān, formed as they are of lines of bare walls, and very little frequented except on bazaar days. It is rare to meet with five or six men in the line of a long street; and if a woman be seen, she is so muffled up that it is impossible to form any notion of her person. The inhabitants are chiefly Tājaks and Kābalīs with a sprinkling of Ūzbaks. They are all, rich or poor, dressed much alike in long gowns of striped cotton ginghams. Bazaars are held every Monday and Thursday, when horses, asses, mules, cows, sheep, and goats are brought to their respective markets. The horses were numerous in the time of Kilich Ali, but are now few. A sheep sells at from two to four rupees; they are of the large tail variety, and the fat of the tail and along the back is commonly one-third of the weight of the sheep, inclusive of the bones. Cotton cloths, cotton in the pod, tanned leather, raw hides, fuel, grapes, raisins, pistachio nuts, pomegranates, dried plums, fossil salt, brown leather boots with iron-shod heels, dyes, as the pomegranate bark, madder (indigenous), and indigo from Hindūstān are exposed for sale along with blankets of fine wool from Chitrāl, and raw wool from thence and Badakhshān. Printed chintzes, quilts, and turbans are also brought from India. Coarse saddlery is much in request. There is one market entirely for melons, which are raised in this neighbourhood in great quantities.

The shops for dyes and drugs are usually kept by Hindūs, who also act in a small way as bankers. The vendors of dried fruits are mostly from Kābal. The Ūzbaks engage little in traffic. The trade with Yārkand in Moorcroft's time was almost monopolised by a Hindū. He bought up the sheep and furs of Kūndūz, which are exchanged at Yārkand for tea, disposed of in Tūrkistān at an advance of 600 per cent. The following were the prices of different articles at the time of Moorcroft's visit:—

Mutton, four to five 'pysa' per 'charah,' or two pounds and a half. Beef, three 'pysa' per 'charah.' Sheep-tail fat, eight 'pysa' per 'charah.' Sheep butter, twenty-four 'pysa' per 'charah.' Cow butter, twenty 'pysa' per 'charah.' Wheatflour, seven 'pysa' for four 'charash.' Bread, four or five loaves for four 'pysa.' Oil, sixteen 'pysa' per 'charah.' Rice, four 'pysa' per 'charah.' Barley, about one 'maund' and a half for a rupee. (The 'pysa is' the fiftieth part of a Mahmūd Shāhī rupee).

The workmen in wood, leather, and metal are very indifferent here, but demand high wages, half to three-quarters of a rupee per day. Most of them, in fact, have lands, and are in some degree independent of labor.

There are four tolerably good serais for travellers. The town is guarded by two forts, one on an eminence on the right bank of the river to the south-east, the other on the left bank and on the plain; both are of earth and of no strength.

The town is surrounded by a wall of earth with wooden gates, a sufficient protection against sudden incursions of horsemen, but none artillery.

Old Khūlm is situated about four miles from Tashkūrghān. It was a place of importance in the time of Killich Ali, but its situation on the plain exposed it to the predatory incursions of the Kataghans beyond the mountains, whilst, on this side, the Hazāras dammed up or diverted the course of the river upon which the fertilization of its soil depended. The chief therefore removed his capital to Tashkūrghān, much to the regret of the people of Khūlm, whose orchards had been celebrated throughout the east for the quantity and quality of their produce. (*Moorcroft—Burnes—Lord—Wood*).

TATANG—Lat. Long. Elev.

A fort in Afghānistān, 10 miles west of Jalālābād and in the Jalālābād valley. It lies at the foot of the hills, and is a fine building with very lofty walls and towers, and with a spacious house for the chief inside, and 35 houses for his retainers. A canal has been brought to it from the Sūrkh Rūd opposite Bālā Bāgh. (*Masson.*)

TAWAKAH—Lat. Long. Elev.

A tower in the Ghorband valley, Afghānistān, at the point where the Opiyān road from the Koh Daman joins the main road to that valley. (*Leech.*)

TAWISK—Lat. Long. Elev.

A village in Afghānistān, 12 miles south of Farah, on the left bank of Farah Rūd. (*Thornton.*)

TAZ—Lat. Long. Elev.

A village in Afghānistān, 152 miles from Jalālābād, 176 miles from Kāshkār consisting of 150 houses inhabited by Kohistānīs, surrounded by a good deal of jungle. Water is procurable from a stream, the Alingar. (*Leech.*)

TAZ—Lat. Long. Elev.

A village and fort in Afghānistān, 2½ miles south of road at 217 miles from Qwetta, and 79 miles from Ghaznī by the direct road. Water is procured from an aqueduct, and supplies could be procured, as the district is a rich one. (*Leech.*)

TĀZĪ—See Ab-ī-Tazī.

TEKEH MARAKHT—Lat. Long. Elev.

A halting place in Afghān-Tūrkistān, 40 miles from Shibrghan, on the Herāt road and on a river. Forage is procurable here. (*Palmer.*)

TERKHA OBA—Lat. Long. Elev.

A halting place in Afghānistān, 20 miles from Qwetta towards Kandahār. There is a small "karez" of bad water here. (*Connolly.*)

TEZĪN—Lat. Long. Elev. 6,488.

A river in Afghānistān, which rises in the Sūfēd Koh and flowing nearly due north, falls into the Kābal river at Tarobī, 40 miles below Kābal, after a course of about 40 miles.

Masson describes it as a picturesque valley with much cultivation on either bank of the rivulet and with castles and gardens of various Ghilzāe chiefs, the owners of the valley, scattered about especially towards the south. Hough, however, says it is not above 1,000 yards broad, and is barren with the exception of a few patches of cultivation, a few bushes of holly in some stunted shrubs among the rocks being all the vegetation visible. To the

south the valley is shut in by the Sūfēd Koh which is wooded from its base to its summit, and to the west of north and to the east there are other mountains. There are many indications of copper in the rocks, the hills which bound the valley. The cultivation consists of wheat and rye. Brigadier Sale retiring from Kābal to Jalālābād in 1841 with a force of 1 Light Field Battery, 1 Mountain Battery, 1 Squadron of 5th Light Cavalry, 1 ditto to Shāh's 2nd Cavalry, Broadfoot's Sappers, Her Majesty's 13th Regiment and the 35th Native Infantry encountered and defeated on the 22nd October 1841 a body of hostile Afghāns at this place with loss on his side of 5 killed and 19 wounded. The details of the action are thus described by that officer:—"From the valley of Tezīn, another vale stretches out towards the south-east, and on the sides and summits of the mountains which enclose the latter were posted in every quarter bodies of the insurgents, whilst another portion of their force, consisting of foot led on by Sirdārs on horse-back and their mounted followers, showed a determination to dispute the possession of a conical hill, which partially closes the entrance of the branching valley and barred our approach to Mahamad Afzal's fort, a large work backed by gardens, which the rebels still garrisoned. From this eminence, the advance guard under Colonel Monteath drove them by a combined attack, and I then directed the 13th Light Infantry and a portion of Captain Abbott's Battery to advance under Lieutenant Colonel Dennie, and assault the fort itself. The insurgents, however, abandoned it after directing from it a feeble fire.

"I immediately determined to establish in it a depôt for my sick and wounded, and to take it as a point of support for ulterior operations, and an appui to my camp to be fixed under its walls; but as the enemy continued to occupy in force a nearly circular range of heights, and even boldly to skirmish in a lower part of the valley, it became necessary to drive them from such segments of the mountain as would, if remaining in their hands, have given them the power to command our position, and fire upon the troops with advantage at night. This led to a succession of skirmishes, which were maintained with great coolness and spirit by several companies of the 13th and one of the 35th, aided by the guns of Captain Abbott's battery and the Mountain Train, and supported by the Cavalry. The combat was prolonged until after dusk, and the affair ended by the rebels being pushed off every part of the steep mountains."

On the 11th January 1842, the remnant of the British force retreating from Kābal, consisting of 4,500 men, including followers (out of a total of 16,500 who had left Kābal three days before), arrived at Tezīn, saved so far by the persevering energy and unflinching fortitude of General Shelton, who had commanded in the rear with a few of the 44th Foot. Their bivouac at Tezīn was happily not disturbed, and they were thus enabled to collect their numbed energies for the dreadful miles yet before them—miles which were not ended ere all had been destroyed.

When General Pollock was advancing on Kābal in 1842, he halted at Tezīn for a day, on the 12th September 1842, to recruit his cattle: this halt the enemy imagined to be the result of hesitation, and in the afternoon attacked the picquets on his left flank, and became so daring that it was "considered necessary to send Lieutenant Colonel Taylor, with 250 men of Her Majesty's 9th Foot, to drive then back; some sharp fighting took

place, and the enemy were driven up the neighbouring hills, from the crests of which they kept up a heavy fire. Lieutenant Colonel Taylor, however, with a small party crept up one end of the hill unperceived by the enemy, who were hotly engaged in their front, and lay concealed until joined by a few more of his men, when rushing upon the flank of the astounded Afghāns, he inflicted a severe lesson, pouring in a destructive fire upon them as they fled down the hill. The enemy remained inoffensive on the left flank in consequence of this very well-planned and gallant affair of Lieutenant Colonel Taylor's, and withdrew to the right where they commenced a furious attack upon a picquet, consisting of 80 men of the 60th Regiment Native Infantry, commanded by Lieutenant Montgomery, who sustained the assault with great resolution until reinforcements reached him, when the enemy were beaten off; in this attack the picquet had four killed, Lieutenant Montgomery and 17 men wounded; the enemy came so close that frequent recourse was had to the bayonet. Their attempts on the picquets continued throughout the night, but were invariably unsuccessful.

"On the morning of the 13th, it was perceived that the Afghāns had occupied in great force every height not already crowned by our troops; and General Pollock commenced his march towards the mouth of the Tezīn pass, where he left two guns, two squadrons of Her Majesty's 3rd Dragoons, a party of the 1st Light Cavalry and 3rd Irregular Cavalry. The enemy's horse appeared in the valley, with the intention of falling upon the baggage, but the Dragoons and Native Cavalry (Regular and Irregular) made a most brilliant charge and with such effect that the whole body of the enemy's force was completely routed, and a number of them cut up.

"The pass of the Tezīn affords great advantage to an enemy occupying the heights, and on the above occasion Mahamad Akbar neglected nothing to render its natural difficulties as formidable as numbers could make it. The British troops mounted the heights, and the Afghāns, contrary to their general custom, advanced to meet them, and a desperate struggle ensued; indeed, their defence was so obstinate, that the bayonet in many instances alone decided the contest. The Light Company of Her Majesty's 9th Foot, led by Captain Lushington, who was wounded in the head, ascending the hills on the left of the pass, under a heavy cross-fire, charged and overthrew their opponents, leaving several horses and their riders, supposed to be chiefs, dead on the hill. The slaughter was considerable, and the fight continued during a great part of the day, the enemy appearing resolved that the British should not ascend the Haft Kotal; but one spirit seemed to pervade all, and a determination to conquer overcame the obstinate resistance of the enemy, who were at length forced from their numerous and strong positions, and the British troops mounted the Haft Kotal, giving three cheers when they reached the summit." There were about 16,000 men in the field opposed to General Pollock, a considerable portion of whom were Cavalry; Mahamad Akbar Khān, Mahamad Shāh Khān, Amīn Ūla, and many other chiefs with their followers were present. The General thus gained a complete victory, and his enemies suffered severely, having several hundreds killed, losing their guns and three standards, one of which was taken from the enemy's horse by the 1st Light Cavalry.

The loss of General Pollock's force on the 12th and 13th, including the action in the valley and the forcing of the heights of the Haft Kotal, was 33 killed and 130 wounded. (*Masson—Sale—Pollock.*)

THAL—Lat. Long. Elev.

An extensive table-land in Afghānistān, inhabited by the tribes of Tor and Spīn Tarīns, who appear to be scattered about in hamlets all about the valley. The number of the inhabitants is said to be 3,000 families. It is situated about 140 miles west of Derā Ghāzī Khān.

Elphinstone says the Chotiālī plain is a continuation of that of Thal and it unites with that of Borī. Thal is said to be famed for the amount of wheat produced in it. (*Leech—Raverty.*)

THAL—Lat. Long. Elev.

A pass in Afghānistān, over the Hindū Kūsh, the road to which branches from the road to the Khawak pass, 12 miles from its summit and 6 miles to the top of the Thal pass.

This road is practicable for laden bullocks and asses. On the south side there is great difficulty at one mile from the top from the boulders strewn on the road. The pass is subject to the depredations of the Sūfēd Chīrīs. (*Leech.*)

TIMŪRĪ SHAH—Lat. Long. Elev.

A village in Afghānistān in the Tagao valley, 3 miles from Jalālābād and 16 from Farajkhan, consisting of 50 houses of Pashāes. (*Leech.*)

TĪRĀES—

A small tribe of Afghānistān, who live in the Shinwārī country, and are only remarkable from their speaking a language distinct from those of their neighbours.

MacGregor gives the following information regarding this tribe:—

"There are about fifteen hundred families settled on the Kotrūd, who are supposed originally to have come from Tīra. They say that they are not Afrīdīs by descent, but form a branch of the Dalazak tribe. They are divided into the—

Shibdwanī.	*Place of residence.*
Syad Ahmad Khēl	The valley of Kot.
Sarūkshāh Khēl	
Shaista Khēl	
Seh Paī.	
Jabawal	The valley of Kot.
Janger	
Bar Seh-paī	
Latūaī.	
Laghar Jūī	The valley of Kot.
Khidar Khānī	

These people have no acknowledged head. The Tīraī enjoy a lighter assessment than other tribes, *viz.*, one-fourth of produce, in consequence of their having rendered Ahmad Shāh and Timūr Shāh good service on their expeditions to India. (*Elphinstone—MacGregor.*)

TIR ANDĀZ—Lat. Long. Elev. 4,829.

A halting place in Afghānistān, 54 miles from Kandahār, 34 miles from Kalāt-i-Ghilzāe. No supplies are procurable and fuel is scarce. The water, grass, and camel forage are plentiful and good. The Tarnak river is here quarter of a mile from the road. A very steep and stony range of hills comes

down close to the road on the left. This place takes its name from its being the supposed spot where an arrow from the bow of Ahmad Shāh, Dūrānī, fell. There is a column here of burnt brick 35 to 40 feet high. Masson thinks its date may be more ancient than that popularly ascribed to it, as on the eminence on which it is built, there are some vestiges of former buildings. (*Forster—Masson—Kennedy—Hough—Outram—Garden.*)

TIRGARI—Lat. Long. Elev.

A village in Afghānistān, 30 miles west of Jalālābād, at the point where the Alingar and Alīshang rivers unite. It is walled and contains 200 houses of Tājaks and a number of Hindū shopkeepers. (*Leech—Sale—Masson.*)

TIRKHANA—Lat. Long. Elev.

The name of the valley of the Kābal river between Jalrez and Sar-i-Chasma. There are numerous villages and forts scattered about, usually constructed of stones, with generally the stock of winter provender on the roofs. The inhabitants are Tājaks and Afghāns with some Hazāra, cultivators. (*Masson.*)

TIRPUL—Lat. Long. Elev.

A halting place in Afghānistān, 56 miles from Herāt, on the Mashad road at a ruined serae. Near it is a ruined bridge over the Harī Rūd. (*Clerk.*)

TOBA—Lat. Long. Elev.

A district of Afghānistān which appears to consist of the high table-land extending from a little east of the Kohjak pass along the Khojeh Amrān range to its roots in the Sūlimān range. The west part of it is inhabited by the Atchakzāes in the summer and the east part by Kākars.

It is exceedingly cold in winter, and is uninhabited at that season: none of it can be under 7,000 feet, and in the west it probably goes near 10,000. In the summer it is doubtless a fine climate, and at this season it is frequented by large bodies of Atchakzāes and Kākars to graze their flocks. Elphinstone, speaking from hearsay, says "it is extensive, diversified, and well wooded. The grass is excellent and abundant, and is mixed with a profusion of flowers, and the climate is so mild as scarcely to render shelter necessary either by night or day. This agreeable country is covered in summer with camps of Dūrānīs and Tarīns, who all live on the most friendly terms."

Lumsden also mentions having the Toba range described to him as "blest with the most salubrious of climates: water from springs is abundant everywhere, and the Tashrabāt stream, which irrigate the Kākar country, has its sources near Toba. In the summer month cattle are said to thrive wonderfully on a sort of flowering grass called by the people 'kamalla,'" but he adds to take an Afghān's account of his own home and tribe as entirely correct would be to describe the former as a paradise, and the latter as all angels, with a frequent dash of the devil about them: so, perhaps, the following remarks by Doctor Kennedy, who accompanied the Bombay column when they traversed a portion of this tract in 1839, may give us a more correct idea of it. He says:—"A more rugged or a more desolate region can hardly be imagined than the district through which we toiled our very painful way betwixt the 12th and 26th October: range after range of the rudest mountains were to be ascended and descended, and the only road was the pebbly or rocky bed of some mountain torrent traced up to its source, and a similar descent on the opposite side. The cold in October was very great, and the Bombay column lost 1,500 camels

on the route from Ghaznī to Qwetta; and Colonel Cunningham, who with 1st Bombay Cavalry followed a more east course, found the country no better. Toba is a pitiful hamlet of not a hundred houses: here we saw fine old trees, of the yew kind covered with small purple berries; the leaf and berry had a strong taste of juniper, their trunks were venerable knotted timber, and the spread of the branches broad and leafy. In the clefts of the hills along the water-courses, we saw abundant thickets of wild roses covered with red tips; enthem wood and hedgehog plant covered the hills wherever there was a stratum of soil to nourish the plant.

"The above account was written at a season when the Atchakzāes had removed to the lower lands, and 'the small collection of huts at Toba is no criterion of a population who leave entirely in tents.'

"The trees alluded to in the above extract are not yew, but a species of sloe or black thorn, and the fruit when dried is called 'khinjak' by the natives, and is supposed by Afghān Hakims to be very efficacious in kidney diseases."

It was to the sanitarium of Toba that Ahmad Shāh, Abdālī, the founder of the Dūrānī dynasty, resorted in 1773 to escape the summer heat of Kandahār, and there died. (*Elphinstone—Kennedy—Lumsden.*)

TOBA—Lat. Long. Elev.

A pass in Afghānistān over the Khojeh Amrān range, near its commencement, dividing the drainage of the Kadanae from that of the Peshīn Lora. It is 70 miles north of Shālkot. The halting place on the north of the pass is Mandanka Chasma, 4 miles from which is the commencement of the pass, which leads for 12 miles up the bed of a mountain stream extremely stony, and at first with a very steep descent yet practicable for guns.

Mahamad Azim Khan once passed through this defile with his guns and army. Alīzaē is the village on the south side of the pass. (*Campbell.*)

TOGAE—Lat. Long. Elev.

A valley in Afghānistān on the west of the Sūlimān range, and probably draining into either the Peshīn or Shāl valleys. (*Elphinstone.*)

TOHAK—Lat. Long. Elev.

A locality in the Ghorband valley, Afghānistān, where there are abundant petrifying springs: in one place the beds cut through by the torrent show a thickness of 50 feet, the individual layers not exceeding one to three inches. (*Lord.*)

TOKARAK—Lat. Long. Elev.

A halting place in Afghānistān, 203 miles from Ghaznī and 92 miles from Shālkot in a district of this name inhabited by Sadozāe Dūrānīs. It is on the bank of a fine stream of water. (*Campbell.*)

TOKCHĪ—Lat. Long. Elev.

A village in the Kūnar valley, Afghānistān, not far north from the Kābal river. In what is called the 'tangī' of Tokchī are three castles, one of them named Bīnīgāh, which has a large extent of good land adjacent, and on the hill opposite to it on the west are the remains of a minute tope. (*Masson.*)

TOKHīS—

A clan of the Tūran branch of the Ghilzāes. They are reckoned 12,000 families, their principal place is Kalāt-i-Ghilzāe. Besides the country they share with the Ohtakīs, they have the Tarnak to themselves, and the hilly country on the edge of the Paropamisan mountains. (*Elphinstone.*)

TOL DARA—Lat. Long. Elev.

A glen leading out of the Gomal pass, Afghānistān, half way between Karkanae and Kotgae. It is narrow but well cultivated, and is inhabited by Taftānī Povindahs, who are on friendly terms with the Vazīrīs. (*Davies.*)

TON—Lat. Long. Elev.

A valley of Afghānistān, tributary to the Gomal river, little north of Kotkae, 85 miles from its source, and inhabited by Daotānīs. (*Broadfoot.*)

TOPĀN—Lat. Long. Elev.

A halting place in Afghānistān, 120 miles from Kandahār, on the road by the Kūndar and Gomal valleys to the Derājāt. There is one well here, but no cultivation: the country belongs to the Bābars. (*Lumsden.*)

TOPCHĪ—Lat. Long. Elev.

A valley of Afghānistān on the north of the Hindū Kūsh, which drains into the Bāmiān valley, about 2 miles above Bāmiān and 100 miles from Kābal. The inhabitants are 60 families of Sūnī Tājaks, who inhabit 6 forts and could turn out 30 matchlockmen. The produce of this valley amounts only to 50 'kharwars.' Here grass is abundant, but no wood is procurable for fuel, and even bhoota is scarce. (*Wood—Masson.*)

TOPE—Lat. Long. Elev.

A small district in Afghānistān, 3 miles from Bīnī Badām, 4 miles from Maedān, south of the Kābal river. It consists of 6 forts, and terminates at Tope Chokī 2 miles from Maedān. (*Campbell.*)

TOPE DARA—Lat. Long. Elev.

A village in the Koh Dāman of Kābal, Afghānistān, not far above Chārīkār. It comprises 60 houses constructed clumsily of stone, and a castle situated in a picturesque and commanding situation, but which has been suffered to fall into decay. There is a tope here. (*Masson.*)

TOPIL SINALĪ—Lat. Long. Elev.

A large village in the Kūram valley, Afghānistān, on the 'karewah,' on the left bank of the Kūram river near Kūram fort. (*Lumsden.*)

TORA DABAR—Lat. Long. Elev.

A halting place in the Gomal pass, Afghānistān, 84 miles from the source of the river. (*Broadfoot.*)

TORKĀNĪ NAWAR—Lat. Long. Elev.

A plain in the Ghilzāe country, Afghānistān, south of Ābistāda lake. It is open and well cultivated by the Tokhīs and Ohtakīs in the south, and by the Tarakhīs in the north-east. (*Broadfoot.*)

TŌRMARGHA—Lat. Long. Elev.

A valley of Afghānistān on the west of the Sūlimān range. It probably drains into the Peshīn valley. (*Elphinstone.*)

TRAPA ŪNA—Lat. Long. Elev.

A halting place in Afghānistān in the Gomal pass, 65 miles from the source of the Gomal river. (*Broadfoot.*)

TRIKHGAZ—Lat. Long. Elev.

A village in Afghānistān, 160 miles from Kandahār in the Kūndar valley.

It contains 30 or 40 houses of the Jhumiran tribe. It was in the days of the Mogal empire famous for the manufacture of weighing scales made of raw hides; and although this trade has almost disappeared, yet the manufacture still exists. The surrounding country is hilly and barren. It

is on the road known as the Rah-i-Marūf from Kandahār to British territory by Kalāt-i-Ghilzāe and Mūkūr. (*H. B. Lumsden.*)

TSIRAE—Lat. Long. Elev.

A pass over a projecting spur which runs into the Gomal pass about 12 miles from its east entrance. It is 700 to 800 feet high, and has been made practicable for camels, and a little more labour would make it a good gun-road. (*Broadfoot.*)

TŪBŪ—Lat. Long. Elev.

A village in the Gandamak valley, Jalālābād district, Afghānistān, containing 300 houses of Shērzād Khūgīanīs. (*MacGregor.*)

TŪJK—Lat. Long. Elev.

A village in Afghānistān, on the road half way between Farah and Lash Jorven. It contains 120 houses inhabited by Haedarzāe Ishākzāes. (*Connolly.*)

TŪLYEK—Lat. Long. Elev.

A village in Afghān-Tūrkistān, situated on the south edge of the desert between Balkh and the Amū Daria. It is contiguous to Karshi Yek, another village, and together these contain about 600 houses, and are defended by two redoubts of clay. It is celebrated for its melons, which are said to be the finest in Tūrkistān. (*Moorcroft.*)

TŪRĀN—

A division of the Ghilzāes, which comprises the Ohtak and Tokhī sections, from the first of which were sprung the kings, and from the second the prime ministers of the Ghilzāe dynasty. This name is hardly ever used now. (*Elphinstone.*)

TŪRCHIKH—Lat. Long. Elev.

A halting place in Afghānistān, 95 miles north of Herāt, on the road to Merv. There is an encampment of 200 tents of Zeidnat Hazāras. There is water and grass here. (*Ferrier.*)

TŪRGAN—Lat. Long. Elev.

A pass in Afghānistān over the Gūlkoh range, west of Ghaznī. It is similar in appearance and character to the Gūlbaorī pass over the same range. (*Broadfoot.*)

TŪRKMAN HAZĀRAS—

A tribe of Hazāras who inhabit the hills to the west of Istālif in the Koh Dāman of Kābal, Afghānistān. (*Masson.*)

TŪRKMAN KALA—Lat. Long. Elev.

A small village in Afghān-Tūrkistān, 40 miles from Balkh, 25 miles from the Oxus, and 220 miles from Bokhāra. Water is scarce here. It is situated in a desert.

TŪT—Lat. Long. Elev.

A halting place in Afghānistan on the banks of the Tarnak river, 65 miles from Kandahār and 213 miles from Kalāt-i-Ghilzāe. No supplies are procurable, but water, camel forage, and grass are abundant. No fuel procurable, except jow jungle. (*Garden.*)

TŪTAM DARA—Lat. Long. Elev.

A village in Afghānistān, 6 miles north of Chārīkār, at the exit of the Ghōrband river into the plains. Near this there are several canals taken from the river.

On 29th September 1840, a British force under General Sir Robert Sale encountered here a party of Kohistānīs who were friendly to the cause of

Dōst Mahamad Khān. "On arriving in front of Tūtam Dara, he found the enemy posted in a very strong position. A village surrounded by garden walls, defended by a small fort and several detached towers, commanded the undulating ground below the high and steep hills which bound the Ghorband pass to the south, and a chain of their detached forts within musket range respectively of the village and each other extended to the eastward of the village; one of these forts, a hexagonal structure with towers at the angles, was of considerable strength. The rear or north of the position was defended by a deep canal carried along the high ground above the Ghorband river; the vale below was entirely covered with gardens, beyond which again rose the rocky hills to the north of the pass.

"A party of the enemy was drawn up in front of the village protected by a mound, a second occupied the face of the hill to the west of the village, and the towers and forts were garrisoned by matchlockmen, who opened a brisk fire on the party of cavalry sent in advance to reconnoitre.

"The Grenadier Company of the 37th Native Infantry, a party of Her Majesty's 13th Light Infantry, Shāh Shūja's 2nd Cavalry, and two 6-pounder guns, under Lieutenant Warburton, were directed to clear the hill to the left, and then to take the position of the enemy in flank, and co-operate with the other parties engaged in clearing the village.

"Two Companies of Her Majesty's 13th Light Infantry were detached to the right to take possession of two of the small detached forts, in which operation they were supported by three 9-pounder guns, under Captain Abbott. The fire from these guns was also, as opportunity offered, directed on the towers and other defences of the village, with the view of dislodging the enemy from their advantageous position, and facilitating the advance of the infantry. These operations were crowned with complete success.

"The principal column of attack, consisting of the remainder of Her Majesty's 13th Light Infantry, two Companies of the 27th Native Infantry, and the Light Company of the Native Infantry, was then ordered to advance, and moved on the village at a rapid pace. The enemy continued their fire till the heads of the companies were within 50 paces of the walls, when they fled with precipitation across the river, and over ground where they could not be followed by the cavalry.

"The garrison of the large fort seeing the position both to their right and left thus in the possession of our troops, and Captain Abbott's guns in battery opposite the gate, abandoned the post and escaped through a wicket which, opening to the south, was covered from the fire of the detachment."

The loss on this occasion was slight as to numbers, but really great from including the brilliant and talented officer, Captain Edward Connolly, who was here shot through the heart. (*Leech—Masson—Sale.*)

TŪT-Ī-KASARMAN—Lat. Long. Elev.

A halting place in Afghānistān, 190 miles from Kandahār, 181 miles from Herāt, and 103 miles from Girishk, on the north road to Herāt. There is encamping ground sufficient for a large force here; water is good from a 'karez.' Grass and camel forage are abundant and fuel is procurable from numerous dry shrubs around.

There are several encampments of nomads here. (*Sanders—Todd—Connolly.*)

U.

ŪBAZĀDEH—Lat. Long. Elev.

A village in Afghānistān, 2 miles south-east from Girishk, on the Helmand river. (*Thornton.*)

ŪKORĪ—Lat. Long. Elev.

A village in Ghilzāe country, Afghānistān, about 30 miles north of lake Ābistāda. (*Outram.*)

ŪMRĀZ—Lat. Long. Elev.

A village in the Panjshēr valley, Afghānistān, 17 miles from the crest of the Khawak pass over the Hindū Kūsh. It contains 300 houses of the Zamārat Khēl tribe. (*Leech.*)

ŪNAE—Lat. Long. Elev.

A pass over the Paghmān mountains from the valley of the Kābal river into that of the Helmand. It is easy and not very steep. Wood says a mail coach might be driven over it. (*Outram—Wood.*)

ŪNKĀE—Lat. Long. Elev.

A village in Afghānistān, 54 miles south-west of Kābal and 4 miles west of the road to Ghaznī. (*Thornton.*)

ŪNTPAUĀNA—Lat. Long. Elev.

A pass in Afghānistān, over the spur of the Sūlimān range, here known as the Kala Roh, about 15 miles west of Sakhī Sarwar. Its road ascends by zigzags, but is practicable for horses and camel. It goes to a place called Raknī, to which there is another road by the Sangarh pass. (*Leech.*)

ŪRGAS—Lat. Long. Elev,

A place in Afghānistān, two marches from Kanchogae in the Kākar country, the residence of the chief of the Sanatīah Kākars. (*Elphinstone.*)

ŪRGHŪN—Lat. Long. Elev.

A village in Afghānistān, in the country of the Fūrmūlīs, on the east of the Sūlimān range. There is a road thence to Kolalgū in Zūrmat and also to Kanīgoram. The inhabitants are Fūrmūlī Tājaks. They speak Persian, and are chiefly occupied in smelting iron. (*Broadfoot.*)

ŪRT—Lat. Long. Elev. 9,000.

A plain in Afghānistān, situated on the crest of the Paghmān range, 56 miles from Kābal, being an elevated table-land about 8 miles broad at an elevation of 9,000 feet. It has an uncongenial climate and a poor soil. The chief crop is barley, but enough can never be raised for the inhabitants, who consequently emigrate in great numbers in the winter to Kābal. The only fuel obtainable on it is the "boota" bush, and grass is plentiful. (*Wood.*)

ŪRZĀ—Lat. Long. Elev.

A pass which leads from Ūmrāz in the Panjshēr valley, Afghānistān, over the Hindū Kūsh. It is seldom free from snow, and on that account is not passable for animals. (*Leech.*)

ŪSHARAH—Lat. Long. Elev.

A village in Afghānistān, 70 miles from Herāt and 170 miles from Maemana, consisting of 30 or 40 tents. Good water is procurable, and forage is abundant. (*Palmer.*)

ŪTAK—Lat. Long. Elev.
A large fort, in the Jamrūd district, of Ghaznī, in Afghānistān, 249 miles from Qwetta, and 46 miles from Ghaznī by the direct road. The inhabitants are Popalzāe Dūrānīs, and there are some villages near. (*Campbell.*)

ŪTMĀN—Lat. Long. Elev.
A halting place in Afghānistān, 184 miles from Derā Ishmaīl and 106 miles from Ghaznī, by the Ghwalarī pass. The valley of the Gomal is here wide. Grass is plentiful, and water and camel forage are abundant. (*Broadfoot.*)

ŪZBAKS OF AFGHĀNISTĀN—
A tribe who inhabit portions of the province of Afghān-Tūrkistān, between the Oxus and the Hindū Kūsh. They are a tribe of Mongolian stock, and came originally from the north of the Syr Daria, whence they have gradually extended their conquests south, till stayed by the difficulties of the Hindū Kūsh, and the equal, if not greater manliness of the Afghāns.

Burnes says that the divisions of the Ūzbaks, found in the various districts of Afghān-Tūrkistān, are the Dūrman in Kawadian, the Katāghan in Kūndūz, Moītan in Aabak, the Khipchak and Zabū in Balkh, and the Mīng in Maemana.

I have no satisfactory data for arriving at the numbers of the Ūzbaks in Afghān-Tūrkistān; according to various authorities, there are:—

In	Kūndūz	170,000
„	Maemana	80,000
„	Sar-i-pūl	60,000
„	Khūlm	15,000
„	Shibrghan...	10,000
„	kcheh	7,000
„	Balkh	5,000
„	Andkhūī	3,000
	TOTAL ...	350,000

(*Burnes—Lord.*)

ŪZBĪN—Lat. Long. Elev.
A river of Afghānistān which, rising in the spur of the Hindū Kūsh between the valleys of the Tagao and Alīshang, joins the Kābal river nearly north of Jagdalak, about 50 miles above Jalālābād. It has a short course and its valley is inhabited by Ghilzaēs. (*Elphinstone.*)

ŪZDEH—Lat. Long. Elev.
A valley of Afghānistān, situated between the Gomal and Kūndar valley and draining into the former. (*Elphinstone.*)

V.

VAKHĀN—Lat. Long. Elev.
A district of Badakhshān, Afghānistān, which consists of the portion of the valley of the Amū Daria from Kala Khoja upwards, and includes the valleys of Sarhad and Sar-i-kol. Population is confined to the two first regions, the

last being throughout the greater portion of the year a dreary, uninhabitable waste. The total number of souls in Vakhān does not exceed 1,000. Were its poor soil and scanty pasture turned to the best advantage, it might possibly supply with food five times that number. At present it does not produce sufficient grain for its own consumption, the deficiency being imported from countries lying lower down the valley of the Oxus. In former times, when a considerable trade passed through Vakhān, the Mīr drew a small revenue by taxing in kind the Yārkand 'kafilas,' for which he escorted them from the southern limits of his territories to the east of lake Sar-i-kol to the Tūrkistān frontier. Another source of income to the ruler of Vakhān was from his slaves.

The chief of Vakhān traces his ancestry to Alexander the Great, a descent, whether fabulous or true, of which he was not a little vain. The inhabitants of Vakhān are generally short, of 15 whom Wood measured, the tallest stood 5 feet 7 inches. The men are much tanned by exposure to all weathers; they have nothing peculiar in their facial line, nor in the colour of their eyes and hair, but in every feature bear a strong resemblance to Tājaks. They wear 'chupkuns' of wool, with 'posteens' of untanned sheepskins. Those who can afford it have turbans, but the greater number are content with caps fitting close to the head. Their garments being tattered and sadly out of repair, give them a savage, reckless air; nor does their appearance belie their disposition. The women wear long white woollen gowns, and those who can procure it tie a piece of cotton cloth about the head. They are by no means backward in expressing their wishes on the all-important subject of dress. Among the articles which they bring for barter are handkerchiefs made from the silk called 'lub-i-ab,' the produce of worms reared on the banks of the Oxus. These and ornamented 'chupkuns' are intended as presents for the chiefs. To these poorly clad mountaineers coarse fabrics are more useful. The flocks of the Vakhānī constitute his riches, or rather enable him to endure the ills to which his bleak high-lying valley exposes him. The skin and fleece of the sheep supply him with every article of dress, in preparing which both women and men find their winter's employment. The women clean and spin the wool, while the men weave it into cloth. The valuable wool of Thibet, from which the costly shawls of Kashmir are fabricated, or at least a wool that has all its good qualities, is yielded by the goat of Vakhān.

The Vakhān dogs differ much from those of India, and bear a strong resemblance to the Scotch colly. They have long ears, a bushy tail, and a frame somewhat slender and more calculated for swiftness than strength. They are very fierce, make excellent watchers, and will fight dogs twice their own weight. Their prevailing colours are black or a reddish brown; the latter often mottled. The breed is from Chitrāl, and so highly are their game qualities valued, that the Sind Amīrs used to have their packs improved by importations from this country. The double humped camel is bred only among the Kirghiz of the Pamar and Khokand.

The principal crops in Vakhān are peas and barley. Wheat is likewise grown, but only to a very limited extent. In April the seed is put into the ground, and in July the harvest is reaped. The land requires to be irrigated, and to yield even a moderate crop must be richly manured. The strong wind that blows with little intermission throughout the winter and spring down the valley of the Oxus is unfavorable to vegetation.

The houses resemble those in Badakhshān, except that instead of the central fire-place, they have large stoves after the Russian fashion. These occupy an entire side of the house, and throw out so general a warmth, that a Vakhānī's humble roof are most comfortable quarters. The smoke is somewhat annoying. It is not uncommon for six families to live together, not in separate apartments, as in Badakhshān, but in one or at most two rooms. As night draws on, the Vakhānī pulls down a dry branch of the willow tree out of the many bundles suspended beneath his rafters, and putting one end of the branch to his breast, while the other is held by his wife's foot, takes his knife from his girdle and with both hands sheaves from off the rod as many lengths as he conjectures will last through the evening. These resinous slips are then deposited above the lintel of the inner door, and they answer all the purposes of an oil lamp or candle." The inhabitants of Vakhān are also called Vakhīs. (*Wood.*)

VORACHANK—Lat. Long. Elev.

A village in Afghānistān, on the road between Farah and Girishk, one stage east of Bakwa. It is encircled by a mud wall and is inhabited by Nūrzāes. The country to the north is neither cultivated nor inhabited. A river passes through it, coming from the north, but is generally dry. (*Court.*)

W.

WADIHŪ—

A tribe of the Kāfar Sīah Posh who inhabit the valley of Inkār. A few of them are Mahamadans. (*Raverty.*)

WAEGAL—

A tribe of the Kāfar Sīah Posh, who live to the south of Kāshkār on the east bank of the river bounding the Kampar district on the north. They have not changed their faith, but pay a small tribute to the chief of Kāshkār. Masson, however, says Waegal is a tribe of 6,000 houses in the Kūnar frontier. (*Masson—Raverty.*)

WAGHAR DARA—Lat. Long. Elev.

A village in Badakhshān, Afghānistān, 15 miles west of Jūrm, situated in a well cultivated valley which is inhabited by nomads. (*Davies.*)

WAMAH—

A tribe of Kāfar Sīah Pōsh who inhabit the valley of Inkār. Some few of them have become Mahamadans, but the greater number still follow their ancient faith. (*Raverty.*)

WANJAMAL—Lat. Long. Elev.

A village in Afghānistān, 11 miles north of Kandahār, on left bank of the Argandāb river.

WARDAKS—

A tribe of Afghānistān who inhabit the valleys of Sokhta and the Ghāznī river, the narrowest defiles of the Logar and the hills

drained by the sources of that river. They are neither Ghilzāes nor Dūrānis, but nearest in descent to the latter. They call themselves Pathāns, but are of a different origin from the Afghāns. They are sometimes called Shēkhs. They are quiet and hospitable, and their country is well cultivated, always producing melons and sometimes grapes. The Wardaks seldom molest travellers or interfere with the Afghān squabbles. They are fixed in villages and cultivate the soil. Masson says the district yields a revenue of Rs. 90,000. It once belonged to the Hazāras. (*Elphinstone—Masson—Broadfoot—Lumsden.*)

WARYACH—Lat. Long. Elev.

A pass in Afghānistān, leading into Kāfaristān from the Panjshēr valley. It is more difficult than that of Chīnar, and is a 'cavalry' road.—(*Leech.*)

WASHĪR—Lat. Long. Elev.

A village in Afghānistān, 54 miles from Girishk, on north road from Herāt, 228 miles from Herāt, and 138 miles from Kandahār. There are many villages and several gardens in the vicinity. The encamping ground here is fair; water is plentiful from 'karez;' grass and forage for camels are abundant. It is situated in an undulating and stony valley. There are here four little mud forts, and plenty of water and some large fields of cultivation. The province of Herāt ends here. (*Sanders—Todd—Connolly.*)

WASTAZĪ—Lat. Long. Elev.

A village in Afghānistān, 88 miles south of Ghaznī, on the road to the Kūndar and Gomal valleys. It is situated in a hilly and partially cultivated country; the water is brackish from wells. (*Lumsden.*)

WATĪPŪR—Lat. Long. Elev.

A village in the Jalālābād valley, Afghānistān, between Chār Bāgh and Bālā Bāgh. (*Masson.*)

WAUNEH—Lat. Long. Elev.

A tributary valley of the Gomal in Afghānistān, joining it at 30 miles above Ghwalari, and inhabited by Daotānis. It is much frequented in summer by shepherds of Sūlimān Khēl and Karotī tribes, and some of the Daolat Khēl Povindahs also drive their flocks to Wauneh in winter. There is a road through it to Zūrmat. (*Elphinstone—Broadfoot.*)

WAZĪ KHWĀH—Lat. Long. Elev.

A district of the Ghilzāe country, Afghānistān, inhabited by Sūlimān Khēl, Ghilzāes, and lying west of the Sūlimān range opposite the Kūndar valley. There is a road through it to Kandahār, which is said to be passable for guns. (*Broadfoot.*)

WILGAE—Lat. Long. Elev.

A halting place in Afghānistān, 27 miles east of Kandahār, on the east of a ridge between the Tarnak and Arghesān rivers. No supplies are procurable and water only from springs. (*Lumsden.*)

WŪJĀE—Lat. Long. Elev.

A small valley in Afghānistān, tributary to the Helmand near its source. It has two or three forts in it and a fine rivulet. (*Masson.*)

Y.

YĀGĪ BAND—Lat. Long. Elev. 8,000.

A village in Afghānistān, 40 miles south-west of Kābal on a route to Pēshawar. (*Thornton.*)

YAK ĀLANG—Lat. Long. Elev. 7,300.

A valley in Afghānistān, 3 marches west from Bāmiān. It is well inhabited and watered by a stream which eventually flows into Balkh. It is about 15 miles in length, and from one-fourth to half a mile in breadth. Its elevation is about 7,300 feet. It produces fine crops of wheat.

YAK DARA—Lat. Long. Elev.

A valley in Afghānistān, which leads out of the Ghorbānd valley, one-half miles from the entrance to the Chārdar pass. (*Leech.*)

YANG ARAKH—Lat. Long. Elev.

A village 9 miles east of Khūlm, Afghānistān, on the Kūndūz road. It has been much reduced in population, and may contain about 1,000 houses; it is supported chiefly by its exportation of raw silk. This is of two kinds, white and yellow, and is exported to Kābal and Peshawar. The water of the Khūlm river does not reach much beyond Yang Arakh. There is a fort here built by Mīr Morād Beg of Kūndūz with more care and knowledge than is usual. It is on the road by which troops from Bokhāra might advance, but has however so little commanding a situation that it might safely be turned and passed. The garrison is usually from 500 to 800 men. (*Lord—Moorcroft.*)

YAOL—Lat. Long. Elev. 6,600.

A village in the Vardoj valley in Badakhshān, Afghānistān. The valley is here very cold and bleak with a little terrace cultivation on the hills' sides. Beans will not grow here, and its few mulberry trees look sickly. The walnut however flourishes, and the few varieties of stone fruit which are cultivated succeed well. Wheat is the common grain. Donkeys are used here for carriage. (*Wood.*)

YARGHATĪ—Lat. Long. Elev.

A village in Afghānistān, 18 miles south of Ghāznī. It is situated in a singularly dull and dreary looking country, quite bare of trees and even of brushwood. (*Bellew.*)

YATIMAK—Lat. Long. Elev.

A pass in Afghānistān over the Hindū Kūsh, the road to which goes from Ūmrāz on the Khawak route. It is seldom free from snow, and on that account is not passable for animals. (*Leech.*)

YIAKHĒL—

A section of the Karōtī tribe, who are chiefly engaged in the trade with India. They are more wealthy and more civilized than their brethren, and as they sometimes eat better food and wear finer clothes, they are considered to be effeminate coxcombs. (*Broadfoot.*)

YUGHAR—Lat. Long. Elev.

A village in Chitrāl, 130 miles north of Jalālābād, containing 100 houses. (*Davies.*)

YŪMAL—Lat. Long. Elev.

A village in the Vardoj valley, Badakhshān, Afghānistān, about 70 miles from Jūrm. (*Mahamed Ameen.*)

Z.

ZABR DAST KALA—Lat. Long. Elev.

A village in Jājī country, Kūram, Afghānistān, 25 miles from Kūram fort, situated above the Keria stream. No supplies are procurable, and forage of all sorts is scarce. Water is plentiful. There is plenty of open ground to the north suitable for encamping. (*Lumsden.*)

ZAHO—Lat. Long. Elev.

A town in Afghānistān, described as situated beyond Gardez in Zūrmat. A force under Captain Hay is said to have gone there in September 1841 to punish a chief, but finding it much stronger than was supposed, reinforcements were sent out under Colonel Oliver to destroy the forts. I can find no mention of it except in Lady Sale's book. (*Sale.*)

ZAIDNĀT HAZĀRAS—

A tribe of Afghānistān who inhabit the country 100 miles north of Herāt. " They are renowned for their courage, and belong to the sect of Sūnīs. The tribe takes the title of Sar Khāna, head of the house, being considered the most noble branch of the Hazāras. This nation was formed from a single tribe, not exceeding 15,000 families, broken up into camps of 100 and 1,000 tents; the Persian words Sad and Hazār mean respectively hundred and thousand, and the camps were accordingly named Sad Ejak and Hazāra. The former were soon absorbed in the the latter, and only the name Hazāra remains. Their subsequent increase has obliged them to take possession of the Paropamisus, and divide into different tribes.

" The original tribe, that of the Hazāra Zaidnāts, inhabit the district of Kala-i-Nao. The chief's jurisdiction extends over 28,000 tents, and his brothers govern the districts of Mūrghāb and Panjdeh, inhabited by Zaidnāts.

" The chief makes large profits from his stud, his numerous flocks, and the manufacture of a cloth called 'kourk' or 'barek,' woven of an exceedingly fine and silky wool which grows on the belly of the camel; nothing can be softer or warmer than these 'bareks,' but unluckily they are badly woven; if they were better made, they would be preferable to every other kind of cloth. As the nomads never dye the raw material, the 'barek' is of the same colour as the camel: the price varies from 10 shillings to 4 pounds a piece, and one is sufficient to make an Afghān robe. The Afghān and Persian nobles, even the sovereign, always wear it in the winter. The wool, a kind of down on the other parts of the animal, is used for 'kourks' of an inferior quality; this down is preserved from the

effects of the weather by the wool that covers it, which is used for kourks of the coarsest description; a down similar to that which grows under the hair of the goat, and cloth of incomparable beauty and quality is made of it.

"The Zaidnāts rear a great number of excellent horses of the Tūrkman breed. They are smaller and not so well formed as those of the Tekīs, but they are steadier, and their powers of endurance are unequalled. A good many of them are very long-eared, but in the East that is not considered a defect. From their large flocks and herds of sheep, goats, buffaloes, and camels, the Zaidnāts derive immense wealth; these are reared in the splendid pastures of Kala-i-Nao, which are not equalled in Asia.

"The tenacity with which the nomadic tribes live in perpetual excitement is inconceivable, the most solid advantages will not tempt them to renounce it; though the result of the forced tranquillity in which Zaidnāts have lived for some years has been the development of their industry in the manufacture of 'kourks,' with which they supply all this part of Asia, and their wealth, and consequently their power, have augmented to an extent that they never would have done had they continued to live a life of pillage. A portion of them, amounting to 4,000 tents, have established themselves in a valley formerly occupied by the Jamshīdīs, this valley was as fertile as that of Kala-i-Nao, but it was depopulated by a raid of Yār Mahamad of Herāt in revenge for a rebellion of the Jamshīdīs. (*Ferrier.*)

ZAKHEL—Lat. Long. Elev.

A village in Afghānistān, 15 miles from Jalālābād on the Kūnar river, consisting of 80 houses of Tājaks. (*Leech.*)

ZAKR—Lat. Long. Elev.

A village in Aghānistān, 6 miles south-east from Kandahār towards the Tarnak river. It is a large straggling place with gardens interspersed among the houses. There is a low hill near it called the Kotal Zakr, from which a noble view of the city of Kandahār is obtained.—(*Masson.*)

ZALAKUN—Lat. Long. Elev.

A village in Afghānistān, on the Gwalian road over the Hindū Kūsh, 6 miles from the entrance of that pass from Ghorband. It contains 20 families of Gavī Hazāras. (*Leech.*)

ZAMĀNI—Lat. Long. Elev.

A beautiful valley of Afghānistān which comprises a portion of the Kābal river, near its source, below Jalrez and Sar-i-Chasma. (*Masson.*)

ZAMBŪRAK—Lat. Long. Elev.

A village in Afghānistān, 5 marches north-west of Kandahār, on the Helmand. A force under Colonel Wymer moved out to this place in August 1841, in order to keep in check the rebels of Zumeendawur and Durawut. (*Nott.*)

ZAMĪNDAWAR—Lat. Long. Elev.

A district of Afghānistān, on the right bank of the Helmand above Girishk, and extending for 40 miles to the west of that river. It is bounded on the north by the Hazāra mountains, west by Siahband, east by the Helmand, and south by Girishk.

It is described as naturally fertile and well watered, but little cultivated, being chiefly used for pasturage. It is inhabited by Dūrānī.

On the accession of Shāh Shūja to the throne in 1839, the inhabitants of Zamīndawar were left free from all interference at first. But in 1841, a party of them attacked some of the Shāh's horse, who had been sent to collect revenue at Sarwan Kala. A detachment of the Kandahār force

was therefore ordered out against them under Captain Farrington, and he met them at Landī Nawah, some miles above Girishk on the Helmand, where they had taken up a strong position amongst sand hills with a canal along their rear, and after a short fight defeated them with a loss of 60 killed, his own loss being 2 officers wounded, 3 men killed, and 11 wounded. (*Elphinstone—Rawlinson—Farrington.*)

ZANGALA—Lat. Long. Elev.

A pass in the Tarakī Ghilzāe country, Afghānistān, 140 miles south of Ghaznī, on the road to the Kūndar valleys. The inhabitants of this place are all shepherds, and have little or no cultivation. (*Lumsden.*)

ZANGIRA—Lat. Long. Elev.

A range of mountains in Afghānistān mentioned by Connolly as bounding the valley of Qwetta on the west.

ZANGI SAWAR—Lat. Long. Elev.

A village in Afghānistān, 35 miles from Herāt, 25 miles from Kohsan, on the Persian frontier. It is situated in an extensively cultivated plain. (*Clerk.*)

ZARDĀBĀD—Lat. Long. Elev.

A village in Seistān, Afghānistān, 80 miles south south-west of Lash Jorven, and on the west shore of the lake. It consists of two ruined towers round which are some tents of nomads who are of Arab origin. (*Ferrier.*)

ZAREGA—Lat. Long. Elev.

A village in Afghānistān, 18 miles north of the crest of the Gwazgar pass, and 18 miles from Kalagae. It contains 100 families of Taghlaks. (*Leech.*)

ZAREWAR—Lat. Long. Elev.

A pass in Afghānistān mentioned by Broadfoot in detailing the paths by which portions of the Gomal pass can be turned. His words are—"It goes from Khirgaūna across the lower end of Ūrsak, and so by Zarevar to Stigae." (*Broadfoot.*)

ZARGARĀN—Lat. Long. Elev.

A village in the Ferza division of the Koh Dāman of Kabal, Afghānistān, seated on an eminence south of the river of Ferza, and about 24 miles north-west of Kābal. (*Masson.*)

ZARGŪN SHAHR—Lat. Long. Elev.

A village in Afghānistān, 44 miles from Kābal, 74 miles from Ghaznī. It is situated on a plain, but has some small forts on the hills above. The inhabitants are partly Afghāns and partly Logarīs. It has 100 houses, 3 kareges and 3 gardens, and can turn out 420 fighting men. There is here a shrine of Khoja Sadur-i-Aliya. (*Agha Abbas.*)

ZARGŪN SHAHR—Lat. Long. Elev.

A village in Katawaz district, of the Ghilzāe country, Afghānistān, about 56 miles south of Ghaznī, 8 miles from Kala-i-Langar. It has a fort with about 50 houses of Balokhēl, Sūliman Khēl Ghilzaes, and about 500 acres of cultivation, of which however much is fallow. (*Broadfoot.*)

ZARKHAN—Lat. Long. Elev.

A tribe of Pathāns mentioned by Leech who says that Kala Dōst Mahamad and Kala Fazl Khān and Kala Alī Khān on the road to Chotīālī are inhabited by Zarkhan Pathāns. I have no idea who they are. (*Leech.*)

ZARMELENŪ—Lat. Long. Elev.

A plain in Afghānistān in the bed of the Gomal river, about 70 miles below its source. The Takht-i-Sūlimān is visible from it. (*Broadfoot.*)

ZARNARIKAH—Lat. Long. Elev.

A halting place in the Gomal pass, Afghānistān, 13 miles from its entrance. The water is brackish here from a spring. Broadfoot makes no mention of any such place. (*Davies.*)

ZARNI—Lat. Long. Elev.

A town in Afghānistān, 150 miles south-east of Herāt. "It was the ancient capital of the country of Ghor. The town is small and enclosed by a wall of stone and burnt brick, which has, in many places, fallen in. Its position in a valley is happily chosen; the hills around are covered with trees, and the vigorous shoots of the vine have interlaced their branches with them in such luxuriant festoons that they appear to form one mass of foliage. Beautiful streams, in which are vast quantities of trout, wind through this delightful spot. Its population does not exceed 1,200 Sūrīs and Taemūnīs." There are also a few Ghaber families, the only ones Ferrier met with in Afghānistān. (*Ferrier*).

ZARSHOE—Lat. Long. Elev.

A village in Afghānistān, 54 miles from Kābal, 69 miles from Farajkhan, consisting of 100 houses of Sāfīs. Water is abundant from a stream. (*Leech*).

ZARYA—Lat. Long. Elev.

A pass in Afghānistān, over the Hindū Kūsh, the road to which leaves the Khawak road at Sūfēd Chīr, whence the top of the pass is 4 miles. It is only practicable for asses. (*Leech.*)

ZAWARA—Lat. Long. Elev.

A valley of Afghānistān comprising the head portion of the Thal-Chotialī valley. It is inhabited by Spīn Tarīns. (*Elphinstone.*)

ZAWREWAN—Lat. Long. Elev.

A river of Afghānistān which is believed to rise in Bīrmūl, and which joins the Gomal river 60 miles below its source on its left bank. (*Broadfoot.*)

ZEBAK—Lat. Long. Elev.

A village in the Vardoj valley, Badakhshan, Afghānistān, 120 miles above Jūrm. It is next to Jūrm, the largest place in that country, and contains about 50 houses. Its site is under the west range of mountains and is slightly elevated. The houses here, instead of standing apart in hamlets, adjoin each other, giving to Zebak almost the appearance of an English village. (*Wood.*)

ZEBŪDAK—Lat. Long. Elev.

A village of Afghānistān on the Kābal river, near its source below Jalrez, whence this portion of the valley is sometimes called the district of Zebudak. It is entirely inhabited by the Afghān tribe of Rūstam Khēl. Wheat and rice are produced in large quantities in the valley. (*Masson.*)

ZERŪ—Lat. Long. Elev.

A range of mountains in Afghānistān described as "the end of the ridge which, coming from the Sūlimān range, divides Zūrmat from Katawaz, and ends in the Abistāda Lake." (*Broadfoot.*)

ZHMŪRIANĪS—

A tribe who inhabit the upper portion of the Kūndar valley in Afghānistān. They are said to be Syads. These are probably the same as Elphinstone's 'Zmurees.' (*Broadfoot.*)

ZHŌB—Lat. Long. Elev.

A river of Afghānistān which is believed to rise near Hindū Bāgh on the east slope of the Kand and Joba Peaks of the Sūlimān range, and thence flowing north-east falls into the Gomal river at about 90 miles from its source. Nothing is known of it beyond Broadfoot's evidence. He says that at the junction it is 30 yards wide and one foot deep, and is longer than the Gomal, and it runs for 40 miles parallel with the Takht-i-Sūlimān. The Zhob valley affords one of the best routes into Afghānistān, which is known by the name of Zawa or Zow route. The Zhob valley is inhabited by the Mandū Khēl tribe. (*Elphinstone—Raverty—Broadfoot.*)

ZINDAJĀN—Lat. Long. Elev.

A village in Afghānistān, 23 miles from Herāt on road to Mashad. It is surrounded by a high wall, and contains 1,000 houses, many gardens, and fine vineyards. Provisions of all kinds are here abundant. (*Clerk.*)

ZINḌĀN—Lat. Long. Elev.

A valley mentioned by Bābur in his memoirs as lying to the west of Kābal in Afghānistān. It is probably one of the valleys of the Hazārajāt. (*Babur.*)

ZĪNTIG—Lat. Long. Elev.

A pass in Afghānistān leading from the Zūrmat to Kharbar district. It is situated between the Drūng and Rabāt passes. (*Broadfoot.*)

ZĪRAN—Lat. Long. Elev.

A village in Kūram, Afghānistān, situated at the head of a ravine from the Sūfēd Koh on the north of the valley. It contains 7 or 8 forts, each having 30 or 40 houses around it. The chief can muster 600 followers, acccording to Aga Abbas, but Edwardes says 1,500. The inhabitants are all Bangashes, and are independent of the Tūrīs. (*Lumsden—Edwardes—Agha Abbas.*)

ZĪRAK—Lat. Long. Elev.

A halting place in Afghānistān, 96 miles from Kandahār, and 275 miles from Herāt. There is an open plain for encampment here. Water is good and abundant from 'karez.' Forage for horses and camels plentiful, but supplies are only procurable for a small number. Fuel is scarce, consisting of dried bushes from the plain around. (*Sanders.*)

ZIZHGAE—Lat. Long. Elev.

A village in the Ghilzāe district, Afghānistān, near Panah, inhabited by Andar and Tarakī Ghilzāes mixed. There is a peak of this name on the range which divides Zūrmat from the Shilgarh district. (*Broadfoot.*)

ZOAR—Lat. Long. Elev.

A village in Afghānistān, on the north slopes of the Sūfēd Koh and south of Gandamak. It is famed for the multitude of its vineyards and orchards. (*Masson.*)

ZOHAK—Lat. Long. Elev.

A ruined city in Afghānistān, 97 miles from Kābal, and 9 miles from Bāmiān, situated at the extremity of the defile through which the river of Kalū joins that of Bāmiān. "The remains facing the east encompass the angular point of the hill interposed between the two streams, and consist of walls and parapets built from the base to the summit with an elevation loosely estimated of 70 or 80 feet. They conform to the irregular contour of the rock, and the difficulties to be overcome have been made subservient to the superior embellishment of the structure, for the walls have been carried up in some places by a

succession of terraces or steps; in some by a slope of inclination; in others by perpendicular elevation, but in such variety of combination and so judiciously as to create astonishment and give a most pleasing effect. Excellent burnt bricks have been employed, and in the arrangement of these, along the upper lines of parapets and those of walls and their sections, care has been taken to describe ornamental devices of diamond squares and other figures. Owing to the quality of the materials and the solidity of their preparation, the greater portion of these interesting remains have as fresh an appearance as if they were the work of yesterday, while their great antiquity is obvious and cannot be doubted. Connected with them on the summit of the hill are the dilapidated walls of a spacious square enclosure." Masson doubts that the remains are those of a fortress, as asserted by Abul Fazil, but thinks they are places of sepulchral and religious privacy, the superiority of their construction showing that they received the ashes of the high-born and the illustrious of the land. (*Wood—Masson.*)

ZOHAK—Lat. Long. Elev.

A ruined city in Afghānistān, mentioned by General Nott. It is probably near Kandahār, General Nott describes it as having been a fortified city of great extent, or half as large as Kandahār, surrounded by a broad high rampart without works. It was proposed to have a post here in the Afghān campaign in 1841, to overawe the Ghilzāes, but the idea was never carried out. (*Nott.*)

ZŪRIS—

One of the four original divisions of the Eimak tribe who inhabit an extensive plain called Sabzawur or Isfazar, situated among mountains covered with pine to the east of the road from Farah to Herāt. Ferrier mentions the Sūrīs as among the tribes of Ghor, and these are probably the same tribe. (*Elphinstone.*)

ZŪRMAT—Lat. Long. Elev.

A district in Afghānistān, east of Ghaznī, consisting of a valley 40 miles long and 20 miles broad. In its north part is Gardez, 250 houses of Tājaks. Between that place and Kolalgū, the inhabitants are Ahmadzae and Alī Khēl Ghilzāes. The mountains on each side furnish many 'karez', and occasion a line of forts parallel to their bases. A third line follows for some time the course of the river by which its fields are watered. Thence as far as Sardeh the west line of forts belongs to the Andars, and the east which is more numerous to the Sūlimān Khel. The roots of the Jadran mountains shelter a few hundred families of wandering shepherds and robbers. The population is about 40,000. From Gardez a good road goes by Logar to Kābal, and a more difficult one by Michelga to Jalālābād. The valley is passable for artillery in all directions. Water, forage, and grain are abundant. The road from Ghaznī to Kolalgū is very easy as far as Kala Daolat Khān; from thence it crosses two low hills, and winds among some small ravines caused by the water from the east of the Zūrmat valley falling into the Zūrmat river.

There is a road through the Vazīrī country to Zūrmat, and also perhaps through Khōst and Dawa. (*Broadfoot.*)

ROUTES IN AFGHANISTAN.

No. 1.

BALKH TO HERAT.

1. ÁKTAPA— 10 miles.
A fort in ruins, 150 houses; forage plenty, road level; intersected by canals and water-courses; four canals bridged.

2. MAMLÍK— 10 miles— 20 miles.
A town of 2,500 souls, surrounded by a mud-wall; water and forage plentiful; cultivation scarce; road level, with no impediments. This is the same as Meilik of other authorities.

3. SHEKHÁBÁD— 10 miles— 30 miles.
A village of 50 houses; water and forage plentiful; cultivation very partial; road over a level plain; no impediments from canals.

4. ÁKCHEH— 10 miles— 40 miles.
A town containing 4,000 or 5,000 souls; supplies, forage, and water abundant; road over a level plain, crossing 10 and 11 canals, all having wooden bridges about 12 feet broad. Ferrier makes the distance from Meilik 18 miles over a marshy plain. Any amount of supplies procurable here.

5. AIRAGLÍ— 10 miles— 50 miles.
A small mud fort, 80 to 100 houses; supplies, forage, and water abundant; road level, crossing two bridged canals.

6. SHIBRGHÁN— 10 miles— 60 miles.
A town and fort containing 1,500 to 2,000 houses; supplies, water, and forage abundant; road excellent, crossing one bridged canal. Ferrier makes the distance from Ákcheh 18 miles over a splendidly cultivated plain.

7. KHÓRASÁNGÚZAR— 10 miles— 70 miles.
A halting place; no supplies, forage, and water procurable; road level, but slightly sandy.

8. TAKHT-I-RÚSTAM KHÁN—20 miles— 90 miles.
A halting place; no supplies, forage, and water procurable; road sandy; for want of water this stage cannot be shortened.

9. TEKEH MARAKHT— 10 miles—100 miles.
A halting place by a river; forage procurable; road good, over a desert; one bridged canal and three small water-courses.

10. KHAERÁBÁD— 10 miles—110 miles.
A village of 150 houses; road level and good.

11. ISLÍM— 10 miles—120 miles.
An encampment of shepherds, with a small mud fort; a river, fordable, knee-deep; partial cultivation.

12. MAEMANA— 10 miles—130 miles.
A city and fort cross the Sangalak river; fordable, ankle-deep.

13. ALMAL— 20 miles—150 miles.
Five small forts, containing 500 houses; a weekly fair here; road for guns turns off to the right, and leads over three hills, easy of ascent and descent, but it is four miles longer than the direct road which crosses nine different hills. This stage can be divided by halting at Iskat Barú, where there is plenty of water.

14. KÍSÍR— 10 miles—160 miles.
A village of 200 houses and tents and a small fort; river bridged; road good over one hill, easy of passage.

15. MAHRÍ— 10 miles—170 miles.
A camp of 20 tents; no cultivation; water and forage abundant; the Kabr-i-Shútr hill at starting; easy passage for guns.

16. CHÁR SHANBÍ— 10 miles—180 miles.
A camp of 50 or 60 tents; partial cultivation; water and forage abundant; level good road.

17. PANJ GÚZAR— 10 miles—190 miles.
A camp of 60 tents; cultivation extensive; water and forage abundant; road good.

18. KAOR MACH— 10 miles—200 miles.
A camp of 10 tents; no cultivation; water and forage abundant; level good road.

19. GALI CHASM— 10 miles—210 miles.
Two old deserted forts; no cultivation; camel forage and water abundant; road runs between hills, and is broad enough for six guns.

20. BÁLÁ MÚRGÁB— 20 miles—230 miles.
A village of 200 houses and tents and a fort; cultivation abundant; eight miles from Gali Chasm, is a steep hill, practicable for guns with some labor. There is not sufficient water at any intermediate place for more than 200 persons with cattle.

21. KARNACHÍ— 10 miles—240 miles.
No habitations; camel forage plentiful; the only water is from a small cut two feet wide from the Bálá Múrgáb river; road along the water-course; no impediments.

22. CHASM-I-MANGÚR— 10 miles—250 miles.
A camp of 15 or 20 tents; forage and water abundant; level good road.

23. KOH-I-DÚZD— 20 miles—270 miles.
No habitations here; the river water bad and brackish; but there are 30 or 40 springs near at hand; at three miles there is an ascent for half mile, and then a long descent for four miles, after which the road is good and level.

24. KALA-I-NAO— 20 miles—290 miles.
A town of 1,500 houses with a mud fort; cultivation abundant; road level and good. This stage can be divided by halting half way at Postalak, where there are springs of fresh water.

25. AUSHARA— 10 miles—300 miles.
A camp of 30 or 40 tents; and good water and encamping ground; forage abundant.

26. KHÚSHK-I-ZARD— 10 miles—310 miles.
A camp of 40 tents; no cultivation; forage and water abundant; one hill difficult of descent.

27. BAND-I-ZÉR-MAST— 20 miles—330 miles.
No dwellings; forage and water abundant; an ascent of six miles, very stony and difficult.

28. KHARÓKE— 20 miles—350 miles.
A military post; cultivation, forage, and water abundant; road level and good. There is water in the middle of this stage, but no forage.

29. HERÁT— 20 miles—370 miles.
Pass through a well populated country the whole way, encamped at pleasure; good level road all the way. (*Colonel Palmer.*)

N. B.—The first numbers in this and following Routes give the length of the stage, the second the total distance from the commencement of the Route.

No. 2.

BÁMIÁN TO SAR-I-PUL BY KURAM.

As far as four miles from Kúram, vide No. 30.

1. KARCHÚ— 11 miles.
At four miles from Kúram the road to Khúlm turns to the west by a narrow path, enclosed between high rocks, whence a very difficult ascent of a mountain (in winter covered with snow) is made. This is quite impracticable for troops with heavy baggage or artillery. The descent is not by any means difficult, for though steep, the ground is good and even with no obstructions.

2. DEHAS— 28 miles—39 miles.
The road goes along plains and tolerably fertile valleys. There is little water near the road; at 21 miles a range of thinly wooded mountains are crossed. This place is on a river.

3. SAR-I-PÚL— 35 miles—74 miles (from Kúram.)
Cross the Dehás river, which is very rapid, by a ford, then go for one hour and a half through fields and enter a chain of mountains of moderate height. The path is stony and runs near the edge of an abrupt precipice; near the top of the ascent it becomes smooth and easy. Thence it descends to the plain, whence the road is good over an uninhabited country. Water and supplies procurable. (*Ferrier.*)

No. 3.

CHITRÁL TO VAKHÁN, A DEPENDENCY OF BADAKHSHÁN, BY THE ISHTIRAK KOTAL.

From Búni, in the Chitrál territory, in the valley of the Kúnar river, Stage No. 19 *of the Route from Jalálábád to Yárkand,* vide No. 28.

1. MÍRAGAM—12 kos.
A large village in a rich inhabited valley. Road up the "Kut" stream along the left bank.

2. SHAGRAM—12 kos—24 kos.
A large village in a rich inhabited valley. Road up the "Kut" stream along the left bank.

3. KUT (a large village)—15 kos—39 kos.
Two roads branch off here. One goes to Kala-i-Ziabeg (Stage No. 26, Route No. 28) as follows:—

From Kut to a halting place in a rich valley called Shajan Ali, along the Shajan Ali stream ...	... 12 kos.
Thence to Kila-i-Ziabeg road along the above stream	... 12 „
	24 kos.

And the other leads to the Ishtirak Kotal, or pass, as here detailed.

4. FOOT OF THE ISHTIRAK PASS—20 kos or two days' journey—59 kos.
Road in a valley along a stream rising in the Ishtirak Pass.

5. A HALTING PLACE ACROSS THE KOTAL—12 kos—71 kos.
Pass difficult, covered with perpetual snow, not passable to laden animals.

6. ISHTIRAK (a large village),—12 kos—83 kos.
In Vakhán, a dependency of Badakhshán, stage No. 34 of the route from Kúndúz to Yárkand, through Badakhshán.
This is a difficult pass, impracticable for laden animals and never used by caravans. (*Mahamed Ameen.*)

No 4.

CHITRA'L TO VAKHA'N BY THE KOTAL-I-AGRAM.

1. From the halting place No. 6 in Route No. 6 to the summit of the Pass—5 kos—51 kos. The same remarks as to the Kharteza Pass. Road lies along the Agram stream.
2. DEH-I-GÚL—10 kos—61 kos.
3. ZEBAK—10 kos—71 kos. (*Mahamed Ameen.*)

No. 5.

CHITRA'L TO VAKHA'N BY THE KOTAL-I-DARA.

1. From Shughur Stage, No. 3, in Route No. 6, from Danin to Mogh—10 kos—28 kos. Road along the "Lútka" stream. A village in a valley.
2. ANDARTI—10 kos—38 kos.
   Road along the "Lútka" stream.
3. LÚTKA—12 kos—50 kos.
   Road along the "Lútka" stream. A large village on both banks of the Lutka stream.
4. SHAH-I-SALÍM—12 kos—62 kos.
   Road along the "Lútka" stream. A hot spring in a rich pasture ground.
5. SUMMIT OF THE KOTAL-I-DARAH PASS—3 kos—65 kos.
   This is the easiest of all the passes leading from Chitrál to Badakhshán; except the Chitrál or Birughil Pass, it is passable to laden horses, and closed only in the height of winter by snow.
   The ascent and descent are gradual; the former extends to about three kos, and the latter to about 5 kos.
6. BASE OF THE PASS ACROSS ON THE BADAKHSHÁN SIDE—5 kos—70 kos.
7. GOGARDASHT—5 kos—75 kos.
   A halting place in a wide rich valley, where there is a sulphur mine. Road along the Gogardasht stream, which, rising in the Kotal-i-Darah Pass, joins the Vardoj river (a tributary of the Oxus) at Gaokhana, Stage No. 30 of the road from Kunduz to Yárkand.
8. SANGLICH—10 kos—85 kos.
   A village in the Gogardasht valley which narrows here. Road along the Gogardasht stream.
9. ISKITUL—5 kos—90 kos.
   A village containing about 200 houses in the Gogardasht valley.
10. ZEBAK—10 kos—100 kos. (*Mahamed Ameen.*)

NOTE.—This Route by the Dara Pass is the most frequented of all the Routes leading from Chitrál into Badakhshán by travellers and caravans from Badakhshán, or from Bokhára, Balkh, Kúndúz, &c., through Badakhshán to Chitrál. The great bulk of the trade between these countries is carried on by this Route. The Chitrál Pass is seldom or never crossed over into Badakhshán. Some of the Badakhshání merchants journey on to Afghánistán and the other countries bordering on Chitrál. The road in the vicinity of the Dara-Kotal is subject to the depredations of the Siáhposh Káfars, whose country here borders on the Chitrál territory.

No. 6.

CHITRA'L TO VAKHA'N BY THE KOTAL-I-KHARTEZA.

From Danin Stage No. 14 *in Route No.* 28 *on the left bank of the Kúnar river, on the caravan route from Jalálábád to Yárkand.*

1. CHITRAL—2 kos.
   Across the river Kúnar. Chitrál, also called "Káshkár", is the capital of the Chitrál territory, containing about 1,000 houses and a market called "Deh-i-Bazar."
2. JAH-I-VAZÍR—6 kos—8 kos.
   A village containing about 200 houses at the confluence of the Kúnar and Shughat rivers. Road up the Kúnar river.

3. SHUGHAT—10 kos—18 kos.
   Road along the left bank of the Shughat river. A village, the residence of a son of the Chitrál king. Three streams join here, *viz.* :—
   1. Lútka rising in the Darah Pass.
   2. Arkari rising in the Agram, Kharteza, and Nuksán Passes.
   3. Khuzara, rising at the foot of the Tirichmir peak of the Hindú Kúsh range, covered with perpetual snow, and the stream thenceforward called "Shughur" falls into the Kunar river at Chingur (Jah-i-Vazír) as above stated.

   Two roads branch off at this place, one leading to the Kharteza, the Nuksán and the Agram Passes, and the other to the Dara Pass.

4. SHALI—10 kos—28 kos.
   Road up the Arkari stream. Shálí is a large village in the Chitrál territory, on the right of the Arkari stream.

5. ARKARI—10 kos—38 kos.
   Road as above, a large village containing 500 houses.

6. A HALTING PLACE—8 kos—46 kos, at the confluence of three streams, *viz.* :—
   1. NALÁ-I-KHARTEZA,
   2. „ AGRAM,
   3. „ NUKSÁN.

   In a rich valley. No habitation. Here the roads to the three passes separate.

7. To KOTAL-I-KHARTEZA—5 kos—51 kos.
   Summit of the Pass Kharteza. This is a very steep, difficult pass. The ascent and descent are covered with perpetual snow; the former extends for about 5 kos and the latter about 6 kos, impassable for laden animals, used by foot travellers and caravans of petty traders of Badakhshán trading with Chitrál.

8 DEH-GÚND—10 kos—61 kos.
   A village across the pass in Badakhshán. Road descends into the valley of Deh-gúnd. This is the residence of an Arbab or Headman. Here the roads from the three Kotals, Kharteza, Nuksán, and Agram, unite.

9 ZEBAK—10 kos—71 kos.
   A village in the valley of Zebak, a stage on the caravan route from Kúndúz to Yárkand by Badakhshán.

   This pass is practicable for laden animals, and is largely used by caravans of traders from Bokhára, Badakhshán, &c., to Chitrál and Péshawar. (*Mahamed Ameen.*)

No. 7.

CHITRA'L TO VAKHA'N—*By Kotal-i-Nuksán.*

FROM THE HALTING PLACE No. 6 OF ROUTE No. 6 TO THE SUMMIT OF THE KOTAL-I-NUKSÁN—5 kos—51 kos.

The remarks as to the Kharteza pass apply to this also; road along the Nuksán stream.

DEHGÚND—10 kos—61 kos.

ZEBAK—10 kos—71 kos.

Travellers are said to have to slide down frozen snow on leathern sheets on the Chitrál side of the pass. (*Mahamed Ameen.*)

NOTE.—All the three Passes, Agram, Kharteza, and Nuksan (Routes 4, 6, 7) are covered with perpetual snow. Kharteza is passable to foot passengers only. On the Chitrál side of the Nuksán Pass, men crossing from the Badakshán side have to slide down upon the frozen snow on a leathern shirt. Ponies if taken by this Pass are tied hands and feet after having been relieved of their burden, and then rolled down upon the snow. By these processes both men and beasts generally reach the base of the pass safely. The Agram, which is the easiest of all the three passes, is passable to foot passengers as well as to unladen animals, at times.

The Nuksan and Agram Passes are closed during the height of winter; the Kharteza is open throughout the year.

All the above roads on either side of the passes run through a safe populous country,.where supplies are procurable in abundance.

These passes are traversed by petty traders from Badakhshán who bring "ilacha," striped cotten cloth, and other description of cotton piece-goods manufactured in Badakshán, rock salt from Kolavgan (in Kunduz), and sheep, to Chitrál, and take back slaves, male and female children, and grown-up persons, whom they buy from the ruler of Chitrál.

No. 8.

DERÁ DÍN PANAH TO KANDAHÁR THROUGH THE HYOB OR VIHOWA PASS.

1. JHANG—10 miles.
   A large village; plenty of water.
2. TIBÍ—6 miles—16 miles.
   A small village; plenty of water.
   The pass begins seven miles beyond at the mountain called "Solka," which is very difficult of ascent. On the table there is a place called Sot inhabited by Sot Kakads. (? Esot Kákars).
3. MÚSA KHÉL—12 miles—28 miles.
   A small village; a stream.
4. HALTING PLACE OF ALÍZAES—12 miles—40 miles.
   A small village; a stream.
5. MIÁNÁ—11 miles—51 miles.
   A small village; a stream.
6. MIÁNÁ—75 miles—126 miles.
   Scattered huts and irregular watering places passed on the road.
7. "MÁR KHÁN"—18 miles—142 miles.
   Uninhabited; a stream.
8. BABADI FORT—15 miles—157 miles.
   A large village; a stream.
9. SÍAH DÁGH—18 miles—175 miles.
   A large village; a stream.
10. SÚRKHÁB FORD—12 miles—187 miles.
    Fifteen huts; a stream.
11. MARÚF—13 miles—200 miles.
    A large village; a stream. Once the deposit of considerable treasure.
12. NÚR MAHAMAD KHÁN'S FORT (ON ARGHESÁN RIVER)—30 miles—230 miles.
    A large stream, difficult to ford in the swell.
13. TAGAN—15 miles—245 miles.
    A large village and stream.
14. KANDAHÁR—21 miles—266 miles. (*Leech.*)

No. 9.

DERÁ GHÁZÍ KHÁN TO KANDAHÁR THROUGH MOHAVÍ OR BÓRÍ PASS.

1. PÍR ÁDAL—12 miies.
   Four hundred houses; a stream and four wells.
2. MOHAVI FORT—15 miles—27 miles.
   Sixty houses and a well.
3. The entrance of the pass which extends for 45 miles, in which there are scattered huts, four and five together, of shepherds; the water is brackish throughout; there is little grain, though numerous flocks (72 miles total).
4. Thence 12 kos (24 miles) of a pass inhabited by Lúní Patháns; plenty of good water. This is the only difficult part of the road (96 miles).
5. A HALTING PLACE OF MÚSÁ KHÉL KÁKARS—18 miles—114 miles.
   Scattered huts and a stream.
6. SANDWA[illegible]Í—16 miles—130 miles.
   Scattered huts and a stream.
7. CHINJAN—15 miles—145 miles.
   Fifty houses of Kákars; a stream.

8. Bórí—10 miles—155 miles.
A large fortified town of Kákars; a stream.

9. Sazan—22 miles—177 miles.
A small village; a stream.

10. Súrkháb Ford—12 miles—189 miles.
A small village; a stream.

11. Karézan—15 miles—204 miles.
Two hundred and fifty houses of Kákars; a stream.

12. Peshín—15 miles—219 miles.
A large town, inhabited by Syads and Taríns; a stream.

13. Kohjak—21 miles—240 miles.
A large fortified town, inhabited by Syads and Taríns; a stream.
In this stage there is an ascent.

14. Takkat—15 miles—255 miles.
Huts and a stream.

15. Fatula Khán's Fort—9 miles—264 miles.
Two hundred houses of Núrzae Patháns; a stream.

16. Melamanda—11 miles—275 miles.
Scattered huts of Atchakzae Patháns; a stream.

17. Fort of Akhúnjí or Deh Hájí—18 miles—293 miles.
Two hundred and fifty huts of Núrzae, Isakzae, and Popalzai Patháns; a stream.

18. Kandahár—15 miles—308 miles.
This is a "Kafila" road. (*Leech.*)

No. 10.

DERA GHAZI KHAN to KANDAHAR.

Stages.—1, Yárú; 2, Lúnd; 3, Dōst Mahamad Kala; 4, Ambar; 5, Chaman; 6, Derá Bózdár; 7, Ketran; 8, Darwazí; 9, Harambar; 10, Kala Rasúl Khán; 11, Kala Mirza Khán; 12, Kala Gohri Khán; 13, Ariya; 14, Meinara (the above places are inhabited by Utmán Khel); 15, Lad; 16, Chaman (this place is famous for the exuberance of its apricots); 17, Chinár (here lives Sonatai, one of the Afghán tribes); 18, Sara Kala; 19, Chal (here the road to Shikárpúr separates); 20, Takha Tu; 21, Peshín; 22, Kursamzae; 23, Khojeh Amrán; 24, Dara Ranghui; 25, Haoz Ahmad Khán; 26, Tangi; 27, Kandahár.

This route was given to Mohan Lal by a Kákar, who came through it to Derá Ghazí when Sháh Shúja was defeated at Kandahár. (*Mohan Lal.*)

No. 11.

DERA GHAZI KHAN to KANDAHAR through the SAKHI SARWAR PASS.

1. Charata—9 miles.
Two hundred houses, 2 wells, $6\frac{1}{2}$ miles from Derá Ghází Khán; the Shorya canal crosses the road; it is thrown off by the river nine miles above at Garmaní, and waters the country to $5\frac{1}{2}$ miles below at Paga. At a mile further the Manika canal crosses the road; it is thrown off by the river at a place called Chainwala, 27 miles above, and extends 25 miles to the south to a place called Nawan.

2. Vidór—9 miles—18 miles—
Four hundred houses, 1 well 112 feet deep. The road goes through brushwood.

3. Sakhí Sarwar—18 miles—36 miles.
Large village. Water brought from a spring in the mountains 5 miles distant. The road is stony.

4. Sirí—A ruined fort—14 miles—50 miles.
Uninhabited; a fine stream.
The pass commences 4 miles out of Sakhí Sarwar by a steep descent; it then runs through a ravine whose bed is covered with large stones; it is commanded by the steep faces of the hill. The mountains have been deserted on account of the frequent attacks of the Marís.

5. Úntpalání—10 miles—60 miles.
The road ascends the Súlimán range (Kala Roh) at a place called Útpalání, 10 miles, uninhabited. Rain water in tanks.
A zigzag road for horses and camels; the face of the mountain covered with loose stones that each shower brings down.

6. Rakní—10 miles—70 miles.
The road is level for 5 miles, and then there is a descent of the same to a place called Rakní. A small village, containing 600 Kethrans in the neighbourhood. A river here divides into two branches, one going to Dájal, the other to Sangar (?)

7. Darazúkakot—15 miles—85 miles.
A large village and river. The residence of 400 Kethrans.

8. Barak—21 miles—106 miles.
A large village of Kethrans. Two streams.

9. Kolú Chotálí—18 miles—124 miles.
A large town. The river from Sebí.

10. Thal—18 miles—142 miles.
The road ascends and descends. Three thousand houses of Taríns in the neighbourhood. Canal water.

11. Dakí or Rah—30 miles—172 miles.
Six hundred houses of Taríns. Stream: from the last stage the water is brackish.

12. Bághao—24 miles—196 miles.
One hundred houses of Dhumad Kákars; a stream.

13. Smálan—30 miles—226 miles.
One thousand houses of Dhumad Kákars. Plentiful streams.

14. Pai—30 miles—256 miles.
Two hundred houses of Dhumad Kákars; a stream.

15. Ingand—30 miles—286 miles.
One hundred houses of Dhumad Kákars; a stream.

16. Gulistán Kárez—32 miles—318 miles.
Three hundred houses of Sanatyá Kákars; a stream.

17. Peshín—20 miles—338 miles.
A large town, inhabited by Syads and Taríns. Stream and canal.
Thence four stages (total 21) is Kandahár, a distance of 80 miles (total 418 miles). This road is extremely difficult, in many parts steep, winding, and dangerous. It is a bullock and an ass road. The people at Sakhí Sarwar say that the pass was discovered by a man arriving in an incredible short time from Kandahár in search of some stolen camels, and that he was killed that the secret might be kept. Shamandar Khán Bamezae, after being defeated at Derá Ghází Khán by Sháh Shújah úl Múlk, retired by this pass with 600 cavalry. The Emperor Bábar seems also to have travelled it. There is a road from Thal to Dádár through the Harnaví pass for cavalry with difficulty. Mahmúd Khán, the father of the present Khán of Kalát, came through this pass and fought the Ustarána Kákar and Tarín Pathans at Thal. (*Leech.*)

Mohan Lal in a report, dated 3rd March 1836, to Lieutenant Mackeson, gives the following information regarding this route:—

"It generally takes seven marches by Sakhí Sarwar, *viz.*, 'Jamkalo,' 'Booisantra,' 'Laba,' 'Dehi Now.'

"I was informed that when Sháh Zamán was at Kandahár, a pony laden with mangoes was sent to him from Dera Ghází and reached in six days, but no traders go by that road." (*Mohan Lal.*)

No. 12.

DERA' GHA'ZI KHAN TO KANDAHA'R BY THE SANGAR OR BOZDA'R PASS, JOINING THE ABOVE ROUTE AT RAKNI'.

1. SONDÁ— 18 miles.
   Sixty houses of Masaní and Lothaní Bílóches. A stream; the pass contracts to 15 feet.
2. AMBÁR— 15 miles.
   Twenty-five houses of Masaní and Lothaní Bílóches. A stream.
3. MANJHER—20 miles—53 miles.
   Twelve houses of Masaní and Lothaní Bílóches. A stream.
4. RAKNÍ— 16 miles—69 miles, before described.
   Thence *vide* Stage No. 6, Route No. 10.
   'Kafilas' pass this road. It is a gun road and very level. This pass also meets the Mohaní and Kasrání pass at Borí. (*Leech.*)

No. 13.

DERA' ISHMAIL KHA'N TO KANDAHA'R BY THE GOMAL AND KU'NDAR ROUTE.

Vide Route No. 16, as far as the junction of the Kúndar with the Gomal. Thence—

1. HÚSEN NIKA—
   A shrine in the ravine of the Kúndar. From this a road to Zawa.
2. KHADAL—
   The tomb of a murdered man of this name.
3. NAMA KANAE—
   The road goes along the Kúndar, which flows through an easy ravine; this place is so-called (Navel stone), because there is a stone here which is believed to reduce hernia of the navel.
4. KANDÍL—
   Along the course of the stream. There is a little cultivation of the 'Zhmooreeanees.'
5. ORAK—
   A spring in the mountains which seem a continuation of the Jadran range. There are generally a few tents of Lílí Khél here.
6. MASHÚRÍ—
   A fort in the valley of Wazi Khwáh. The road crosses the hills by the pass of Imdae.
7. KALA MAMA—
   In Wazi Khwah. Thence to Kandahár.
   This road has water and forage for camels, and is said to be passable for guns, but Broadfoot doubts this. The marches are adapted for camels varying from 10 to 14 miles. (*Broadfoot.*)

No. 14.

DERA' ISHMAI'L KHA'N TO KANDAHA'R AND GHAZNI' BY THE ZHOBE OR ZAWA ROUTE.

I find a notice of this route in a report by Dr. A. C. Gordon, Political Agent in 1839, at Derá Ishmaíl Khán. He says—" During my stay, Lál Khán, one of the principal Loháni merchants arrived. I had several long conversations with him concerning the different roads leading from Derá Ishmaíl Khán to Kandahár and Kábal. He strongly recommended the Zawa pass, both for a dâk and for the transport of stores to both cities. The advantages which this route offers are its great distance from the Vazíris and its passing through a large

tract of country, the inhabitants of which are on friendly terms with the Lohanís. The Zawa pass enters the hills at Zarkaní, whence it pursues a south-west course to 'Koshgurree,' the 4th Stage, and distant from Zarkaní 55 kos. The river immediately to the west of 'Koshgurree' is the Zhobe which the road crosses at two places, leading directly to 'Rangoor' and Húsen Nika. From 'Rangoor' the Ghazní road goes to 'Muzree Wam' on the banks of the 'Goinnee' (? Gomal), which it follows very regularly to 'Doorchelly' near which it rises. From 'Doorchelly' to Ghazní the distance is about 35 kos with three separate roads leading to it, but I have not yet ascertained which is the best. The direct road from Derá Ishmáil Khán to Kandahár is by the Zawa pass, and it leaves that leading to Ghazní at 'Coshgurree' whence it proceeds to 'Húsen Nika.' It then takes a south-west direction to 'Zeizha,' from which it passes north-west to Káfarcháh, from which it follows the banks of the Argesán to its junction with Tarnak. From Zarkani to 'Rangoor' on the one hand and to Húsen Nika on the other, the country is in possession of the Shíránís."

Broadfoot also mentions this route :—"Opposite Dráband is the pass of Zawa which leads to Kandahár. As Lieutenant Marsh, of the Cavalry, has visited this route, I shall merely mention those connecting it with my own route of Ghwalarí. It passes the Takht-i-Sulimán and the Zhobe, 30 miles above Postakach. It is connected with the Gomal by the road of Kúndar, *viz.* :—

1. Húsen-nika—

2. Gardáb—
A small spring.

3. Srítú—
A fine spring.

4. Mandú Khél da kot—
The road descends to the Zhobe and crosses it.

5. Dráband—
Mouth of the Dráband Khwar from the water of the Dráband flows.

6. Zawa—
The pass.
These marches are camel marches, varying from 10 to 14 miles. The road is dry and rough.

N. B.—It is very much to be regretted that no trace of Lieutenant Marsh's route is to be found in India.

No. 15.

DERÁ ISHMÁIL KHÁN to KÁBAL or GHAZNÍ by the Road of the Vazírís.

To Ghwalari, *vide* Route No. 16.

1. Karkanae—
A small plain of good soil irrigated by the water of Spín.

2. Spín—
A few miles north of Tora Dabr; the road an easy ravine.

3. Michan Gúndae—
A small hill over which 'carts could go.' On the Ab-i-Spín, the road seems to go to the north.

4. Wanu—
Belongs to the Daotánís. Supplies and water procurable.

5. Swae Ghwaj—
A space in the bed of a stream, said to flow to the Bangash country on leaving Wanu, the easy Kotal of Matsul is crossed.

6. Wankhwáh—
A wide space in the same valley. There are three wells here, said to have been made by Nádar Shah.

7. MATSUL—
A pass over the Khwendaghar range, which seems to be parallel with the Koh-i-Vazírí.

8. RAHMAN GÚL KOT—
A fort of the Vazírís in valley between Khwendaghar and Poshtae ranges.

9. TÚRSAN KOT—
In a narrow valley between the Khwendaghar and Poshtae ranges.

10. KASIM KOT—
A fort with cultivation and water.

11. SAMAND KOT—
A fort.

12. YÁRÍ KOT—
A fort.

13. ZMARÚ TORAE—

14. SPEDAR NARAE—
A pass over the Pushtoo (? Poshtae) range which seems to rise from the Jadran range, and is partly inhabited by Jadrans.

15. SAROBÁE.
Belongs to the Karotís.

16. ÚRGHÚN.
Belongs to the Fúrmúlís.

17. KHANGAL MARGHA.
Near the head of the Dwa Gomal.

18. SÚLTÁNAE.
Entrance to Zúrmat and Katawaz.

19. PALTANAE IN ZÚRMAT.
Inhabited by Minzáes.

20. KOLALGÚ.
This road is sometimes varied by going through Spín, Toe, Wanu Fúrmúl, and Sarafza.
From Kolalgú there are roads either to Kábal or Ghazní. (*Broadfoot.*)

No. 16.

FARAH TO BIRJAN (PERSIA).

1. KALA-I-RÁH—(10 parasangs)—35 miles.
A Núrzae encampment with plenty of water.

2. CHÁH-I-DAM—(8 parasangs)—28 miles—63 miles.
At about 8 miles from the last ground, the Harút Rúd has to be forded. Water here from springs.

3. DAROGH—(5 parasangs)—17½ miles—80½ miles.
This is a considerable place in the midst of cultivation. A strip of this sort of country, some 2 or 3 miles in depth, runs along the whole way to Bírján, parallel to the range in the east, forming the water-shed of the Harút Rúd.

4. SAR-I-BESHA—(4 parasangs)—14 miles—94½ miles.
A village of 60 houses. Water from wells.

5. MUT—(4 parasangs)—14 miles—108½ miles.
A fort and village; water from wells.

6. BÍRJÁN.—(4 parasangs)—14 miles—126½ miles. (*Lumsden.*)

No. 17.

GHAZNI TO DERA ISHMAIL KHAN BY THE GHWALÁRI PASS.

1. NANI—14 miles.
2. JOGA—13½ miles—27½ miles.
3. PANA—10½ miles—38 miles.
   Grain and forage here sufficient for a brigade; water abundant.
4. DAND—12 miles—50 miles.
   "The road at first crosses a few hillocks, then a plain; at the 8th mile, turning round the end of Jarakanú, a road, saving a few hundred yards, goes over the ridge which is here a few black rocks on the top of a gentle slope. From this point we went between some low hillocks. Near Dand a dry watercourse is crossed with banks 4 feet high; the whole road is very easy for guns.
   At Dand there is no other water nearer than the Dehsae or Nanae. Dand is a fort with 30 houses of Shakí Súlimán Khéls, with about 150 acres of cultivation. At Dand the only supplies are water.
5. KALA-I-LANGAR—16 miles—66 miles.
   "The first 4 miles are over a plain, ascending easily to Katasang, and the next three through Gazdara. This is a pass evidently formed by water flowing into Katawaz through the hillocks formed by the roots of Zheru and the end of Katasang. At first it is 30 feet wide with a level bottom, bounded on either side by hills easily ascended. In the middle of the pass is a space of half a mile, where the width at bottom is only 20 feet, with the hills at the side 200 feet high and the windings frequent and sometimes sharp. After this it widens gradually into the plain. A few small springs issue from the crumbling rock, but are soon lost. Guns could be dragged through the pass in its present state, and a few hours' labor would make it a good road. There is another and similar pass a mile or two to the north; it is called the 'Little Gazdara.'
   "From here we emerge to the open plain of Katawaz and pass Zarghún Shahr, a fort of about 50 houses of Balo Khél, Súlimán Khél, and about 500 acres of cultivation; of this much is fallow. From thence we gradually descended to Langar in the centre of the valley, passing the stream near the fort. It was 20 feet wide, 1 foot deep, and the current 2 feet per second. The water is slightly brackish. The banks 4 feet high, but easily passable in many places. In spring this is scarcely fordable.
   "At the bottom of the Katasang hills are Mest and Shiganú, a few forts of the Súlimán Khél, and the only watering places between Dand and Mishkhél. Katasang, as viewed from near Dand, appears a mass of undulating hills and as bare as a desert; it is a resort in summer of some pastoral families of Súlimán Khéls."
6. SHÍNTSA—13¾ miles—79¾ miles.
   "The first 2½ miles are through the cultivation and fallow of Langar and the deserted fields of Khúní Karéz, which give a good supply of water; then the ground gently rises towards the hills, which are seen near the pass in several parallel ridges sprinkled with trees. At 11 miles are two ruined forts, whose waters have now dried up; one of them was called the "Ghlo kala," thieves' fort; their feuds destroyed each other. From this point we enter the Sargo pass. It is a ravine cut by water through the Kohnak range and winds in easy curves. Its width, never less than 30 yards, is often 100. The ascent scarcely visible, and the hills on either side easily ascended; the bottom is sometimes rough and heavy, but two hours' work could make it an excellent road. At 13 miles is the cultivation of Shintsa. There are no houses, the cultivators being migratory."
7. SÚRGHÚRGAE—12 miles—81¾ miles.
   "The road for 3 miles ascended gradually, undulating in slopes, passable for guns. There was an ascent of 20 yards, the angle about 11 degrees, with a few stones requiring breaking; next for 2 miles, a level ravine 30 or 40 yards wide, winding among hills, steep on the north side, and rounded on the south. From this point we descend at a slope of about 3 degrees. The hills covered with bushes, and a little rivulet accompanying us to the halt, where the space is wide enough to

encamp in; the road requires a few hours' labor. Fuel, water, and camel forage are abundant. From the Kotal-i-Sarwandi commences a descent continuing without interruption to the Indus. This and the fact that from Kohnak the Indus is often visible, first decided my opinion that the Jadran range was the principal of the Súlimán mountains. I estimate the height of the Kotal-i-Sarwandí at 7,500 feet, by referring it to that of Múkúr, as determined by Lieutenant Durand and Dr. Griffiths."

8. Near Utmán—12 miles—93¾ miles.

"The first 6 miles are down the pass, now a pebbly reach 400 yards wide and very straight. The rocks bounding it gradually sink to the Kala-i-Babakar. This is inhabited by Karotís, who have shown great skill and perseverance in conducting water to every little spot of soil within miles of their fort. The fort has a little garden and is in good repair. Being the only place of supply for caravans within several marches, there is always a quantity of chopped straw for sale. Near the fort is a place called 'Kwaro Kach' where we bivouacked. The road presents no difficulty. Water and camel forage plenty."

9. Sarmargha—13 miles—106¾ miles.

"The valley at first was formed as before of the level winding channel cut by the Gomal through high cliffs. After a few miles the bases of the Vazírí and Maranú ranges approach each other, and confine the river into a narrower space and higher rocks; the curves are also much more frequent. At 8 miles the Dwa Gomal makes its appearance from a ravine similar to that just described. Utmán is a widening of the valley to a space large enough for a camp. The Dwa Gomal is of the same size as the other. From this point a reedy grass in frequent patches would give a supply of bad forage for horses. In the ravines at some distance is a supply of a better grass called 'washa.' Water and camel forage of course abundant."

10. Ahmudsí Kuts—11½ miles—128¼ miles.

"At 1 mile we passed Sarmargha, a halting place 500 yards wide and a few feet above the river; at 2½ miles the salt rivulet of Ab-i-alkh enters the stream; from thence the channel is narrow and winds to every point of the compass in bends at every 300 yards, yet I never saw it less than 300 yards wide. At 7 miles is Mamatsile, a great white rock in the centre of the pass, where it again widens and grows straighter. The little stream winds so frequently that it is crossed sometimes 7 times in a mile. This is so annoying to the men on foot that they often climb the hills the whole march rather than be constantly pulling off their shoes. The shingle here is composed by larger stones, some of them a foot in diameter, but there is no serious obstacle to guns."

11. Stigae—10½ miles—138¾ miles.

"For the first 5 miles the Gomal wound so much that the horsemen and idlers went across the hills, re-joining it 3 miles lower down. The camels of course continued by the river. The crossing was very frequent. The breadth of water here is 20 feet, and the depth 1 foot; at 7½ miles we left the river and proceeded up a level ravine 40 yards wide, and bounded by low rocks or hillocks often passable for cavalry. Our camp was in a dry plain 300 yards wide. Water was brought from the spring nearly a mile distant up a ravine on the north. The Pioneers would have some work in clearing away the stones of the Gomal, but there is no real difficulty for guns. The washa grass was now abundant."

12. Betsúl—14½ miles—153 miles.

"The first mile and a half was over the same easy ravine to the Kotal of Stigae. This is a low ridge crossed by three paths, all equally good. The ascent is about 150 yards of a broad level road not at all steep. From this an easy ravine leads gently down to Tonda Chína ("worm spring"), a fine spring 8 miles from the halt. At the 6th mile is a smaller spring with scarcely water for a regiment; at 11 miles the road runs along the side of a hill and crosses it in a place called Gatkae, where there are some troublesome large stones. From this we descend the bed of a rivulet which drains part of the Vazíri country, and must be large in the rains, as it has cut a wide bed 30 feet deep into hard slate. The ravine is crossed by camel tracks, but I saw none fit for guns. Afterwards a stony plain continued to Betsul. Water, grass, and forage are abundant. This march is one of the most difficult, and a road could

not be made under a day's hard work, the last three miles about Gatkae being so difficult. If necessary, this obstacle could be avoided by keeping down the bed of the Goma."

13. KHAZÁNA GHÚND—11½ miles—164 miles.

"At first we crossed the desolate plain of Sumblabar Raghle ('we have reached the black plain'), the boundary as it is called of Khórasán and India. At 4½ miles we turned the hill of Stigháe, and entered the channel of the river by a descent (not difficult) of about 80 feet. The bottom is stony as usual; a wretched hut gives the name of Khaerodangar to this place. At 8 miles is Jáníkach with three acres of cultivation, and the entrance to the stream Zawrewun said to come from near Bírmúl. At 10 miles is the insulated rock with a flat top called Khazána Ghúnd, which the Lohánís believe to be full of the treasures of Nádar Sháh. The channel of the river was wider and not so stony this march. Grass and forage as before."

14. GÚLKACH—14 miles—178 miles.

"The camels followed the whole way the stony bed of the river; at 4 miles is an encamping ground called Trappa Una; from thence I mounted on the high bank by a steep rocky passage, and entered a small plain under the hill of Ursak; this is a steep craggy ridge about 800 feet high. Advancing further we entered the wide stony plain of Zurmelunu, and saw the Throne of Solomon towering in the mist above the inferior mountains, its base extending to the south past Vihowa, and the north beyond Ghwalarí. At the tenth mile we descend into the valley of the river near a valley of three miles width, and being covered with reedy grass and low shurbs, it looks at a distance like a field of corn, and is so pleasing to the eye that it has been called the 'place of flowers'. The march as usual is stony. Water, forage, and grass abundant."

15. KANZÚRWALÍ—15 miles—193 miles.

"After 6 miles of easy plain is Khat-i-Kharga Una, a large mound of clay which while it splits only in verticle or horizontal directions, takes something of an architectural look. From thence the same easy plain continues to the halt. There was no water at the place, but every man and beast drank before leaving the Gomal. A supply was carried in skins, and the horses were ridden in the evening to be watered at the river; there was no necessity for this. The road by the Gomal is even easier than before, but it is a march longer, and the Afgháns were tired of the bed of the river."

16. TORA DABBAR, "BLACK STONE"—8 miles—201 miles.

"The hills of Zurmelunu sent out a spur to the east which reaches the Gomal; we crossed this in the Kotul of Kanzúrwali.

"The first mile is an easy ascent, the next half mile is steeper, and the path either at the bottom of the ravine or along the south slope of rocks; the rock has a hard splintery slate in vertical strata. There was then a longer descent but of the same character. Guns could not go by this road without a day's hard labor from the Pioneers; but of nearly 1,000 camels who passed with me, I did not see one throw his load. After passing a plain nearly a mile broad, we again entered the valley of the river; this ran in wide straight reaches of easy shingle. At 8 miles is an insulated rock with two trees and beautiful reed grass. This place is 'Kotkae,' and a little to the north are Spín and Tór of the Daotánís and Wanu about two marches distant; this march has abundance of water, grass, and camel forage."

17. GATKAE—12½ miles—213½ miles.

"After 2 miles is 'Witnesses for faith' Shahídán, a number of graves of merchants slaughtered by the Vazíris and called by the Lohánís the 'martyrs,' to throw odium on their enemies. After this the hills on each side branch off, leaving an undulating plain in which the Gomal is met by the Zhobe. This stream, 30 yards wide and 1 foot deep, is larger than the Gomal; its valley could be seen going for at least 40 miles in a straight line parallel to the Throne of Solomon; its waters are reckoned peculiarly sweet; I thought them just like those of the Gomal. At 11 miles is a small date tree, standing in a spot called Postakach, where large caravans usually halt that they may drink the Zhobe water before crossing Ghwalarí. From this we enter the pass, an easy ravine leading by few windings to Gatkae; it is sometimes only 25 yards wide with a level bottom, the sides being high perpendicular cliffs of pudding stone. The rain has cut these into deep

verticle clefts, which have a somewhat architectural appearance. When the conglomerate ends, clay slate begins, and Gatkae is a place where the ravine is only 20 feet wide with a fine level bottom, but nearly blocked up by two rocks about 8 feet cube which have fallen from above. At present it is only passable by one camel at a time. Water is procured here in plenty, but it is brackish."

18. MISHKINAE—12 miles—225½ miles.

"The road for 150 yards, gradually ascending in sharp bends, is only 10 feet wide, and shows by its level bottom that it had been cut by water. A few loose boulders were scattered about. The slate was disposed in parallel strata. The right hand side of the ravine being the surface of a natural layer was smooth and hard, while the other side, being the ends cut through by water, had crumbled into soft clay; for a few hundred yards this ravine is sometimes wide, sometimes only four feet at bottom, but always like that just described. The ravine at last ends in a rough channel only two or three feet wide and cut deep into soft earth. This might be easily made into a road, but it is not necessary as a path, much better, gradually ascends to the space marked A just above it; this is called the little Ghwalarí, and is just beneath the real pass. The slope which had been very gentle now became so steep that loaded camels went up with some difficulty (yet they never threw their loads). The road was a zigzag going up a spur of the hill and gaining an elevation of about 300 feet; the top for 400 yards is a rough plateau descending slightly to the east, then we go down a steep ravine for 600 yards, the slope from 10 to 20 degrees, but always wide enough for a road. Some large stones would have to be removed, and then the guns might go down by drag ropes. Below this the pudding stone cliffs and fine wide road begin again, and continue with increasing width to Mishkinae. At Ramú a spring of water is usually found; it is always brackish and sometimes dry. Near the halt there is a little stony plain, the eastern entrance to Ghwalarí. The water at Mishkinae is brackish. Plenty of forage is found at a little distance."

19. CHINGANKRAM—9 miles—234½ miles.

"The first 2 miles led along the north side of the Tsirae rock; this ridge is laid in parallel strata of limestone mixed with clay, the ends of the strata are broken and decomposed, but the west side is the surface of a natural layer of rock, and extends for miles as smooth as a hewn stone. As the ridge is 700 or 800 feet high, this has a most strange appearance. We then turn to the right round the end of one hill and enter a narrow but smooth ravine, which after a few hundred yards is entirely blocked up by a large perpendicular rock 60 feet high; this place would be of course utterly impracticable, had not a road been cut, gradually ascending the side of the ravine till it reached the top of this rock; a little labor would make it a good gun road. This pass of Tsirae may be avoided by a longer route which goes direct from Mishkinae to the Gomal."

From this the usual stony ravine with a few scattered pulosa trees or tufts of coarse "Sirmagha" grass leads on to Chingankram, a pebbly valley three quarters of a mile wide. Forage is plentiful, but the water still brackish. This march would require a few hours' labor on the road.

20. ZÍRTA—12 miles—246½ miles.

The first mile and a half brought me to Zmarí, where the water is said to be sweet. The everlasting stony ravine widened after turning a ridge, its hills sunk into mere hillocks, the boulders turned to pebbles, and it came fairly to an end. The shingle brought from the hills cover the plain for 4 miles past the halt, but we soon entered the reedy grass jungle on the banks of the Gomal, where it penetrates the hillocks of Zizhí under which we encamped. Mánjígara of 100 houses could afford a little supply of grain. Wood, water, and camel forage are abundant.

From Mánjígarh the route lies through the Derajat, 49 miles total 295½ miles. (*Broadfoot*)

No. 18.

GHAZNI TO DERA ISHMAIL KHA'N BY THE RAH-I-MARÚF.

As far as Múkúr, 6 stages, vide Route No. 18. *Thence :*

7. GHÍLÁN—6 kos.
Through the villages and cultivation of the Tarakí Ghilzáes.

8. DHAND—6 kos—12 kos (from Múkúr.)
Road good. Country cultivated and water from 'karez.'

9. WASTAZI—6 kos—18 kos.
Over a plain country as yesterday. At this place the water of 'numerous karez,' all brackish, disappears in the soil.

10. U'TKAN—7 kos—25 kos.
Road through a narrow defile; country undulating, hilly, and but partially cultivated. Water brackish from wells.

11. KALA KHÁN—8 kos—33 kos.
Country sprinkled with Tarakí villages and cultivation; water abundant.

12. TARZAR-KA-SIR—6 kos—39 kos.
Road along a defile for the greater part of the distance, after coming out of which arrive at an open spot of the above name, containing a few Tarakí villages.

13. ZANGALA—8 kos—47 kos.
One low pass has to be crossed in to-day's march, known as the Zangala; the Tarakís of this place are all shepherds and have little or no cultivation.

14. SHÁHDAK—8 kos—55 kos.
A difficult pass has to be crossed in this march; country mountainous; water from springs; no cultivation to be seen.

15. SPEDAR—7 kos—62 kos.
A halting place, without inhabitants; water from springs; country rugged; and several very difficult ascents and descents to be got over during this march; this spot is the limit of the Tarakí Ghilzáe country in this direction.

16. MÚLA MIÁN ZIÁRAT—8 kos—70 kos.
An encamping ground in the country of the Ghilzáes; water from a spring; country much the same as in last march; road through a difficult pass.

17. BOZA—9 kos—79 kos.
Over a comparative plain. At the halting place is a brackish spring, but no inhabitants; but the Súlimán Khél village of Násrs is only two kos off to the northward.

18. LURMURGHA—8 kos—87 kos.
An encampment of Tarakí shepherds, near a spring; the road generally good, with the exception of one small pass.

19. GUDAWANA—8 kos—95 kos.
A small place belonging to a colony of some 1,500 Lohánís, who are generally engaged in the salt trade; considerable quantities of salt are excavated here and exported to Afghánistán; the water at this stage is brackish in the extreme; there is a low kotal in the day's march, but owing to its broken and angular surface, it is difficult, for camels.

20. LARI—6 kos—101 kos.
Already mentioned as the 18th march no the Rah-i-Marúf route from Kandahár. These routes are often taken by the Povindiahs in preference to the more beaten tracks on account of the abundance of forage for cattle and camels, which is often scarce elsewhere. Caravans proceeding by this route have to pay 5 Kábal Rupees to the Ghilzáes as transit duty. (*Lumsden.*)

No. 18.

GHAZNI TO QWETTA.

1. Siriwána—6 miles 4 furlongs.
   Several forts, fine cultivated plain, and aqueduct of water.
2. Náni—7 miles—13 miles 4 furlongs.
   The town $1\frac{1}{2}$ mile on left; a small river with good stream crosses the road from the hills on right; the plain on the left highly cultivated.
3. Músnakí—12 miles 4 furlongs—26 miles.
   Road turns off from the Kandahár road. Several populous forts and villages in a cultivated plain. The road runs to the left of the Kandahár road from this.
4. Bushkí—10 miles 2 furlongs—36 miles 2 furlongs.
   Several populous forts, cultivated plains, and streams of water.
5. Ohtak—10 miles—46 miles 2 furlongs.
   A large fort, some villages near, and aqueduct of water.
6. Múṟúr—13 miles 3 furlongs—59 miles 5 furlongs.
   Road entirely diverges from the Kandahár road. Many forts and villages in an extensive cultivated plain; the road diverges to the left here entirely from the Kandahár road and the valley of Tarnak river.
7. Tajh—12 miles 2 furlongs—71 miles 1 furlong.
   A fort and village $2\frac{1}{2}$ miles from the road on right, and aqueduct of water.
8. Mansúr Karez—12 miles 5 furlongs—84 miles 4 furlongs.
   Three small villages on the banks of the Ábistáda lake, which is salt, and some aqueducts of water.
9. Bára Khél—13 miles $2\frac{1}{2}$ furlongs—97 miles $6\frac{1}{2}$ furlongs.
   Several large villages in the cultivated plain and aqueduct of water.
10. Jamaet—11 miles—108 miles $6\frac{1}{2}$ furlongs.
    Two or three small villages in the same plain and aqueduct of water.
11. Kishainí—8 miles—116 miles $6\frac{1}{2}$ furlongs.
    A small village in the same plain and small stream of water.
12. Ghúndao—11 miles $\frac{1}{2}$ furlong—127 miles 7 furlongs.
    An aqueduct stream and some cultivated ground at Ghúndao mountain; several villages 3 or 4 miles to the right; the road across a low range of hills very difficult for guns.
13. Músa Khél—10 miles—137 miles 7 furlongs.
    Three small villages, and small stream of water; the road crosses another low range of hills.
14. Spínwarí—11 miles $5\frac{1}{2}$ furlongs—149 miles $4\frac{1}{2}$ furlongs.
    A mound (ruins of a city) near a river in a cultivated valley; the inhabitants encamp generally in the hills.
15. Súrkh-áb—10 miles 2 furlongs—159 miles $6\frac{1}{2}$ furlongs.
    A few huts on the banks of the river Súrkh-áb, which winds through a range of hills; road difficult for guns.
16. Sar-i-Súrkh-áb—10 miles $\frac{1}{2}$ furlong—169 miles 7 furlongs.
    A few huts and places of native encampment near the bed of the Súrkh-áb river; the road winding by the river bed through the same range of hills laborious and difficult for guns.
17. Khúdú Chaman—13 miles $3\frac{1}{2}$ furlongs—183 miles $2\frac{1}{2}$ furlongs.
    Some cultivated ground, where the natives encamp on the banks of a small river, at the foot of another range of hills; the road reaches the summit of the Súrkh-áb range half-way; then descending, crosses an undulating valley, in general very difficult for guns.
18. Kadiní—7 miles 6 furlongs—191 miles $\frac{1}{2}$ furlong.
    A few huts on the bank of a small river, the road winding by the river bed, and crosses another range of hills, also difficult for guns.

19. Kotarik—11 miles ½ furlong—202 miles 1 furlong.
A few huts and places of native encampment on the banks of the Kotarik river; the road crosses another range of hills mid-way; ascent and descent rugged, stony, and very difficult for guns.

20. Kach Toba—12 miles 3 furlongs—214 miles 4 furlongs.
Some huts and several places of native encampment and cultivated ground on the banks of a small river. The road winds by the river bed, through a very hilly country, nearly all the way.

21. Toba—7 miles 3 furlongs—221 miles 7 furlongs.
Camp 2⅓ miles west of Toba fort. A few huts and small stream of water. The fort, the residence of Hájí Khán, Kakar's family; the road winds through another range of hills.

22. Shahr Galae—12 miles 6 furlongs—234 miles 5 furlongs.
Several small villages on the banks of a small river, in a very hilly country. The road winding over another range of hills, stony, rugged, and very difficult for guns.

23. Barshahra—8 miles 2 furlongs—242 miles 7 furlongs.
Five or six killahs and several small villages along the Barshahra river. The road along the river bed nearly all the way.

24. Súrkh-áb Paendeh Khán Kala—16 miles 4 furlongs—259 miles 3 furlongs.
A large fort, open village, and aqueduct of water; at 7 miles, the road, which winds through the hills by the river bed, reaches the extensive and cultivated plains of Peshín.

25 Haedarzae—14 miles 2 furlongs—273 miles 5 furlongs.
Two large villages, river, and cultivated plains.

26 Kúchlak—9 miles 4 furlongs—283 miles 1 furlong.
Several villages and forts, cultivated plains, and fine streams of water.

27 Qwetta—10 miles 4 furlongs—293 miles 55 furlongs.
Several villages and forts, cultivated plains, and fine streams of water.

(*Neil Campbell.*)

No. 19.

GIRISHK to KHÁRÁN (*Bilochistán.*)

1. Sirkarwala—
No water procurable along the Helmand, a Núrzae village.

2. Kala Bíst—
Pass a well called Harbú, with two wells and nomad camps in winter along the Helmand. A Núrzae village.

3. Hazár Júft—
No water; road over a desert. A Núrzae village.

4. Laki—
At Shór Cháhán is always some brackish water.

5. Camp—
Through a howling wilderness without water.

10.
Arrive at some hills known as Koh-i-Ishmáil Khán, crossing a desert for the last five stages. Here are two wells.

11. Núshkí—
After crossing the hills mentioned in last stage, debouch on to an extensive open plain; abundant water from wells and springs here.

12. Sháh Pasand Khán—
A village. Water from a spring.

13. Nawábí Azád Khán—
A Biloch village in the middle of cultivation and supplied with water from springs.

14. Kháran—
A town. (*Lumsden.*)

N. B.—By this route the Bombay Column saved 85 miles.

No. 20.

GIRISHK to SEISTÁN.

1. Cháh-i-Dewála—20 miles.
   No houses; one well on the road.
2. Cháh-i-Karki—20 miles—40 miles.
   No houses; one well on the road.
3. Cháh-i-Kasadí—20 miles—60 miles.
   No houses; one well on the road.
4. Khash—16 miles—76 miles.
   400 houses of Arbábzáes on the Khash river.
5. Kadeh—46 miles—122 miles.
   300 houses of Arbábzáes on the Khash river.
6. Chakhnasúr—16 miles—138 miles.
   500 houses of Mír Tájaks on the Khash river.
7. Janábád—16 miles—154 miles.
   400 houses of Biloch and Seistánís, on a large river (? Helmand). Here the road divides into two; the right is—
8. Jalálábád—10 miles—164 miles.
   400 houses of Seistání Kayanés on the Helmand.
9. Afzalábád Ford—16 miles—180 miles.
   200 houses of Arbábzáes on the Helmand.
10. Koh-i-Khoja—10 miles—190 miles.
    In the lake of Seistán. (*Leech.*)

No. 21.

HERÁT to KÁBAL through the HAZÁRA Country.

I find the following notice of this route in an Itinerary from the Foreign Office Records, and though no stages are given, there is no doubt the route exists and is sometimes used, as Pottinger, Burnes, and, I think, Masson all mention it.

The Itinerary says—"On leaving Herát (for Kábal) two routes present themselves leading to Kábal, one by the Hazára country, which does not take more than 8 or 10 days. Our anxiety to reach the end of our journey made us wish to follow the first, but after taking the advice of some merchants, we were obliged to give up our intention of following that route, not only on account of the roads being so bad in this mountainous country, but also from the dangers to be run from the oppressive conduct of those who govern towards travellers passing through."

I find another notice of this route, which says that the distance is "at least 450 miles through the bald and rugged territories of the marauding Hazáras, many of the passes through which are defended by forts, so impregnable that access to them is only to be gained by means of ropes." The Russian Envoy, Khanikoff, who visited Herát in 1858, sent a survey party along this route as far east as 'Khooyorkh.

No. 22.

HERÁT to MAEMÁNA.

1. Parwana—11 miles.
   The road goes across mountains, over a soil which is sometimes clayey and sometimes flinty; village of 40 houses.
2. Khúshk-i-Rabát—11 miles—22 miles.
   The road is easy across a plain of clayey soil. A little muddy water here and a caravanserae, but no provisions or houses.

3. Khúshk-i-Assaib—24 miles—46 miles.
The road is stony, and lies across mountains and valleys, and is frequently cut up by torrents very dangerous to pass after heavy rains. There is a stream of pretty food water here, but no houses or provisions.

4. Changúrek—24 miles—70 miles.
The road is over a clayey soil over hill and dale; no houses; a stream of good water.

5. Túrchik—24 miles—94 miles.
The road runs over a clayey soil and through well watered meadows, passing one rugged hill. A camp of 200 tents, Hazáras.

6. Mingal—14 miles—108 miles.
The road goes through a fine plain, with many watercourses, passing one very rugged hill. A camp of 220 tents of Hazáras.

7. Múrgáb—14 miles—122 miles.
The road leads along a fertile valley, through a well-cultivated country. Walled village of 250 houses and 1,000 tents of Hazáras. Water from river.

8. Kala-i-Vali—24 miles—146 miles.
The road goes over plain, valley, and mountain; village of 230 houses; a small river here; Uzbaks and Kapchaks.

9. Char Shamba—11 miles—157 miles.
The road goes across splendid meadows; village of 380 houses; Afshars, Jamohidis and Kapchaks.

10. Kaisar—11 miles—168 miles.
The road goes through a well-cultivated plain; fine villages; Kapchaks.

11. Maemána—28 miles—196 miles.
The road for an hour goes over a rugged mountain to Narín; a camp of 1,000 tents, with luxuriant pasture and beautiful streams. In 5 hours more come to Almar; then for 11 miles traverse mountains to the plain of Maemána. (*Ferrier.*)

No. 23.

JACOBÁBÁD TO KANDAHÁR BY THE BOLÁN.

1. Rojhan—11¼ miles.
"Road for the first five miles hard and good, but during the remainder of the march very sandy and heavy. A flat barren plain on both sides of the road, and the surrounding country a perfect desert: no villages occur by the road-side. About Rojhan there is forage for camels, but not a blade of grass for horses. There are three wells with plenty of good water in all of them. There seems no village but two small square mud forts, the inhabitants of which now have all deserted them. Direction near due west from Jaídra."

2. Barshór—26½ miles—37¾ miles.
"Over a flat barren desert with scarcely a vestige of vegetation after the fourth or fifth mile: a dead flat the whole way, not a village or hut to be seen. Direction about north-west, the Halla range very distinct on the left. Barshór has two or three mud forts within which the inhabitants reside. Twenty or 30 small wells, about two feet diameter, with from one to two feet water, dug in the bed of a 'nullah,' which during the season that the Nárí river is full is also supplied with water, thus affording a sufficiency of water for the inhabitants of the villages."

3. Mírpúr—14½ miles, 30 yards—52¼ miles."
"Road over the same desert as yesterday's march for the greater part of the way, but the latter part improves, so a few villages occur, which, however, seem to be deserted. Eighty wells dug in the bed of the 'nullah,' under the village of Mírpúr; a 'tope' of tamarisk trees under the walls of the town, quite a refreshing sight after the bleak bare desert of the last day or two."

4. Ustád—13¼ miles—65½ miles.

"Road by Kásim-ke-Kót, very bad and broken, with continual ravines passing *under* the village abovenamed, and running along the right bank of the Nárí river or canal for some distance, coming little better than a desert till we come near Ustád, round which there is a patch of wheat cultivation, and very different looking country to the waste of the last few marches. A fine clear canal cut from the Nárí river passes close to our encampment with an abundant supply of beautiful water. The hills very close (on the west), the highest peak seen from yesterday's encampment, taken by bearings 14½°, but the base or foot of the hill must be much nearer. Ustád is just in the same style as all the villages in this part of Sind, within a high mud wall with circular towers to withstand the assaults of the Jakhrání or Bíloche robbers, who descend in hordes from the hills and carry off all that they can lay hands on."

5. Bhág—9 miles, 5 furlongs—75 miles.

"Road very much broken and intersected by ravines, the country for the first 4 or 5 miles is waste and uncultivated, but after that there are some fine patches of wheat cultivation. About the sixth mile the water of the Nárí river is reached: encamped about a mile short of Bhág. The town of Bhág is surrounded by a mud wall in pretty good repair, the bazaar is tolerable, grass very scarce, and water abundant."

6. Myhesar—distance 16 miles—91 miles.

"Road good, but intersected by very deep nullahs and canals (dry), one of which was with difficulty crossed by the Horse Artillery. About 1½ miles from our encampment, we crossed a small stream cut from the Bolán river, and the village of Myhesar is on the banks of this river: it is about 30 or 40 yards wide and very deep in the centre. Grass was procured here in sufficient quantities for the Cavalry Brigade. Some very fine wheat cultivation about the village, but little or no forage for camels except the jhow or tamarisk."

7. Naoshahra—16 miles—107 miles.

"The road is very good for the first five miles, at about which distance it enters a low range of hills (clay), and continues through this defile for three or four miles, during which the road is bad and crosses two or three very deep canal cuts and the bed of the Gharí river, now dry; after these difficulties, however, the road is good and passable. The encampment is on the right of the road in front of the village of Nahoshara, which appears a very clean place surrounded by a mud well in good repairs. No wells, but a small piece of water sufficient for all purposes for our Brigade (cavalry) immediately in rear of the encampment; however, the Bolán river, part of which has been embanked above this place, has been directed to be cut, and in that case water would be abundant. Grass is procurable, but little or no forage except the "Lana," of which none but Panjáb camels will partake, it being too salt. The country all round as bare as a desert, but a few patches of cultivation round the village. Bearing from last encampment about north-west."

8. Dádar—7 miles—114 miles.

"Over a pretty good road and open country in the immediate vicinity of the road, but our march since Myhesar has been through a basin or valley completely enclosed by hills. At about the fifth mile from Naoshahra the road crosses the bed of the Bolán river, and there is a steep ascent for guns on the opposite bank: the remainder of the road good. Dádar is situated on a plain on which there seems a great deal of very fine cultivation and some large trees. The Bolán river runs close to the town, and the entrance to the pass bears about due west, distance four miles. The road lies along the bed of the river which is crossed four times. A peak of snow visible bearing north-west 145°."

9. Kohan Dilan—11 miles—125 miles.

"At about half a mile from the encamping ground at Dádar, the road descends into the bed of the Bolán river and follows its course for about 4 miles, almost due west, during which distance it crosses two streams, each about 2 feet deep. At the fifth mile the road enters the defile of the Bolán hills, and after crossing two more streams of about the same depth as above, we passed a green plain called Drabí (from drab grass); this is a halting place for kafilahs. The hills on either

side are bleak, bare, and desolate, the steeps are for the most part accessible, and the pass during the whole of this march is in no place less than from 2 to 300 yards broad, and the road good and quite practicable for artillery. Kohan Dilan is in a large, open, stony plain for encamping. Great quantities of a long coarse grass grows by the edge of the stream: some horses eat it. Little or no forage for camels."

10. KISTAH—11 miles—136 miles.

"Crossed the stream 17 times during this march, the deepest one $2\frac{1}{2}$ feet, the rest about $1\frac{1}{2}$; road quite practicable for guns. On leaving our encamping ground at Kohan Dilan the defile is rather narrow, but during the whole march the distance between the hills is never less than 80 or 100 yards. After the sixth mile the hills widen, and from Kistah they run off to the north and west, and leave an open plain for encampment. Near the remains of the village of Kistah good *dhoob* grass to be procured near the river, and a spring, said to be a hot one, now as cold as charity. Forage also for camels to be had. The heights for the most part very steep."

11. BÍBÍ NÁNÍ—9 miles—145 miles.

"Road over a plain of loose stones. At about the fifth mile it passes through a low range of hills, and at Bíbí Nání the same stream we have crossed so often runs over the road and passes under the hill to Kistah. Back bearing from Bíbí Nání to Kistah 147° south-east. Nothing but the coarse long grass to be procured here for horses, and very light forage of any kind for camels. A few stunted babool trees grow at the foot of some of the hills—a pass in the hills, bearing 72° north-west, through which the road to Kalát runs *viá* Paín Kotal."

12. ÁB-I-GÚM—9 miles—154 miles."

"Bearing 165° north-west from Bíbí Nání, road for the first 4 or 5 miles over loose stones, but the latter part of the march the stones are sunk in earth, and the road is firm and good; the hills on each side of the road about 400 yards during the first part of the march, but after the fifth mile widen out and then form a wide plain till you reach Áb-i-gúm, where they close to an opening of about 60 yards; this is only a few yards in length and they again open out. Two peaks with snow lately fallen, bearing 145° the same peak we saw from Dádar. The heights about Áb-i-gúm are easy of access and not very high, very indifferent forage to be had, and no grass for horses."

13. SAR-I-BOLÁN—10 miles—164 miles.

"The road goes over loose stones on the bed of the stream, which makes it very difficult for artillery to be drawn: the Horse Artillery guns found great difficulty owing to the stones sinking under the horses' feet, and in consequence 8 horses were harnessed to each gun. At about 5 miles from the last encampment, we passed a date tree on the right hand side of the road, near which a stream rushes out of the bank, on the edge of which are a few small squares of cultivation. The stream runs out from the mouth just above this encamping ground, and passes as far as Áb-í-gúm, where it sinks into the ground, but passes under ground till it joins the Bolán river under the highest range of hills near Kistah. The general bearing of this march is about 135° north-west, but the stream and road take several abrupt turns: the last two or three marches have been upon a very considerable but easy and gradual ascent."

14. DASHT-I-BÉDAOLAT—14 miles—178 miles.

"Over a very stony road for the whole way. At about the fourth mile the pass is very narrow, and the hills take eight abrupt windings, during which the breadth of the road varies from 60 to 100 feet, with the heights rising perpendicularly on either side, commanding the entire passage: this is the only part of the Bolán pass which could oppose the advance of troops, and these eight windings are in all about a mile in length. At about the seventh mile is an opening in the hills with a small spring of water called 'Doosan-ka-Moo,' and after this the pass is broader—about 200 yards broad: this continues until you reach the top of the pass, distance 11 miles; but the road crosses a very steep ascent, and then descends into the Dasht-i-Bédaolat, or *Valley of Wretchedness*, and at about 2 miles beyond was our encampment, and thus ended our march through this much talked-of defile. The Dasht-i-Bédaolat is a valley between a long range of hills; it is covered with a small scented shrub like

the *Southern Wood* (or Old Man) and wild thyme, both of which the camels eat with relish. A great number of flowers, among which the wild tulip, iris, and a yellow crocus, abound, but very little grass is to be procured, and no water save a few pools of stagnant rain water."

15. SAR-I-ÁB—15½ miles—193½ miles.

"Over a gradual ascent and descent through the Dasht-i-Bédaolat: country similar to the last described. A few patches of cultivation near Sar-i-Áb. The enemy was at the source of the river with abundance of water. Grass and forage scarce, as also fuel, but there are a number of villages spread over the valley, round all of which are orchards of fruit trees of various kinds."

16. QWETTA—9 miles—202½ miles.

"Over moist marshy soil, a great quantity of cultivated land, and numerous villages and orchards of fruit trees. Qwetta is a small town surrounded by a mud wall with two gateways: the citadel is built upon a small hill in the centre of the town. Barley, wheat, maddar, and clover are the principal productions of this valley. Grass good and plentiful and fuel also, but forage for camels scarce. Qwetta is the capital of the valley of Shál, and is the residence of the Hákim or Khán of the Kákar tribe. It is beautifully situated and has a number of small villages on all sides, as also orchards of fruit trees and some very rich cultivation. It is watered by the river Hana, which enters the valley about 4 miles north north-west of Qwetta: this river is praised for its sweetness."

17. KÚCHLÁK—12 miles—214½ miles.

"The road from Qwetta to Kúchlák is over a low marshy valley intersected by numerous canals, offering great difficulties for camels and guns: at about the sixth mile the road ascends for about half a mile, and abruptly descends into the bed of a river, forming a narrow pass between two low ranges of hills, the bed of which is rough and stony and about 100 yards broad; it is only a few hundred yards long, when the road again descends into a broad and fertile valley. About a mile from the mouth of the Kúchlák pass a fine stream of water gushes out of the rock, and runs off to the village of Kúchlák, under which it passes. Distance of this stage 12¾ miles; encamped upon good dry ground fronting the villages. Grass and forage for cattle scarce at this season, but the kare shootur is abundant, but now dry and withered. The scented shrub (called in England *Southern Wood*) is abundant all over these valleys, but none of the Hindústán camels will eat it: the Khórasání do with great "gusto." A few large trees for fuel near the encamping ground. The direct road is about 2 miles west of this village, but the irrigation of the crops has rendered it at present swampy and impassable."

18. HÁEDARZÁE—10½ miles—225 miles.

"Over a road intersected at every mile or two by deep and difficult ravines and 'nullahs,' affording great difficulties for guns and camels. The road winds through a low range of sand-hills for the whole distance, and there are some steep ascents and descents, but the soil is hard and good and not so much cultivation as yesterday's march, until you come near the village, which is situated at the foot of some sand-hills; it is now deserted. Forage for horses and camels scarce, and barley kotes were purchased for this purpose. Water rather distant in the bed of a river about a mile from the village running under another village to the south-west."

19. HÁEKALZÁE—11 miles—236 miles.

"Over a road much better than yesterday's, but still intersected by 'nullahs' and ravines. The whole march is a gradual descent into the valley of Peshín on which this village is situated; it is a large place built of mud, and has a good deal of fine cultivation on all sides of it. Grass and forage scarce; water plentiful from a stream which runs over the town. Grains of all kinds favourable, as also goats, sheep, &c."

20. ARAMBI-KAREZ—15 miles—251 miles.

"Marched from Háekalzáe, and for 7 miles the road is good and passable for guns; it lies for the greater part of the way on the borders of rich cultivation. At the seventh mile is a broad river called the Lora, the bed of which is now almost dry, but the banks are very deep and precipitous and extremely difficult. A road had to be cut with great labour, and it was made passable for guns, which, however,

were drawn across by manual labour. The water was about 2 feet deep with a hard sandy bottom, and only about 20 yards broad. There is a place about half a mile to the left of the spot chosen by the Sappers, which might with a few Bildars have been made quite easy for passage of guns with very little labour. Owing to the delay and fatigue occasioned by the difficulty of crossing this river, the troops halted on the opposite bank and encamped; this was several miles short of our intended halting place. The cavalry not being able to procure grass marched on to Arambi-Karez, distance 8 miles, over a good road quite free from 'nullahs' or water cuts. The surrounding country covered with their 'jhow' jungle: a gradual and easy ascent for the whole of this stage. Not much cultivation until we arrived at our ground, which was near a large village with a stream of water running near the same kind of forage promisable for cattle as for the last 4 or 5 marches. Takatú peak bearing 135° north-east."

21. Chaman Choki—20 miles—271 miles.

"The 1st Brigade Infantry encamped at the fort of the Kohjak Pass upon good ground, with water, grass, and forage near at hand. The road to this is over a gradual ascent, there are no difficulties of any kind, and only a few stony beds of streams to cross, a large walled village, called Abdúla Kala, bearing 16° south-west; this is the stronghold of the head of the Atchakzáe tribe, named Abdúla Khán. At about 2 miles from this encampment the hills near the road, and it becomes a defile for about 4 miles further, when you reach a small stream of water which crosses the road. There is encamping ground enough here for a small body or one regiment, with water and forage sufficient. The whole distance to this spot is over a gradual and easy ascent, commanded by the heights on either hand; they are, however, easy of access, and could be crowned without difficulty. From this distance the ascent becomes very steep, and the road passes over the fall of a bare hill, making a passage extremely difficult for the guns to cross. The length of the very steep ascent is about 1½ miles, and there is then a descent of nearly equal length over which the guns were let down by manual labour. Three roads were cut in different directions for camels to go by, but they were all very steep and difficult; in fact, this pass is the worst we have yet seen, and requires occular proof to make it believed, guns could cross it; however, they did so with only an accident happening to one gun, which was dragged over the side by the leading horses slipping over the loose stones of the outside bank, and then the rest followed, and the gun was hurled down some distance till brought up by a tree, when fortunately no greater damage than a broken wheel was found to have occurred; the men were dismounted at the time and so escaped. The height of the extreme top of this pass is upwards of 7,000 feet above the level of the sea, with an almost precipitous ascent and descent for 3 miles. The road after descending the steepest slope runs through a beautiful wild-looking valley, covered with low stunted trees and shrubs, and abounds with splendid forage for horses and camels: wild oats and every species of forage is found in native luxuriance. The encamping ground, where water is procurable, is about 2 miles further on over a gradual slope and good road. Water is procured from several good springs, which run in small rills from turfy hillocks to the right of the road, near a small green patch called Chaman Choki. There is only a sufficient supply for a small force, and even two troops of cavalry would not find a sufficiency of water for a day's supply; however, there are several pools of rain water about 3 miles further on in the plains at which cavalry might be watered. There is also a stream of good water to the right of the foot of the steep descent of the pass, but at present, owing to the constant passes of camels and baggage, it is so muddy and dirty as not to be drinkable. The plains of Kandahár, visible for a great extent, looking bare and desolate."

22. Dand-i-Golae—14 miles—285 miles.

"Over a good road across a broad and extensive valley with no cultivation near the road. Forage the same as at last ground. Water scarce, being supplied from the Kadaní river, and brought down some miles by a cut conducting it into a tank dug for the purpose. There are a few pools of rain water near about, but they are all filthy, muddy, and not of good taste. A very deep well with a little water near the camp: the water was turned off at the source by some rascals, and caused great distress to many camp-followers. The same source supplies the ground on ahead with water, but it also had been stopped and become dry since the evening."

23. FATÚLA KALA—9½ miles—294⅓ miles.

"Over a good road passing through some splendid wild rye or barley kotes, affording beautiful forage for both horses and camels, &c. At about the fifth mile is a very extraordinary shaft of well with a ramp of 250 feet down to it; it is cut in hard gravelly soil and is quite a curiosity; very little if any water is now in it. The story concerning it is this,—that when Nádar Sháh passed through this country, he encamped near that spot and discovered there was no water for his army: he laid himself down to rest his weary head, and ordered that ere he awoke water was to be forthcoming; his whole army set to work, and when His Majesty awoke this shaft and ramp had been dug and water abundant. Fatúla Kala is a small mud fort in bad repair and deserted. There are 'karez' or wells near it which supply a good quantity of water, but it is rather brackish and not in sufficient quantity for the whole of our force. The stream in rear of our camp, which was flowing so beautifully the night before last, is now dry, but in an hour or two will flow again, as Tytler was sent off with a party last evening to turn it this way. Encamped to-day "*en potence*" with our flanks thrown back, all ship-shape and fit for a row. Tytler arrived about 1 o'clock P. M., and gave us hopes of the water coming down by 5 P. M., but that hour came and past and no fresh water! those alone who have felt the want of it, as we did that day, can guess how acceptable and prized a thing is a drink of water."

24. MELA-MANDA—12 miles—306⅓ miles.

"Over a rough stony and bad road, continual ascents and descents, the whole road running through a stony valley leading directly in front of Fatúla Kala. The encampment was on a flat stony plain, with the stream of water in its front and a number of hillocks and ravines in rear. Good grass is procurable near the water-course and in the valleys, and there was a little cultivation near at hand; but forage for camels scarce, and the cavalry not thinking there would be a sufficiency of water went on to the Dorí river, or wherever water could be procured. There were two 'karez' and a small stream of water a short distance in our rear, and a number of 'karez' along the bed of the 'nullah' which supplied our camp."

25. LEILA MAJNÚN—15⅔ miles—322 miles.

"Marched to a place near Leila Majnún on the banks of the Dorí river bordering the desert, distance 15⅔ miles, over a rough stony road, the first half over an ascent with continual dips and hillocks, very bad for artillery, but the abundant supply of water at our encampment fully made up for all difficulties, and every one rejoiced, the mountain called Leila Majnún bearing nearly due north of us. There is but little cultivation or forage, but an abundance of jhow jungle grows along the beds of the river. There are a great number of 'karez' containing excellent water in front of our camp to the right of the road."

26. DEH HAJI—8⅓ miles—330⅓ miles.

"Over a very tolerable road; encamped near the village, which is rather a large one, but entirely deserted. Its houses are well built, with for the most part arched domes with a hole at the top for ventilation. A good deal of cultivation near at hand, and a plentiful supply of water from karezes to the right of the village. Water good; forage and grass plentiful."

27. KHÚSHÁB—12 miles—342⅓ miles.

"Over a good flat road the whole way; encamped about 1½ miles beyond Khúsháb, which is to the left of the road. Good encamping ground with an abundant supply of water from 'karez' near the road just beyond a large village."

28. KANDAHÁR—7½ miles—350 miles.

"From the last encampment to the Shikárpúrí gate on the east side of Kandahár was about 7½ miles, but the troops were encamped at about 1½ miles short of the town to the right of the road, the Sháh's Army on the left. The road from Khúsháb at about the third mile crosses a low hill and has a gradual ascent and descent, but we turned this and came to the left." (*Garden.*)

No. 24

JALA'LA'BA'D to CHIGARSARA'E.

1. BAZÁRAK—12¾ miles.
   Road passing Besút and through the Tangi Takchi Dara. Bazárak is a fort in the Dara-i-Núr valley.

2. GETAMPÚR—16 miles—28 miles.
   Over a difficult road along the bank of the river.

3. NÚRGAL—18 miles—46 miles.
   This is a very tiresome march, all up and down the whole way, crossing spur after spur, and winding down to the bed of the stream again. From Núrgal a path leads into the rich valley of Kúnar, which is said to be covered with forts and villages and well cultivated (on this line the Kúnar river is crossed at the village of Paltan by a bridge). The river is exceedingly rapid and deep.

4. DARI CHOKI—20 miles—66 miles.
   Another difficult march of much the same nature as yesterday.

5. NÁRANG—14 miles—80 miles.
   Cross a kotal, on which is a tower called Kotihi-búrj, and through the village of Kotihi on to Nárang; this is a considerable place. On the opposite bank of the river are two villages in the small valley of Poshand.

CHIGAR SARAIE—16 miles—96 miles.
Road comparatively level until reaching this town, where a considerable hill has to be got over. Through Nárang 'kafilas' of laden mules occasionally pass from Bajáwar to Kábal in order to avoid the country of the Khúgíanís. They cross the range of mountains of which the Nawagae mountains is a prominent peak, by the Mallakand pass to the north of that snowy point, and coming down by Siraki and Donai cross the river to Narang. (*Lumsden.*)

No. 25.

JALA'LA'BA'D to FARAJGHA'N.

1. TARÚNTA—6 miles.
   Villages on each side of the road; cross the Kábal river on rafts.

2. CHÁRBÁGH—6 miles—12 miles.
   A large village across a large canal.

3. KARGAE—4 miles—16 miles.
   One hundred and forty houses of Ghilzáes: rivers of Alíshang and Alingár crossing the route.

4. MANDARAWAR—6 miles—22 miles.
   Eight hundred houses of Tájaks; river Alíshang.

5. TIRGÁRI—16 miles—38 miles.
   Two hundred houses of Tájaks; rivers of Tirgari and Alíshang.

6. ARODA—20 miles—58 miles.
   Seventy houses of Sáfís; river Alíshang.

7. GHÁZIÁBÁD—20 miles—78 miles.
   Eighty houses of Pashaes; river Alíshang.

8. NAJÍL—10 miles—88 miles.
   Three hundred houses of Pashaes; river Alíshang.

9. KOTGAI—5 miles—93 miles.
   Eighteen houses of Pashaes; river Alíshang.
   The valley of Alíshang here narrows into a defile, only accessible to horsemen dismounted.

10. TIMÚRÍ SHAH—20 miles—113 miles.
    Fifty houses of Pashaes; stream after passing the hill.

11. FARAJGHÁN—16 miles—129 miles. (*Leech.*)

No. 26.

JALÁLÁBÁD TO KÁSHKÁR VIÂ KÚNAR.

1. BESÚD—4 miles.
   Cross the Kábal river; 50 houses of Tajaks; rivers of Alíshang, Alingar, and Kúnar.
2. PAKOH TANGÍ, a defile—6 miles—10 miles.
   Scattered huts; river Kúnar.
3. ZAKHEL—5 miles—15 miles.
   Eighty houses of Tájaks; river Kúnar.
4. KALA-I-SYAD GHARÍB—8 miles—23 miles.
   Sixty houses of Tájaks; river Kúnar.
5. KHEWA—4 miles—27 miles.
   Eighty houses of Tájaks; river Kúnar.
6. KALMANAE—6 miles—33 miles.
   Thirty-six houses of Tájaks; river Kúnar.
7. CHOKÍ—12 miles—45 miles.
   Eighty houses of Tájaks; river Kúnar.
8. KOLÍGRAM—18 miles—63 miles.
   Eighteen houses of Tájaks; river Kúnar.
9. NARANG—22 miles—85 miles.
   Seventy houses of Afgháns; river Kúnar.

CHAGHAR SARAE, on an island—28 miles—113 miles.
Eighty houses of Tájaks; river Kúnar.
Pass covered with perpetual snow.

DONAI—26 miles—139 miles.
Four hundred houses Káshkárís; springs.

KÁSHKÁR—34 miles--173 miles.
Without water. This is a horse and camel road with few obstacles from Donai; for six miles the road is very stony and woody. (*Leech.*)

No. 27.

JALÁLÁBÁD TO KÁSHKÁR.

As far as Tirgarí, vide Route No. 25.

1. DEH HINDÚ—12 miles.
   Twenty houses of Tájaks; river Alingar.
2. CHEHLMATÍ—6 miles.
   Seventy houses of Tájaks; river Alingar.
3. KALA-I-ALÍ—20 miles.
   Eight hundred houses of Adoke Afgháns; river Alingar.
4. KALA-I-MOGAL KHAN—30 miles.
   Three hundred houses of Adoke Afgháns; river Alingar.
5. ADÁR—18 miles.
   Fifty houses of Adoke Afgháns; river Alingar.
6. LOUKAD—12 miles.
   Five thousand houses of Wáman Káfurrs; river Alingar.
7. TAG—16 miles.
   Jungle; hundred and fifty houses of Kohistánís; a stream.
8. SONHÚR—26 miles.
   Seventy houses of Káfars; river Alingar.

9. SAUGRA—38 miles.
Jungle; six thousand houses of Káfurrs; river Alingar.

10. PAJHAGAR—38 miles.
Three hundred houses of Káfurrs; river Alingar.

11. BURAN—36 miles.
Boundary of Káshkár; dense jungle; water scarce; 500 houses of Urúsís; a stream.

12. KÁSHKÁR—38 miles.
This road is only practicable for footmen and unladen bullocks. A pass covered with perpetual snow is between Sonhúr and Sangra. (*Leech.*)

No. 28.

JALÁLÁBÁD TO YÁRKAND, THROUGH CHITRÁL, BADAKHSHÁN, AND PAMÉR KHURD.

1. KÚNAR—12 kos.
A large town, river Kúnar; a fort.

2. ASMAR—12 kos—24 kos.
A large place; a fort. A nullah or stream from the Bajáwar direction joins the Kúnar river near this place; road along the left bank of the Kúnar river as far as stage No. 27, Chatteboi.

3. SHÁL—8 kos—32 kos.
A fort; about 200 houses.

4. SANGAR—4 kos—36 kos.
A fort; about 100 houses.

5. BÍRKOT—4 kos—40 kos.
A fort; about 50 houses.

6. NARSAT—8 kos—48 kos.
A large place containing about 500 houses, and a fort; fertile country; rice grown in great abundance.

7. RAFAK ZINBARDAR—3 kos—51 kos.
Steep ascent for about half a mile at this place. The river "Bashghalok," which runs through the Síahposh Káfaristán, joins the Kúnar river at this place.
KALATAK—5 kos—56 kos.
The Chitrál territory commences; a fort; about 100 houses.

9. KALA DÚRÚS—4 kos—60 kos.
A fort; a large place having about 1,000 houses.

10. KIS...6 kos—66 kos.
A village; 100 houses.

11. BURUZ—8 kos—74 kos.
A village; 200 houses.

12. CHÚMAR KÚN—5 kos—79 kos.
A village; 100 houses.

13. YUGHUR—3 kos—82 kos.
A village; 100 houses.

14. DANIN—6 kos—88 kos.
The city of Chitrál is about a kos distant from this place on the other bank of the river. Danin is a village containing about 100 houses.

15. KOGHAZ—20 kos—108 kos.
A village; 200 houses. On the road are two places called "Rah" and "Kari", where the road is very narrow.

16. MAROI—6 kos—114 kos.
A village; 100 houses.

17. Barius—6 kos—120 kos.
A village; 100 houses.

18. Reshan—12 kos—132 kos.
A village; 200 houses; road narrow.

19. Buni—12 kos—144 kos.
A village; 200 houses.
Avi—5 kos—149 kos.
A large village. A road from this place across the river leads to Shagrám, Miragam, 2 large places.

20. Mastoch—15 kos—164 kos.
A fort; 200 houses.

21. Chivinj—4 kos—168 kos.
A fort; 50 houses.

22. Bepur—8 kos—176 kos.
A village containing about 100 houses.

23. Khuruz—6 kos—182 kos.
A village; 50 houses.

24. Pour—9 kos—191 kos.
A village; 100 houses.

25. Darband—4 kos—195 kos.
A fort containing a small garrison; no habitation.

26. Kala Ziabeg, or "Sari-Yarkhun"—8 kos—203 kos.
No habitation; rich valley; pasture.

27. Áb-i-Garm, or "Chattiboi"—15 kos—218 kos.
No habitation. A hot spring and a lake at the foot of the Chitrál Pass, which is at times closed like the Khumdan (Shayok) glacier at the foot of the Karakoram pass, by avalanches from the pass (Chitrál) for 2 or 3 years continuously, after which it bursts forth in a torrent which falls into and swells the river Kúnar, that rises in the pass (Chitrál), and runs about a mile to the west of the lake. It is a small stream here, and is, known by the name of the pass. The boundary of Chitrál ends here.

28. Pír Khar—15 kos—233 kos.
Beyond the pass which runs across the range ("Karakoram") for 11 kos thus:—
From the base near Chattiboi to the summit, a gentle gradual ascent for about 3 kos.

Thence a plateau or elevated level plain about 4 kos wide, flanked by high rides on either side through which the road lies in length from south to north about 5 kos.

The descent from the northern extremity of the plateau to the base on the other side of the range equally gentle and sloping with the ascent. A staging place at the base called "Kampir Pilat," 3 kos.

The plateau, which is known by the name of the "Dusht-i-Birughil," is a rich pasturage, where both the Badakhshání and Chitrál people take large herds of cattle, sheep, goats, horses, camels and yaks to graze in summer.

Laden camels and horses pass through the "Dara" (Pass) with ease; it is practicable also for laden carts. It is closed by snow for 3 months—December, January, and February.

29. Sarhad-i-Vakhán.—5 kos.—238 kos.
In a plain open country. The river Oxus, called here "Dariai Panj," is crossed on the road. It is here fordable throughout the year. "Sarhad-i-Vakhán" is a town containing 1,000 houses.
Ábshor stream.—10 kos.—248 kos.
No habitation. At the foot of an insulated range of the Pamer mountains.

The Ábshór stream, which rises in these mountains, joins near this point the river Jihan or Oxus. Road in the valley of the Oxus along the right bank of the river.

30. LANGAR SIRAK-CHO-PAN—6 kos—254 kos.
Road as above. Much snow falls during winter, but the road is never closed. Water, grass, and fuel plenty on the road.

31. DASHT-I-MIRZA MORAD (in Pamér Khúrd, subject to the ruler of Sarikúl or "Tashkúrghan.")—6 kos—260 kos.
Road in a plain level country (Pamér steppe); full of verdure.

32. KARAWAN BASHÍ—6 kos.—266 kos.
Road in a plain level country (Pamer steppe); full of verdure. Two roads separate here to Tashkúrghán: one to the right by Karanchunkar pass, the other to the left through Pamér Khúrd. The road to the left, which is both shorter and easier, is as follows:—

33. CHAKMAKLIG—10 kos.—276 kos.
In the Pamér steppe; road good; no habitation. Grass, water, and fuel in plenty.

34. ÁKTASH—10 kos.—286 kos.
In the Pamér steppe; road good; no habitation. Grass, water, and fuel in plenty; several springs of water. A road to Kashgarh branches off at this point, due north. It is followed by caravans bound to Kashgarh.

35. FOOT OF THE "BARZASH" PASS OR DARA SARIKÚL—10 kos.—296 kos.
In the Pamér steppe; road good; no habitation. Grass, water, and fuel in plenty; several springs of water. A road to Kashgarh branches off at this point, due north. It is followed by caravans bound to Kashgarh.

36. NIZATASH—10 kos.—306 kos.
Beyond the pass. Easy ascent and descent; passable for laden 'yabus' (horses) and camels. No habitation.

37. JANGALAK—10 kos.—316 kos.
No habitation. The road lies along a stream ("Áb-i-Barzash") in a valley full of vegetation, water, and fuel.

38. TIZNIF—10 kos.—326 kos.
A large place containing more than 100 houses.
TASHKURGHAN—1 kos.—327 kos.
Capital of the Sarikúl or Tashkúrghán territory held by Bachief, who is nominally subject to the Yárkand Umban.
Two roads divide, one to the right which passes through a difficult mountainous country with three high passes, *viz.*, the "Kandar," covered with perpetual snow; the "Arpatallak;" and the "Ughriat;" and the other to the left, which is much easier, and runs as follows:—

39. DASHT-I-SAFARIKHO IN ILAKA TASHKÚRGHAN—12 kos—339 kos.
In a plain (valley of Tashkúrghan). No habitation. Water, grass, and fuel in abundance. Road good.

40. AGHIL (IN ILAKA TASHKÚRGHAN)—12 kos—351 kos.
A cattle-shed in a pasture land at the foot of the Yambeelak and Chachiklik Pass.

41. DAHAN-I-TANGITAR,—15 kos—366—kos.
Beyond the pass; a halting place on the bank of the small stream "Tangitar", (in Taskurghan).
The pass, which commences at Aghil and ends at Dahan-i-Tangitar, is about 4 kos wide, covered with vegetation, with gentle ascent and descent. The road for the most part winds along the course of the Tangitar stream (which rises in the Chackilak mountain) in the pass. Little or no snow falls in winter; never closed; no habitation.

42. PASRABAT,—5 kos—371 kos.
Beyond the pass; a halting place on the bank of the small stream "Tangitar" (in Tashkurgan).
A village containing about 200 houses of pastoral Kirghiz, in a rich fertile valley (between two low ranges of hills,—the "Kiziltah" and the "Charling"), which extends to Kaiz-Aghzi, stage No. 44 following.
The road between Nos. 41 and 42 lie along the Tangitar stream, which takes here the name of Pasrabát, and running in an easterly direction joins the river Yárkand at Chiraghtang.

43. Tughan (in Yarkand)—15 kos—386 kos.

In the valley. Road lies along the Charling stream, which is fordable all the year round, as far as Kaiz Aghzi, No. 44. Tughan is inhabited by pastoral Kirghiz. An insulated mound or ridge covered with grass, called the "Chehl Gúmbáz" (a dome containing 40 tombs), is crossed on the road about 8 kos distant from Pasrabat.

44. Kaiz Aghzi, at the foot of the Tik-i-Saghrik pass—15 kos—401 kos.

The valley ends here, at the confluence of two streams, the "Kiziltagh" and the "Charling", which flowing in a south-east direction fŏr about 10 kos falls into the Yárkand river.

45. Yulbashi (a spring of water)—15 kos—416 kos.

Beyond the Tik-i-Saghrik pass (a low range of hills, where little or no snow falls in winter), which extends for about a mile. It is rather a difficult pass, with steep ascent and descent not practicable for laden animals except the yak.

Yulbashi (habitation of nomad Kirghizes) lies in the Dasht-i-Shaitangum, a large barren desert containing patches of greenish sand and hard gravelly soil, commencing at the foot of the Tak-i-Saghrik range, and running for about 40 miles in the direction of Yárkand (north-east) to within a short distance of Yakrik, following stage. There is no habitation and no water on the road through the desert except at Yulbashi. Travellers carry water with them in a water bag ("Kokowur," Turki name) made of yak skin by the Kirghiz.

46. Yakrik (on a canal cut from the river Yárkand)—20 kos—436 kos.

Road through the desert to nearly a kos of Yakrik, a large village which has an Urthang or Chinese police post, and about 500 houses inhabited by Yárkandis.

On the road there is a halting place where travellers put up under a tree, called Yulghuz Tughrak.

47. Khorejik—12 kos—448 kos.

A village containing about 200 houses in the plain of Yárkand. Road along a canal.

44. Yárkand.—12 kos.—460 kos.

City. Road along the Urpi canal.

Note on the above Route.

The road from Jalálábád to Chattiboi lies in the valley of the Kúnar river along the left bank of the river. The valley is thickly populated and well cultivated.

The Chitrál Pass is perhaps the easiest of all the passes over the Karakoram or Hindú Kúsh range, that lead from Ladakh, Iskardo, Kunjud, Chitrál, &c., into Turkish China, Badakhshán, &c., excepting the Changchenmo Pass.

There is no habitation between No. 31 Dashto-Mirza Murad to No. 38 Tiznif. Travellers take provisions for this journey from Sarhand-i-Wukhad, No. 29.

The Shaitan-i-gum desert is another unhabited track. Travellers carry provisions from Tughan (43) or Kaiz-Aghzi (44).

The route is open throughout the year, except for 2 or 3 months, December, January, and February, when the Chitrál Pass is closed by snow. (*Mahamed Ameen.*)

No. 29.

KÁBAL to BOKHÁRA by BÁMIÁN, TAHKTAPUL and BALKH.

1. Arghandeh—14 miles.

A village on the Ghazní road. Supplies procurable in small quantities; water plentiful; grass scarce. Road tolerably good, passing through a succession of gardens and fields, intersected by water-courses brought from the Kábal river; one 'nullah' crossed.

2. Rústam Khél—8 miles—22 miles.

A village; supplies and water procurable, grass plentiful but coarse. The road practicable for guns crosses over the Arghandeh pass; the pass is of no height, but the ascent is bad, being very rocky; at the summit there is about 2½ miles of undulating tableland. The descent into the valley of the Kábal river is at first abrupt. This pass may be avoided by following the Ghazní road as far as Maedán and then marching up the Kábal river. Though only 8 miles, a troop of Horse Artillery took 7 hours between Arghandeh and Rústam Khél.

3. JALREZ—10 miles—32 miles.
A village; supplies and water procurable, grass rather scarce. Road generally rough and stony, passing through a well cultivated valley.

4. SAR-i-CHASMA—10 miles—42 miles Elev.
A spring of water, one of the sources of the Kábal river. Road very rough, stony, and narrow.

5. UNÁE PASS—FOOT OF—9 miles—51 miles.
Water procurable, grass scarce; encamped at the foot of the pass. Road for 6 miles very fair, occasionally running along the slopes of hills; the last 3 miles it is very stony, with two steep but short ascents at the end of the stage. The ascent throughout is considerable, and the valley narrows very much.

6. URT—5 miles—56 miles.
A village on an undulating plateau, 6 miles broad; water procurable, grass scarce. The Unae pass, over which the road leads, consists of a succession of very steep ascents and descents; guns require the aid of drag ropes. A troop of Horse Artillery took two days in accomplishing this five miles.

7. GARDAN-I-DIWAR—6 miles 4 furlongs—62 miles 4 furlongs.
A village near the Helmand; water and grass plentiful; road tolerably good, passes over four rather high spurs, and crosses the Helmand ($2\frac{1}{2}$ or 3 feet of water in July) at the end of the stage.

8. SÍÁH KALA—7 miles—69 miles 4 furlongs.
A small village; grass and water plentiful; road fair, entering the valley of Síáh Sung. A small but rapid stream runs down this valley, and is crossed several times. A wall of rock stretches across this defile, and leaves such a narrow passage that the road ascends the hill to the left. Guns require drag ropes.

9. KAHZAR—6 miles—75 miles 4 furlongs.
A village on the south of the Irák pass; a few supplies, water and grass plentiful; road indifferent, sometimes on high ground, at other times in the valley of Síáh Sang; strong ground, intersected by nullahs on the high ground; bog in the valley. At Káhzar the road divides, one to the right leading over the Irák pass, the other to the left over the Hájíkhák and Kalú pass.
These three Kotals are the most westerly of all the passes that led over the Hindú Kúsh range.

10. IRÁK PASS—5 miles 4 furlongs—81 miles.
Water procurable; a camp at the foot of the Kotal. Road fair, occasionally passing over rocky and boggy bits of ground.

11. ÁB-I-IRÁK—6 miles 4 furlongs—87 miles 4 furlongs.
Encamped in the valley; water procurable; the ascent over the Kotal is not very steep. The road is straight and tolerably free from rock, the descent is steeper; it would take a working party of 800 men a whole day to pass over a battery of 6-pounders. For camels the road is not good. From the foot of the Kotal, the road traverses a narrow stony valley for about 4 miles.

12. IRÁK—4 miles—91 miles 4 furlongs.
A village situated in a tolerably open and cultivated valley; water and grass procurable. Road very bad, leading through a rugged stony valley, and descending rapidly the whole way.

13. ZOHÁK—6 miles—97 miles 4 furlongs.
A village; water and grass procurable. At 2 miles the road passes over the Kushi Ghát, which is more difficult but not so high as the Irák Kotal. The ascent is exceedingly steep; at the summit is a tableland of some length. The descent, though not so steep, is very bad, with a dangerous precipice to the right. The road enters a deep ravine, and then crosses over another small ghât; it took a working party of 800 men a whole day to pass a troop of Horse Artillery over this march.

14. BÁMIÁN—9 miles 4 furlongs—107 miles; Elev. about 8,000 feet.
A town; supplies and water procurable; road fair, being tolerably free from rocks. The Bámián river is crossed several times.

15. ÁKRÁBÁT—15 miles—122 miles.
A village in a valley. The road for the greater part of the way leads over narrow paths in the valley, with the river below, the bed of which is so frequently blocked up with large stones as to prevent guns being taken along it; it then passes over a steep ascent, and ends with a difficult descent to Akrábát.

16. SAEGHÁN—20 miles—142 miles.
A village in a well cultivated valley; water and grass plentiful. For one and a half mile the road continues along the western extremity of the valley, then it enters a gorge of the mountains, and ascends by a long, winding, stony pathway to the summit of the Ákrábát pass, about 10,000 feet high. The descent is very similar, both being impracticable for guns without considerable labor; the road then traverses a narrow winding valley, with high rugged rocks on either side.

17. KAMARD—18 miles—160 miles.
A village; water, supplies, and forage procurable. The road is very difficult, crossing the Kotul-i-Dundan Shikan or "teeth-breaker;" this pass, from the shelving nature of the earth that forms it, is easier for camels than any other animals.

18. MOTHER—18 miles—178 miles.
A village; road tolerable; crossing the Kara Kotal pass, the villages of Parjinbagh and Bájgah.

19. DOÁB—18 miles 4 furlongs—196 miles 4 furlongs.
A large village; road along a valley.

20. ROI—20 miles—216 miles 4 furlongs.
A large village on the defile of the Khúlm river.

21. KÚRAM—20 miles—236 miles 4 furlongs.
A village in a fertile but narrow mountain glen; thence a road to Sar-i-púl.

22. SAR-I-BÁGH—13 miles 4 furlongs—250 miles.
A village in a cultivated valley.

23. AEBAK—20 miles—270 miles.
A large village near the Dára-i-Zindán. So high are the rocks of this defile that the sun is excluded in some parts during the mid-day. The village of Sarkanda is passed about half-way. Ferrier says the road from Kuram is execrable, covered with rounded stone and broken by water-courses and brushwood.

24. HAZRAT SÚLTÁN—17 miles—287 miles.
Pass Ghazníyak about 13 miles; many villages passed in the openings in the pass.

25. KHÚLM or TASHKURGHAN—20 miles—307 miles.
A town; supplies and water plentiful; hence a road to Kúndúz, 70 miles. Pass many villages in little openings in the pass.

26. MAZAR-I-SHARÍF—34 miles—341 miles.
A town; supplies and water abundant. Road traversing a plain and crossing over the Abdú Kotul, an easy low pass; thence a road goes to Bámián, avoiding Aebak.

27. TUKHTAPÚL—8 miles 4 furlongs—349 miles 4 furlongs.
A large town, 10,000 houses; supplies and water abundant; plain, open country.

28. BALKH—8 miles—357 miles 4 furlongs.
An old large town; supplies and water abundant.

29. MANLIK—20 miles—377 miles 4 furlongs.
A village; road over a plain.

30. TÚRKMAN KALA—20 miles—397 miles 4 furlongs.
A small village; road over a sandy plain.

31. OXUS RIVER—BANK OF—27 miles—424 miles 4 furlongs.
Encamped on the banks of the Oxus; water and forage abundant.

32. ISPÍNTODA—27 miles—451 miles 4 furlongs.
No habitation, no grass, and no water procurable on the road.

33. SHÓRKADAK—27 miles—478 miles 4 furlongs.
No habitation; water brackish from wells.

34. KIRJINAK—27 miles—505 miles 4 furlongs.
A Túrkman camp; water brackish from a spring; pass Kizhuduk (or "Maiden's Well"), a staging place on the road.

35. KARSHI—27 miles—532 miles 4 furlongs.
A large town; supplies, water, and forage abundant.

36. KHOJA MOBÁRAK—33 miles—565 miles 4 furlongs.
The road from Karshi to Karawal leads along a flat, gravelly steppe, suited for wheeled carriages; close to this spot low sandy hillocks approach the road, and only terminate near the ruins of Muma Jurghate (16 miles from Bokhara).

37. KARAWAL—25 miles—590 miles 4 furlongs.
The road as above.

38. BOKHARA—27 miles—617 miles, 4 furlongs.
The road as above. (*Wood—Burnes.*)

No. 30.

KA'BAL TO BOKHA'RA BY THE KAOSHA'N PASS.

1. FROM KÁBAL TO A'KSARÁE—18 miles.
A small town in the Dáman-i-Koh.

2. CHÁRÍKÁR—18 miles—36 miles.
A small town in the Dáman-i-Koh, at the foot of the Hindú Kúsh range, the mart of the trade passing into Túrkistán by the passes of the Hindú Kúsh. Caravans take provisions from this place to carry with them for their journey over the Hindú Kúsh.

3. KAOSHÁN—24 miles—60 miles.
A village. For an account of the Kaoshán Pass, *vide* the article of that name.

4. KATA SANG—14 miles—74 miles.
A halting place; no habitation.

5. TOP OF PASS—8 miles—82 miles.

6. KARATAZ—20 miles—102 miles.

7. GORSAKHTAR—17 miles—119 miles.

8. KHINJAN—16 miles.—135 miles.
A village with fort across the pass on the Túrkistán side.

9. KILAGAE—14 miles—149 miles.
A small vlllage. The Khinjan stream is crossed at a distance of a mile from Khinjan. Grass, water, and fuel procurable; road good in a dara or pass.

10. GHÓRÍ—20 miles—169 miles.
A large place with a market in a wide valley. Caravans buy provisions to take with them over the Hindú Kúsh at this place. Road in a dara for the first four kos.

11. RABÁT—12 miles—181 miles.
Road in a plain between hills. River Kúndúz crossed at a distance of about four kos from Ghori. This is a halting place; there is no habitation, no trees; fuel and grass scarce.

12. AEBAK—18 miles—199 miles.
A large village. One of the stages on the road by Bámíán. Thence to Bokhara. *Vide* Route No. 29. (*Leech.*)

No. 31.

KA'BAL TO FARAJ KHAN.

1. A'KSERAE—18 miles.
A village of 200 houses. Water from a stream.

2. BÁGH-I-ALAM—10 miles—28 miles.
Six forts and 300 houses. Water from a stream.

3. KHOJA KHIDRÍJALGAH—12 miles—40 miles.
Sixty houses; water from the Panjshér river.

4. Bárakzae—4 miles—44 miles.
Two forts; 40 houses. Water from a stream.

5. Zarshoe—10 miles—54 miles.
One hundred houses; water from a stream. The road leads over the Solanak Pass, which in some places is so narrow as only to admit a single horseman.

6. Ghain-i-Bala—11 miles—65 miles.
Thirty houses. Water plentiful from a stream.

7. Ishpi—28 miles—93 miles. Elev.
Three thousand houses in the whole valley. Water from a small stream.

8. Faraj Khan—30 miles—123 miles. Elev.
Four hundred houses of Hazáras in a plain. Water abundant from a small stream. From Faraj Khan to Darband is 12 miles. (*Leech.*)

No. 32.

KÁBAL to KALA-I-MARGHA.

1, Kala Ali Sáh. 2, Zurmat Valley. 3, Shór Kach. 4, Chalak. 5, Músa Khél. 6, Malinda. 7, Panah. 8, U'korí. 9, U'shlán. 10, Díla. 11, Mansúr Karéz. 12, Fíróz. 13, Kala-i-Margha.

No particulars are given of this route, which is not direct, but is useful as showing that the whole Ghilzáe country is practicable for artillery, Outram having had with him a battery of 9-pounders. (*Outram.*)

No. 33.

KÁBAL to PESHAWAR.

Bhút Khák—8½ miles.

"The road after descending from the high ground near the east of Kábal, proceeds by the famous plain to the north-east, and passes through some low ground. At about three miles it crosses to the left by bridges over the Logar and Khúrd (small) Kábal rivers; it thence runs through a swamp. The road is raised and covered with stones, rendering it difficult for horses and camels. This compelled us to take the road close to the left of the raised road. The latter part of the road is much better, though so narrow, being confined between ravines and a high bank, that it is bad for guns. The appearance of cultivation was lost after the sixth mile, and the road ran to the right close to the hills to the south and was free of stones; but the whole was barren, no vestige of grass or any sort of vegetation was to be seen. Our camp was a mile beyond the village of Bhút Khák, which is a small place. The Khúrd Kábal river east and close to camp. Thermometer at 3 P. M. 64°. The elevation here is 6,247 feet, or 153 below Baber's tomb at Kábal."

2. Khúrd Kábal—9 miles 1 furlong—17 miles 5 furlongs.

"Shortly after leaving camp, the road lay close under the hills to the south. From Bhút Khák there is a 'kaffila' road (the Lataband Pass) which runs about south-east from camp and passes over the mountains to the left of the entrance to the pass, and comes out at the third march from Bhút-Khák at the giant's tomb, about 30 miles distant. It is not fit for the passage of an army, nor for heavily laden camels. At 1½ mile from camp you enter the pass of "Kotal-Khúrd Kábal." The pass is formed by two chains of high mountains between which runs the Khúrd Kábal river, confined within a very narrow channel. The cold was intense; the height of the mountains kept the rays of the sun from us. The length of the pass is about 6 miles, and the width not more than from 100 to 200 yards, the road crossing the river 23 times. The mountains are of the most barren description, of *basalt* and *iron-stone*, broken into precipices and crags and without a particle of vegetation. On leaving the pass there is a perceptible ascent. The entrance to the pass is about south-east, and its termination about

east.* Having debouched from the pass, the village of Khúrd Kábal is about $1\frac{1}{2}$ mile distant, the road taking a turn to the left and there being a perceptible ascent. The elevation at the village is 7,466 feet, or 1,219 feet above our last ground. Thermometer at 3 P. M. 64° in camp. The river to the rear; hills to the front; the village about a mile to the rear of the left. Many camels lost to-day."

3. TEZÍN—$12\frac{3}{4}$ miles—30 miles 4 furlongs.

"The road was a moderate ascent to the east for about 3 miles and good. About half-way crossed several slight ascents and descents and some few streamlets.

"Thence commences the *Haft-Kotal*,† or so many ranges of hills over which the road runs. It then enters the bed of the Rúd-i-Tezín, running nearly due north; after a winding descent through mountains variously stratified, it opens into the valley of Tezín. The last descent is about three-fourths of a mile and very steep. The first half forms nearly a semi-circle to the left, and the last half is nearly direct to the valley; the direction of the march was east, and then north.‡ There is another road to the left which leads into the valley lower down and beyond our camp, which was opposite to the debouché of the pass. The Rúd-i-Tezín, which runs down the pass, discharges itself into the Kábal river at Tarobi.§ The village of Tezín was about a mile south from camp.

"Further south the valley is crossed by a range of mountains wooded from their base to their summit. To the west of north and to the east are other mountains. The valley is not above 1,000 yards broad and is barren, with the exception of a few patches of cultivation.‖ Thermometer at 3 P. M. 66°. The elevation of the Tezín Pass is 8,173 feet, 707 feet above the last ground; that of the Tezín valley 6,488, or 1,685 feet below the pass; and as the chief descent is in the last 5 miles, it would give a fall of one foot in sixteen—the greatest we had yet met with.¶"

4. THE GIANT'S (OR FUQUEER'S) TOMB ON THE TEZÍN—$8\frac{1}{2}$ miles—39 miles.

"The road descended the bed of the Rúd-i-Tezín due north generally, or ascended some spur of the mountains which ran into it. The valley was about 1,000 to 1,200 yards wide, crossing the same streams frequently as on the last march. The whole of the way was covered with round loose stones, and more difficult than the Bolán Pass, over a continual ascent and descent of loose stones, splitting the bullocks' feet and rendering them incapable of moving. The valley widened a good deal during the march, but still it was a *valley of stones* and worse than the *Bolán Pass*, equally sterile, with bad instead of good water: ** the latter part of the road worse than the first. The only forage were a few stunted bushes and coarse grass for the camels.†† About half-way there is a small tower on the hills to the left. The Tezín empties itself into the Kábal river about 15 miles to the north of Tarobi. The kafila road (Lataband Pass) passes down from the hills to the left by a steep descent about a mile beyond the Giant's Tomb—a descent in to-day's march. Thermometer at 3 P. M. 75°."

5. RÚD-I-KATA SANG.—$4\frac{3}{4}$ miles—43 miles 6 furlongs.

"The road straight in a continuation of the valley of Tezín. We took the road to the right, nearly due east. For half a mile passed over a stony level road;

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* I could perceive no place in the pass by which a person could ascend these mountains. The streams were frozen in many places, and as the water splashed up on our cloaks it froze on them. On getting out of the pass to a spot where the sun's rays shone on it, I saw a trooper of the 1st Bombay Cavalry who was nearly frozen.

In a military point of view, this pass is a very formidable obstacle to the march of an army to or from Jalálábád and Peshawur, and the kafila path is out of the question in military operations; but the passage of either could be easily disputed.

† Or seven passes. The descents are long and the declivities steep; two of the descents are considerable, and six others in succession, so that it should properly be called the *Hasht Kotal* or eight passes. The last is a very stony pass (like the Bolan) with water-courses.

‡ An enemy might dreadfully annoy a column moving down this last descent, as they would have a flanking fire on it.

§ The Gorband, the Uzbín and Rúd-i-Tezín all join and fall into the Kábal river near the same place, and the bed of these three rivers form so many passes to the high ridge between Kábal and Jalálábád.

‖ The holly and some few stunted shrubs were observed among the rocks.

¶ Many hackeries came up late at night; some did not come to camp for two days, and were plundered.

** There is a spring of water on the other side of the hill on the right, distant about 3 miles. The water of the Rúd-i-Tezín at one camp ran over, it is said, a vein of iron.

†† We lost a great many camels, and many were said to have died from eating some poisonous bushes. Grain was procurable in small quantities from the villages in the valley beyond camp (Serobee, &c., 4 or 5 miles off).

then commenced the first ascent. There are four ascents and descents. At the end of the second descent, and between it and the third ascent, is a stony valley and a small stream called the "Barík-áb." There is an old fortification on a hill by the side of the stream. The third ascent is the steepest. The last is the longest and greatest descent. The whole road stony, and must be very difficult going to Kábal. The valley in which the camp was is called "Rúd-i-Kata Sang." No village nor cultivation seen. Bariek-áb * is 5,313 feet, or 1,175 feet below the valley of Tezín. Thermometer at 3 P. M. 72°."

6. JAGDALAK—7½ miles—51 miles, 2 furlongs.

"The road lay first 3 miles east over some steep spurs or hillocks, running down to the Kata Sang. Then the valley widens, and you Pass a 'chokee' on the left. At 4 miles enter the gorge of the Pari Dara pass, taking a direction to the south. The pass is the bed of the Jugdulluk river. It is about 3½ miles in extent; it is very narrow and stony, with an ascent. The pass winds several times almost at right angles. The average width is about 40 or 50 yards; but there are the places where it is less than 10 feet; indeed one only of 6 feet, so that if any animal fell the road would be stopped till it should be removed. The almost perpendicular cliffs on both sides appear as if threatening the destruction of the traveller. A small party of armed men would stop the passage of any force which had entered it. The road passes so much over water, that in certain seasons it would much impede the march of troops. This difficult pass is in some respects not unlike the defile of the "Valley of Hell" between Neustadt and Fribourg. † To the west of the pass a road crosses the mountains which completely turns the pass. ‡ Lieutenant Colonel Wade moved by the roads over the hills, but his guns went through the pass. From the entrance to the Khúrd Kábal pass to Jagdalak, a distance of 42 miles, there is a succession of passes and defiles, more difficult than any road we had yet seen. They beggar description."§

7. SÚRKHÁB—13 miles—64 miles 2 furlongs.

The road east for the first one-half mile was an ascent up the river. Then came a very steep ascent for about 300 yards, very trying for laden animals. This can be avoided by passing over a small kotal (pass) to the right, on descending which there is a ruined fort, but it is a circuitous route; some baggage went that way.

On attaining the top of the steep ascent you are on the crest of the ridge of the Kotal-i-Jagdalak, where the river has its rise; thence there is a rather precipitous descent for about 3 miles.|| For 7 miles the road crossed a succession of steep ravines, covered with loose pebbles, and of a most dreary aspect. To the south the mountains of the Sufed Koh, covered with deep snow, bounded the view. "At about one mile from the valley of Hisárak, there is a very steep descent over ledges of rocks¶ into the bed of the Súrkh-áb river, which is crossed by a bridge of one arch, through which the river rushes a perfect torrent. Though only 1½ foot deep, it was difficult to cross the stream below to the left of the bridge. To the right near the ledge of rocks are the ruins of an old fort. To the north-east of camp is a small tower on the hills: to the south-west is the bridge. The river here

* The country around belongs to Aughur Khan, the chief. It is a succession of barren hills, deep ravines, and small rivulets, running to the Kábal river through valleys of stones, rarely exhibiting a few patches of cultivation. From the hills which bound the Kata Sang, the snowy range is visible on the south-east, and the Sufed Koh is also seen rising in majestic grandeur above the rest. The scenery is very grand.

† To traverse the Black-Mountains from Neustadt to Fribourg, you have for two hours to travel along a narrow valley between perpendicular rocks. This valley, or rather this crevice (at the end of which there is a torrent), is only a few paces wide and is named "the Valley of Hell."

‡ The road is parallel to the pass and leads over the hills to the left as you come from Jalálábád, and ends in the valley by which you enter the pass from Kábal (near the above-named chokee), and is said to be a better road, but not for guns. It is about 4 miles long. The command of the pass would secure this road from the hills by which the pass is formed.

§ The country is more barren than any we had yet seen, and our camels got less to eat. The feet of bullocks were knocked to pieces.

|| A stream comes from this side of the pass, and running parallel to the road for about 2 miles, crosses it, and passes to the north to the Kábal river.

¶ At this place the hackeries were obliged to stay till late at night, and the people were fired on all night; the Ghiljies being on the watch, came down and plundered them. The baggage did not get into camp till the middle of the night.

runs from west to east. The direction of our route to-day was east, and last half a little north. The valley still stony, and the width from half to three-fourths of a mile. The valley, particularly to the south-west and village of Hisárak, has many orchards, vineyards, and corn-fields on the banks of the river, affording a pleasing contrast to the country we had hitherto passed through. The camp was supplied with corn, bhoosa, and abundance of the finest grapes, pomegranates, and vegetables. Thermometer at 3 P. M. 80°. The elevation at Súrkh-áb is 4,373, or 1,002 feet less than at our last ground."

8. SÚFED SANG—9¾ miles—74 miles.

"The road ran to the east through the valley, 800 or 1,000 yards wide, and for about two miles was as stony and difficult with ascents and descents as any we had passed over, and crossed by several rivulets winding their way to the Kábal river. The valley now widened. At about 4 miles a tolerable road, crossing ravines and rivulets, running from south to north; then a steep ascent, a mile beyond which is Gandamuk, on the left of the road. The elevation is 4,616 feet, or 243 feet above our last ground. Thence the road is good till within 3 miles of Súféd Sang, when it has most rugged descents crossing the Gandamak river with a stony bed. There is a bridge with a broken arch at Súféd Sang. The road to our camp crossed the stream to the left of the bridge with a steep ascent up to it. Camp south-west, half mile from the bridge, which except the arch is repairable."

9. FATEHÁBAD—12 miles—86 miles.

"The road to-day lay to the north of east, and leaving the valley of Nímla on the right, ascending the heights along which it wound. The road hence has a precipitous descent (the valley along it to the right) over loose round stones, and crossing the Nímla turns to the south-east (left) and ascends an opposite hill, the steep of which is difficult for laden camels and wheeled carriages. The next 6 miles the roads are ascents and descents; there are three passes or defiles, crossing so many streams, over loose stones of all sizes, until it enters the valley of Rúd-Croad, * covered with grass. Camp at Fatehábád, the elevation of which is 3,098 feet, or 1,518 feet below our last ground. A fine view of the "Sufed Koh" to the south-west. Thermometer at 3 P. M. 80°."

10. SÚLTÁNPÚR—7½ miles—93 miles 4 furlongs.

"The road just after leaving camp passed over a water-course, then over a low flat, sometimes of loose stones, and again crossing a slight sandy soil. To the south is seen the Sufed Koh. To the north flows a rivulet (Soorkh) running to the Kábal river. Along the banks of this stream were villages and patches of sugarcane. The last three-fourths of a mile is a deep heavy sand. The camp near the village of Súltánpúr. The elevation here is 2,286 feet, or 812 feet lower than our last ground. Súltánpúr, from the ruins near it, appears to have been a large place. The cultivation extends to the banks of the river, about 3 miles north."

11. JALÁLÁBÁD—9 miles—102 miles 4 furlongs.

"The road, the first part, sandy, the next part stony, and the last part sandy. There is a sandy plain east, west, and south of Jalálábád. This was once a flourishing town. The elevation here is 1,964, or 322 feet below our last ground. Thermometer at 3 P. M. 92°."

12. ALÍ BAGHÁN—6¾ miles—109 miles 2 furlongs.

"The road ran due east, first part sandy over a level plain, the greater part of which was under cultivation for nearly 3 miles; thence crossed over a bed of stones; the rest of the road good, excepting two not difficult ravines and two or three water-courses; then a thick jungle of reeds, through which there was a path, which terminated in ravines and sandy hills about the sixth mile. At 42 minutes past 3 P. M. a shock of an earthquake. Thermometer at 3 P. M. 92°. The elevation here is 1,911 feet, or 53 feet below the last ground."

13. To CHAR-DEH—14 miles—123 miles 2 furlongs.

"The road lay almost due east, and for the first 3 miles was good and level, but on ascending a small hill we entered a wide, barren valley or stony desert, called the

* Beyond the valley the stream is called "Karsee," and comes from the Viseree District in the Khajeearee territory.

"Súrkh Denkor" (surrounded with low hills), where in the months of April and May the deadly simoom prevails. This track was marched over for 9 miles, and there seemed to be desolation all around. About 1⅓ mile from camp was the small dilapidated village of Barík-áb: water-courses near it. The road then was sandy, and brought us to the banks of the Rood-Bateí-Kot and cultivation; and crossing this stream we reached the village of that name, and in the valley was our camp. The Kábal river running to the north, the desert to the west, the "Súfed Koh" to the south, and to the east the Khaebar range. The elevation at Barík-áb is 1,822 feet, or 89 feet below our last ground. Thermometer at 3 P. M. 88°."

14. HAZÁRNAO—11¾ miles—135 miles.

"There were two roads leading out of camp;* the first part sandy. At about 3 miles crossed the dry bed of a nullah, and crossed between this and Hazárnao two dry stony beds of hill streams. The middle part of the march the road stony for 2 or 3 miles. The road generally pretty good, but sandy and stony, and crossing several small water-courses. Direction the last half, east. The road passing over the Dusht (plain) led to Hazárnao, a cluster of villages, some of which have mud walls and towers, and a good deal of cultivation around the villages.† The village of Basool is at an elevation of 1,509 feet, or 313 feet below Barík-áb."

15. DAKA—9 miles—144 miles.

"The road skirted the hills for some distance, avoiding a swamp, when it turned to the east along a level, gentle rise over a country for about 4 miles; then crossed several very small rivulets and some arable lands, and at 6 miles ascended the pass or narrow defile of Khúrd Khaebar.‡ On quitting the defile the road lies through the valley, and at two miles you come to Daka, where are two walled villages to the left of the road and distant about a mile; the Kábal§ river runs by them from west to east.|| The ground at Daka is covered with an efflorescence of soda for some distance from the river, and the ground is in consequence very damp: the surrounding land is covered with stones and hard sand. We found supplies here and a party of troops recently raised by Mr. Mackeson. The elevation at Lálpúra is 1,404 feet, or 105 feet lower than Basool; it was north-west, and Daka east of our camp."

16. LANDÍ KHÁNÁ—9 miles—153 miles.

The entrance to the pass was a mile distant from camp. The road was to the south of east, over beds of loose stones and up a gradual ascent. The mountains on the north and south gradually contracting the pass, which turned at several points, being the bed of a mountain torrent. At about half-way in the pass the road was good and less stony. The width of the pass varies from 100 to 200 yards in the centre. In the last half there is a sensible rise. The pass narrows the latter part. The hills are generally precipitous, covered with stunted bushes. Our direction the last part of the march was east. The hills are not very high; on the highest, to the south, near camp, there is an old fort. The village of Landí Khánâ is south-east of camp, close under the hills on rising ground, distant about a mile, near which there is some cultivation; our camp was on high broken ground to the north. The pass near camp about quarter mile wide: water close to camp. The elevation here is 2,488 feet, or 1,084 feet above Lálpúra. Thermometer at 3 P. M. 78°. As the pass is nowhere above 200 yards wide, it is clear that it can be commanded by the native rifle from either side.

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* The nearest had a direction nearly east, but was found to be intersected by numerous ditches full of water. The other took a south-east direction, round some low hills, until it entered the Dusht (plain) about 3 miles off, over a good, even country, when it turned to due east. The two roads meet at Basool, a village to the left, about half-way.

† On the mountain to the north there is a black stratum (of slate), regarding which the natives have a tradition of the annual exit of a snake for food and his return to the mountain.

‡ The defile is very narrow, in some places not admitting of two horsemen going abreast. It is about three quarters of a mile long. It is more like a deep narrow ravine with high banks in some parts. We found the road through it good, and the descent in it not difficult; but if the heights were occupied by troops, it would stop the advance of any force till the enemy were dislodged.

§ Here called the Lunda or Lundee.

|| At the back of the mountains through which the road runs are numerous small forts, and the whole of the country is a succession of hills. At Lálpúra, north-west, on the other side of the river, distant one and a half mile, is the fort of Saadut Khan, the most powerful of all the petty chiefs in the country; but he has no authority over the country between Peshawur and Daka, called the Ab-khana. He receives Budrika (money for passports or purwannahs) from all travellers, which is divided among the Ooloos or clan. Daka has about 200 families, and the place can furnish supplies for a considerable body.

17. Alí Masjíd—13¾ miles—166 miles 6 furlongs.

There are two roads from Landí Khāná, which after the ascent of the pass unite at the bottom of the descent. The lower is in the bed of the river, and is the most precipitous. The commencement of the steepest ascent was close to camp, and very abrupt for about 150 yards,* after which the rise is moderate, excepting two rather steep parts of no great extent. The road is about 12 feet wide, and to the right there is a precipice towards the valley. After an ascent of about 2 miles you reach the top of the pass at an elevation of 3,373 feet, or 885 feet above Landí Khāná, or a rise of about *one in fifteen feet*—the greatest we had yet met with. The direction from the ascent was about east, and the road described a portion of a circle to the south-east, where there is a police chokee stationed.† The descent from the hill is for about 3 miles, and the road and country more open. At the bottom of the descent you enter the valley of Lálbeg or Lálbeg-garhí.‡

After entering the valley there is an old fort on the hills to the right, which if in repair would annoy any troops moving towards Landí Khāná.§ The valley of Lalbeg-garhí is about 6 miles long and 1¼ broad and is cultivated|| There are small villages on each side of the road, and you cross two dry stony beds in the valley. At the end of the valley, towards Alí Masjíd, there are towers¶ on either side of the road. On the left on the top of an isolated hill is a tópe (or barrow) somewhat resembling that at Manikyala, but is disfigured by a tower, said to have been built by Aurungzebe, on the top of it. Just before you leave the valley and to the west is Lohwargí, which it is said would answer for a cantonment; hence 1½ miles to Alí Masjíd.

The valley was soon lost and the bed of the stream was confined by rugged hills, until the road narrowed to about 70 feet, and did not widen much near Alí Masjíd. We passed several springs, one of large volume issuing from the rocks which formed a considerable stream, down which lay the road to Alí Masjíd. The pass here very much contracts, and in one place is not above 40 or 50 feet wide,** crossing almost entirely the rocky stream, till you arrive at Alí Masjíd which is situated on a hill to the right. We encamped about a mile to the east of it. Thermometer at 3. P. M. 82°.††

18. Kadam beyond the pass—10 miles—176 miles 6 furlongs.

The road lay through the bed of the river. After leaving camp our route was to the right, leaving the tower (Jaghir) on our left, on which side there is high ground and two other towers within 3 miles of camp and close together. The pass from camp was for 3 miles from 200 to 150 yards wide, sometimes only as many feet; it then narrows to about 60 or 80 yards in some places, widening again at the *débouché*. The hills are higher for the first 3 miles, after which they are lower and rocky and more perpendicular. The road the first 3 miles over stony ground, crossing the river often, the latter part over shingles with a slight descent to the valley of Péshawar. The Chúrah stream, which issues from the pass, irrigates the country near Kadam. From our last ground to the *débouché* of the pass is 7 miles. There is a footpath which leads over the hills from Jamrúd, and is three miles

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* Difficult to walk up.

† When we reached the top, we could see the camp we had left. The road is formed very much like those at Simla. The top of the hill (as observed by Major Leech) is an admirable position for a fort, which could enfilade, with the most destructive effect, both the road from Dakka and that from Lalbeg (coming from Ali Musjid). From the top of the hill a fire could be thrown on the winding road coming up to it, while it commands more directly the road going down from it.

‡ The road up the ascent was good, and that of the descent had been repaired lately by Mr. Mackeson and was good; there are some ascents also in this road.

§ There is a plain of the Shanwarís running to the north of this plain, in which is the village of Luadgai distant about 2 miles, whence a cross road leads to the Tatara Pass, but it is not a gun road. This is the left road, the right goes to Dakka. Luadgai is north-west from Tatara, and 9 miles in a direct line.

The Kadapa is another pass and is a gun road, and goes by Músa Jod to Goshta, the left, which is not a gun road, goes to Lalpoor, a distance of 7 kos; this road is not so difficult as the Tatara one.

The third or Ab--khana Pass (water-route) is a kafila road, but difficult for the last two stages, obliging horsemen to dismount sometimes.

But these passes are connected with the main pass, and could be secured very easily by sungahs, &c.

|| There are few springs in this valley, and two tanks to collect water in: one was dry and the other did not contain much water; they have wells in the villages.

¶ These belong to the Malaks of the Khyber tribes.

** Within pistol shot.

†† The baggage was coming up all night and next day.

shorter than the route by the main road of the pass, but it is not a gun road. Thermometer at 3 P. M. 86°. Our camp was close under some low hills on which there is tableland to the west of Jumrood (where the Sikh camp is), a mile off, and close to the fort of Futtegurh.

19. Koulsir—7 miles—183 miles 1 furlong.

The road lay east over a level plain. Shortly after leaving Kadam, the country is more open, the hills are more distant, and run into a low and distant range to the right.

The road was over a sandy level and then stony plain, on which were seen many *Tumuli*. The road towards Koulsir was sandy with small stones. There is cultivation near where our camp was. There was a descent in this day's march. Jumrood is 1,670 or 763 feet below Ali Musjid. Thermometer at 3. P. M. 86°.

20. Péshawar—8¾ miles—191 miles 7 furlongs.

The road was due east crossing two small canals, which were bridged and which appeared to take a direction to the north to join the Kábal river. We also crossed some ravines. The elevation above the sea at Péshawar is 1,068 feet, or 602 feet below Jumrood, which gives a fall of about 1 in 76 feet. (*Garden—Hough.*)

No. 34.

ROUTE from KALAT (BELOCHISTAN) to KALAPAT in SEISTAN.

1. Karez Naib Mahamad Húsén—

Country well cultivated along this march, and water abundant from 'karez.' Biloch population.

2. Dara—

Population Baraks; country arid and sandy water from a 'karez.'

3. Deh-i-Sirdár Sirfaráz Khán—

Inhabited by Biloches; road all the way over sand. On this march pass a quantity of "balut" (oak) jungle; water from wells dug in the sand.

4. Chokani Jaki—

Inhabited by Biloches: Sháh Pasand Khán (Bilóch) owns this village. Grass and forage are abundant, the population generally following a pastoral life. Road as in last march: water from wells.

5. Dara Sháh Pasand Khán—

Road through a dara and encamped in it near a spring: no village.

6. Bádsháh Núr-Kala—

Over a sandy undulating desert to a ruined village on the banks of the Helmand.

In the next three marches to Kallapat, by Kamál Khán and Gúmbat, the route traverses the cultivated valley of the Helmand, in the district of Seistán, which even the wild Biloche describes as infested by flies, and where the rays of the sun strike with such vigor on the soil, that even the camel of the desert is obliged to be housed to protect it from their all-powerful and destroying beams. (*Lumsden.*)

No. 35.

KALAT-I-GHILZAE to DERA ISHMAIL KHAN.

1. Múladád Akhún—7 kos.

Water from a karez: country tolerably cultivated, with occasional gardens; inhabited by Otak Ghilzáes, and the road crossing the Tarnak stream traverses a succession of small daras.

2. Baghat—7 kos—14 kos.

Road over a plain: water from a karez. Here are numerous almond gardens, and the country generally is well cultivated.

3. Peshi—

A Ghilzáe halting place, at the foot of a 'kotal' and a spring. On the summit of of this hill is a town where the Ghilzáes transit duty is collected.

4. Chaoni—8 kos—
Road bad, and country broken and hilly: two 'kotals' have to be crossed. Chaoni is the head-quaters of the chief of the Otak Ghilzáes. Water from a karez and springs: country in the immediate vicinity cultivated.

5. Khánán—6 kos.
An old Ghilzáe fort; road good over a level country, and water from springs.

6. Lorghai—6 kos.
Road tolerable; this village is on the boundary line between the Otak and Toki Ghilzáes; country undulating. At Lorghai are numerous karezes and a stream.

7. Margha—8 kos.
Over a plain; some cultivation. Water from springs and karezes.

8. Darwaza—7 kos.
A Ghilzáe encamping ground where there are numerous springs.

9. Sirgari—5 kos.
Over a plain: water abundant.

10. Kasasa—6 kos.
Road through low hills; halting place at some springs on neutral ground between the Kákars, Mandúkhél, and Toki Ghilzáe tribes.

11. Chasmúní—8 kos.
In this march a small "kotal' has to be crossed; remainder of the road over an undulating country. Chasmúní is a valley with several small villages scattered over it, inhabited by Dhawi Ghilzaes. Water plentiful.

12. Topan—
Already mentioned as the 15th stage in the Ráh-i-Marúf from Kandahár.
Caravans leaving Kalát-i-Ghilzáe pay a tax of Rs. 2-8 to the governor of that district, and at Chaoni they pay Re. 1-10 to the chief of the Ohtak Ghilzáes. (*Lumsden.*)

No. 36.

KANDAHÁR TO BIBÍ NANÍ IN THE BOLÁN PASS BY THE JAWAN ROAD.

1. Kala-i-Hájí—16 miles.
Two hundred houses; a stream.

2. Melá Mándá—16 miles—32 miles.
No houses; brackish water.

3. Kala-i-Fatula—14 miles—46 miles.
Thirty houses; brackish water in the stream, sweet in the wells.

4. Plain of Kohjak—30 miles—76 miles.
No habitations; a good stream.

5. Kala Abdúla Khán—24 miles—100 miles.
Forts; 30 houses Atchkzaes; unwholesome water.

6. Khel-i-Nasrula—14 miles—114 miles.
Thirty-five houses of Atchakzae and Kákars; good well water.

7. Kala Abdúl Rahmán—34 miles—148 miles.
Fifty houses; water from Lodha.

8. Búrj—16 miles—164 miles.
Twenty houses of Kákars; water from Lodha.

9. Síahbat—16 miles—180 miles.
Houses to the left of Kákars; good water.

10. Mahamad Khél—20 miles—200 miles.
Sixty houses of Mashwánís, Kákars, and Ishmael Shér Biloches in the valley of Shara; good water.

11. Sharínáb—28 miles—228 miles.
Thirty tents of Mahamad Shai and Mangal Brahúis; good water.

12. Zard—20 miles—248 miles.
Forty tents of Langáos; good water.

13. MANGOCHAR—28 miles—276 miles.
Four tents of Langáos.

14. JÁWAN—36 miles—312 miles.
Few tents in the hot weather of Jáwanís, 50 in the cold; good stream.

15. BIBÍ NANÍ—16 miles—328 miles.
This is a kafila road. There is a difficult pass between Mahammad Khél and Shirínál; there is also a difficult narrow pass between the plain of Kohjak and the fort of Abdúla Khán. The latter half of the road from Mangochar to Jawán, after passing over a hill, is difficult from large stones. This road is frequented more than the Shall road on account of the light duties levied on it, and on account of the other roads being infested by Kakars. The pass of Kohjak is sometimes rendered impassable in the winter from snow, otherwise the road is traversable all the year round. (*Leech.*)

No. 37.

KANDAHÁR TO DERÁ GHÁZÍ KHÁN.

As far as Kala-i-Abdúla, vide Route No. 23.

1. SHÁHDÁD—6 kos.
This is a Tarín village situated in a narrow valley; the road in this day's march is through the well cultivated and thickly inhabited valley of Peshín.

2 & 3. MARGHAT—2 marches.
The first is nine hours' walk to a village (name forgotten), situated at the head of the same glen as Shahdad, only higher up. Marghat is inhabited by Simantha Kákars, partially subject to the ruler of Peshín. Water plentiful from 'karez' and springs.

4. SIMANTHA—
The head-quarters of the section of Kákars who bear the same name. It is situated in a amphitheatre of hills, the soil producing rich crops irrigated from 'karez' and springs; this is a very long march through an undulating and partially cultivated country, with here and there a cluster of houses.

5. DARGAE—8 hours.
A difficult 'kotal' has to be crossed in this march, and there is a great scarcity of water both on the road and at Dargae itself, where it is only procurable from one 'karez.'

6. SAR-I-BORÍ—8 hours.
This is a tolerable road crossing several small 'kotals:' country alternate hill and dale, the latter generally cultivated and occupied by Kákars. Sar-i-Borí is the name given to the last village, situated at the head of the Borí plain: water plentiful.

7. BORÍ—8 hours.
This is a large walled town and capital of the Kákars. The name is also given to the district generally, which is tolerably level, cultivated, and sprinkled with Kákar villages. Water from various springs and 'karez.'

8. MAKHTAR—8 hours.
Through a country very similar to that in yesterday's march. Makhtar is a small Kákar village or rather encamping place, for the people are all nomadic, subsisting on the produce of their flocks and herds. Water very scarce, and only procurable from a brackish spring.

9. BAZHANI—9 hours.
This is a Lúní village, a little off the road, on the side of which there is a tank where merchants and travellers usually encamp; the road in this march is decidedly bad through a hilly district. Water everywhere scarce.

10. BARKHAN—8 hours.
A village belonging to the Kethran Biloches, without whose protection and escort it is not safe to cross this district, infested as it is by plundering parties of Marris. Country as in yesterday's march, with a few scattered hamlets in some of the darahs. Water at Rukhar from a good spring.

11. MÁKANÍ.
(Also called Sakhi Sirwar's ziarat.) This is a long and difficult day's march. Immediate'y after leaving the last ground, the road crosses a stream which divides

itself into two branches (of these goes down the Bozdár country and Sarragh pass, and by this road many of the difficulties of this march can be avoided). Country bleak and barren; water to be found in occasional springs in the different "daras." A high steep range of mountains have to be crossed by a path known as the Paiwat Kotal; the road is reported very difficult for camels and yabus. Makání is a small ziarat with one or two 'fakirs' houses, and a few trees near a spring at the entrance to the hills and on our own frontier. From Makání it is but two marches of 8 and 9 hours respectively, passing through the village of Choti to Dera Ghází Khán. (*Lumsden.*)

No 38.

KANDAHÁR TO DERÁ ISHMAIL KHÁN.

1. KALA MOHMAND—6 kos.
   Over the Kandahár plain. The water here is from springs, but brackish. A little cultivation in the neighbourhood.
2. TARUK—6 kos—12 kos.
   Over a sandy plain; encamping ground on the bank of the Tarnak river, from which water is procured.
3. WILGAI—5 kos—17 kos.
   In this day's march a small 'kotal' had to be crossed. No provisions procurable here, and water only from springs.
4. JÁNDAR MADAT KHÁN—5 kos—22 kos.
   A village in the midst of a well cultivated tract on the banks of the Arghesan; road good.
5. LORA—6 kos—28 kos.
   Road along the bed of the Arghesan; here also are villages and cultivation, and Lora itself is situated at the junction of a stream coming down from above the Múkúr with the Arghesan.
6. SARGHAZ KOTAL—6 kos—34 kos.
   Still up the bed of the stream, the road is broken and rugged; there are a few small villages in the neighbourhood surrounded by small patches of cultivation. The country generally mountainous and barren; encamped at the foot of the Kotal.
7. CAMP.
   This, though not a long march in actual measurement, is a most tedious one. The ascent and descent of the Sarghaz mountain has to be accomplished, which takes the greater part of a day. The encamping ground is at a spring on the far side of the range just crossed over; no village, but some trees.
8. CAMP—6 kos.
   Over an undulating broken country, gradually descending down again to the bed of the Arghesan, on the bank of which is the spot for encamping.
9. SHIRKZAI—6 kos.
   Over a country undulating and hilly, though the banks of the Arghesan are here and there cultivated, and have a good sprinkling of villages.
10. KATT—6 kos.
    Same sort of road as yesterday.
    A Ghilzáe encampment.
    Near some springs; the road leaves the bed of the Arghesan and crosses the Ghwanza Kotal, which is neither high nor difficult; this is the last halting place in the Kandahár district.
11. SÚRKHÉL—7 kos.
    A village belonging to the Toki Ghilzáes; country tolerably well cultivated; water brackish from springs.
12. STÚRANISA—7 kos.
    Over an undulating plain; no cultivation; villages deserted; water procurable from wells; this spot belongs to the Tohi Ghilzáes.
13. KIRSHUTU KE KALA—6 kos.
    Road good, country level, but only inhabited by wandering Bábars; water from 'karez.'

14. TOPÁN—6 kos.
Over a plain; here is one well but no cultivation. The country belongs to Bábars.

15. LOWANA KAREZ—7 kos.
Over a plain; Lowana is a small village surrounded by cultivation.

16. GHARABÍ DARA—6 kos.
Halting-ground at the entrace to the pass; water procured by digging in the bed of a ravine where it is always to be found close to the surface.

17. LARI—6 kos.
The name of a plain where 'Kafilas' usually encamp; it is occupied by a poor and inoffensive tribe of Kákars. Road through a long darah flanked by low hills; water from springs.

18. TRIKHGHAZ—7 kos.
This place consists of 30 or 40 houses of the 'Jhunirian' tribe. It was in the days of the Moghal empire famous for the manufacture of weighing scales made of raw hides; and although this trade has almost disappeared, yet the manufacture still exists. Country hilly and barren.

19. MYKHAL—6 kos.
An encamping ground; road passing through a long defile; water procured from a small stream, a tributary of the Gomal. From this spot three daras open out, the Zhob, Kúndar and Gomal. The Kákars hold Zhób, while the Karotís, 'Appezies,' Mandukhel, Shíránís and Vazírís are to be found in the other two.

20. MÁMÚKHÁNÍ—8 kos.
A long and tiresome march, for five kos through a narrow defile, commanded by lofty heights; the path then debouches on the Mámúkhání plain, occupied by Mandúkhéls and Násrs.

21. KHARKHANDÍ—6 kos.
Here are a few villages in the midst of cultivation belonging to Mandúkhéls and Násrs. Road generally through a hilly country along the bed of the Kúndar stream.

22. GASTA—6 kos.
Still along the bed of the stream; this spot which is only an encamping ground without houses belongs to the Mandúkhél, described as a pastoral race in alliance with the Nasrs, and generally able to defend their own; they never molest caravans passing through their country.

23. HÚSÉN NIKA—7 kos.
A halting place at the Ziárat of Húsén, where the 'Kholdadkhel' and other Súlimánkhél Ghilzáes come down to trade and barter with the Loháınís. Road as in yesterday's march. From here two roads strike off, one to Ghwalarí and the other to Zhob.

24. DÁMANDAR—7 kos.
A halting place watered from a spring on the water-shed line between the Kúndar and Gomal streams; this day's march is a difficult one, through a rugged dara, at the end of which a high 'kotal' has to be ascended.

25. KANZÚR—
The first halting place in the Vazírí country on the banks of the Gomal. Caravans are frequently attacked by the Vazírís in all the routes through their portion of the country where there are no villages, but only well known halting places, named as here shown. The road in to-day's march is down a steep descent, and then along the bed of the Gomal river.

26. RÁMTÁJ—7 kos.
Along the bed of the Gomal.

27. KÓTGHAE—7 kos.
Along the bed of the Gomal.

28. KIRKANI—9 kos.
Along the bed of the Gomal; 2 kos from Kotghae is the Tol dara, a narrow but well cultivated glen, inhabited by Taftání Povindahs, who are on friendly terms with the Vazírís; but the remainder of this day's march is notoriously subject to Vazírí raids.

29. GHWALARÍ—14 kos.
Leaving the bed of the Gomal and crossing a very difficult kotal. Water is scarce at this stage.

30. MASHKANAE—10 kos.
Through low barren hills; water from a brackish spring.

31. ZERNARIKAH—8 kos.
Through low barren hills; water from a brackish spring.

32. MÁNJÍGARH—9 koss.
At the 4th kos the road passes out of the hills and crosses to this village in British territory. Thence the road lies through the Deráját to Derá Ishmáil Khán, 49 miles. (*Lumsden.*)

No. 39.

KANDAHÁR TO HERÁT—BY THE NORTHERN ROUTE.

1. KOKARÁN—7 miles.
"The river Argandáb runs within 500 yards of the high road; an irrigation channel also furnishing an abundant supply of water; ground for the encampment of a considerable force might be taken up here in a strong position. The 'gourpa' plants and bhoosa (chopped straw) and lucerne all procurable, but in no great quantity, the greater proportion having been carried into Kandahár for sale to the British army now encamped there. The first three miles of road pass through the surrounding enclosed gardens and suburbs of the city, and the road crosses the several canals drawn from the Arghandab for irrigating the valley of Kandahár. Arrangements should be made previously to the march of any large force in this direction for widening the narrow portions of the road, and sloping down the banks of the watercourses, or, what would be better, bridging them. There are two roads, if not more, by which troops and baggage may pass through the suburbs in this direction."

2. JANGERÍ—5 miles—12 miles.
"Water procured from an irrigation canal drawn from the Argandáb, the river one mile distant south-east of the encamping ground; ample room for the encampment of the largest force near the village. Sufficient forage for the camels and horses of a large force at the present season; bhoosa and lucerne also procurable. The road stony in some places but generally good; an abrupt descent into the bed of the river Argandáb, which would give a morning's work to forty pioneers to render it easy for heavy guns. The ford across the Argandáb easy. The river at this time does not exceed $2\frac{1}{4}$ feet in depth, having fallen about six inches since the latter end of May. A ford about three quarters of a mile, lower down the river, is generally pointed out as the best for guns to cross at, and the 18-pounders passed the river at this point in May 1839; but the ford crossed on this occasion is to be preferred, as crossing the river above the point where several irrigation channels are led from it, which rendered the conveyance of large guns across the low plain on the right bank of the river Arghandáb, troublesome. In times of flood and when the depth of water in this stream exceeds three feet, it must on account of its great velocity prove a serious obstruction to travellers. It is however stated that the river never remains at this height for more than a day or two at a time. It is fordable almost every where. The stream at this season about 40 yards wide. Beyond the Argandáb one or two artificial watercourses have to be crossed, and the labour of a few pioneers would be required to facilitate the passage of heavy guns."

3. HAOZ-I-MADAT KHÁN—14 miles—26 miles.
"The same canal that supplies water at Jangerí runs nearly parallel to the road to the whole of this march, and affords an abundant supply about half a mile south of the reservoir now dry; ground for the encampment of a large force level and ample. Jowassa for camels in abundance; grass in the immediate vicinity of the camp rather scarce, but plentiful a few miles to the southward in the direction of the river, distant about 5 miles; several villages and (for Khorasan) much cultivation in the vicinity; some large flocks of sheep and goats observed. The road lies across a hard and level plain, across which a brigade might move in line; water is found close

to the road, a short distance from the village of Badwan, 2½ miles from Jangerí, and a force halting at the former instead of the latter village would divide the stage, equally shortening the last march, which is not however distressing on account of the excellence of the road."

4. KHÚSHK-I-NAKHÚD—15 miles 6 furlongs—41 miles 6 furlongs.

"Water supplied from two 'karez;' artificial watercourses good and abundant. No water found on the road, though the beds of several watercourses are crossed on the march, but these are always dry, except for a short time after heavy rain. Ample ground for a large camp. Jowassa plentiful; grass scarce, but little cultivation near the encamping ground. A village of some note called Maimand lies distant about 10 miles to the north of the encamping ground, in which direction also a valley opens at some distance, said to be well cultivated. A hard level gravelly road without obstacle or difficulty at the distance of ten miles from Haoz-i-Madat Khán, the road closely approaches a range of hills of trifling elevation, beyond which a higher range runs in a north-east and south-west direction."

5 KHÁK-I-CHOPÁN—9 miles 5 furlongs—51 miles 3 furlongs.

"Water procurable from two 'karez' in sufficient quantity for a considerable force, but it is not so plentiful as to preclude the necessity of posting guards to prevent waste from pollution. The ground for encamping is somewhat irregular, but no difficulty would be found in arranging for the distribution of a large camp. Forage for camels less abundant than at the other halting place on this route. Road generally good and level; sand lies rather deeply on it for a short distance, and some slight undulations in the ground are met with towards the end of the march. Cultivation and villages with gardens lie two or three miles to the south of the encamping ground, and several large flocks of sheep were observed on the march."

6. LEFT BANK OF HELMAND RIVER—22 miles 5 furlongs—74 miles.

"Water abundant as well from irrigation channels as from the river; ground for the largest force to encamp available either on the low meadow land near the river or in the dry plain beyond. An ample supply of forage for camels and horses. Very little cultivation on this side of the river, and but few dwellings, nor, excepting one village of ferrymen, were any inhabitants observed. Road generally good and hard the first part slightly, and one or two sandy patches. Above half-way is a well with a scanty supply of water sufficient for a few travellers, but not to be mentioned in calculating on the movements of even a small force; further on are the remains of a garden and watercourse, neglected and suffered to fall to decay within the last few years. It would not, it is said, be a work of much labour to re-open the watercourse which would allow of this long march being divided."

7. GIRISHK—1 mile 4 furlongs—75 miles 4 furlongs.

"Water from irrigation channels abundant. The river a mile distant to the south-east; ground for an encampment sufficient, somewhat broken by watercourses and damp spots. Forage both for camels and horses excellent and most abundant. Many small villages and much arable land, but comparatively little cultivated ground; nevertheless the produce of the valley of the Helmand is said to be considerable; the supplies for 500 of Sháh Shújáh's infantry now encamped here are procured from Kandahár. It cannot however be doubted that considerable supplies of grain could be procured in this vicinity in ordinary seasons, if necessity compelled resort to vigorous measures. A line of a hundred laden camels made this march in 9 hours, crossed the Helmand river at a point nearly a mile above the usual ferry. The stream is barely fordable for infantry, taking off their arms and accoutrements, and with a strong wind ripple could not be deemed fordable at the point where the detachment crossed it; there are however easier beds within a short distance higher up the stream. Laden camels crossed the river with ease. Its depth was about 3 feet 9 inches. Width of the widest branch 70 yards, there being two others shallower and narrower. Velocity of current about 3 miles an hour. Since the 21st of May this river had fallen upwards of 4 feet, at that time the stream was crossed by rafts made of rum kegs which were rowed across by sappers; but in the event of it again being necessary to cross a force at the time the river is in flood, it is suggested that a suspension bridge of ropes supported in trestles should be thrown across, the conformation of the bank immediately above the ferry place presenting a favorable locality for constructing a bridge of this description. Four 5-inch or 5½-inch ropes with treble blocks and a few stout spars (with

the lighter lines and gear for the platform—most of which would be procurable at Kandahár) would be sufficient provision for the purpose."

8. ZERAK—20 miles 7 furlongs—96 miles 3 furlongs.

Water good and abundant, procurable from several 'karez.' Forage for both camels and horses plentiful; some cultivation in the vicinity, but not to so great extent as to promise supplies for a single regiment. Fuel here, as also at the other halting places on the route, is scarce, the dried bushes found on the plains being almost the fuel procurable at most of the stages; however there are mulberry trees, which would only be used in the event of greater deficiency of firewood being experienced than need be apprehended. The first six miles of the road on this stage stony and undulating, the beds of several torrents which drain the desert plain crossing the line; after this much of the road is passed, it becomes level and easy till the fort of Sádat, 18 miles from Girishk, is reached. Beyond Sádat the road again passes over undulating ground with one or two steep slopes till Zerak is close at hand. There is an abundant supply of water at Sádat, and a large force might halt there in preference to proceeding three miles further to Zerak.

9. DOSHAKH—12 miles 7 furlongs—109 miles 2 furlongs.

"Water from the 'karez' good and abundant; ground for the encampment of a large force available; passed a 'karez' on the march, with water flowing from the village of Sur. Jowassa grass plentiful; one or two villages, and some cultivation in the vicinity, but the villages were deserted, and no support could be expected. The road hard and level the whole way. At the village of Sur, six miles from Zurak, forage is procurable, and if Sádat were made a halting place, Sur would form another at a distance of eight and a half miles from it."

10. KHÚSHK-Í-SÚFÉD—21 miles 7 furlongs— 131 miles 2 furlongs.

"Water abundant from two or three 'karez'; ground for encampment rather irregular, close to the village, but ample space available a short distance to the westward. Good forage for the camels and grass for the horses. More cultivation than we have seen since leaving Girishk, there being several villages in the vicinity. It is possible that some small supplies might be collected here if compulsion were resorted to. The first part of the road good and level; excellent water from a reservoir found at a distance of three miles from our encamping ground; at the distance of ten and a half miles from Doshakh entered a range of hills, the path leading over which shortly afterwards contracted in several places, so much that a laden camel could barely pass. The ascent gradual, no steep slopes; the road broken and stony. The character of the hills on either side smooth and gravelly and not abrupt, except occasionally when the naked back projects above the surface. These particulars are mentioned as affording a tolerably sure indication that difficult places in the beaten track might be turned if previous enquiry and inspection of the ground were made. The apparent summit of this pass (judged to be above 900 feet above the level of Doshakh) was reached at a distance of three miles from the base, and from that point to the end of the march the road wound among numerous eminences, and followed the beds of dry watercourses passing over much difficult ground. The march proved a very distressing one to the camels and occupied $13\frac{1}{2}$ hours, but by day-light it is probable easier paths might have been selected; vegetation in the beds of watercourses was very luxurious, indicating rather the recent presence of water in the beds or its nearness to the surface. Tamarisk bushes abounded in the hollow places, and the hills were dotted over with a great many khunjuck trees. We were informed that another route lay to the westward of the path we pursued, stated to be shorter, easier and better supplied with water. The route thus pointed out is entered in the map, and is as follows—from Doshakh to Kurra Khan 6 miles, where there is water; from Kurra Khan to Ujrun, 4 miles, water; from Ujrun to a Shula or pool of water called Guswas, 4 miles; from Guswas to a point half way between Khúshk-i-Súféd and Washír, 8 miles, water; from the above point to Washír, 5 miles; total 27 miles. By the road we followed the distance is 32. In its present state the hill path we came over is not practicable for artillery, but it might be rendered so without great labour. The other road is said to be free from obstacles, but the information obtained on this head is not quite satisfactory."

11. WASHÍR—9 miles 5 furlongs—141 miles.

"Abundance of good water from karéz; ground for encampment irregular but not otherwise objectionable; jowassa and grass plentiful; many villages in the

vicinity of Washír and several gardens; supplies for small parties of travellers are, it is understood, procurable here, and with previous arrangement and preparation a few 'khurwars' of grain might be collected at Washír. This runs down a valley with several small villages enclosed by gardens in it; watered by 'karez' led in an oblique direction down the sides of the slopes, the watercourse at the bottom being quite dry. The road is hard and good with a gentle descent the whole way till within a mile or two of Washír. When it is undulating and stony in some places, there is however no obstacle of importance."

12. LEFT BANK OF KHASH RÚD—12 miles 2 furlongs—153 miles 2 furlongs.

"Excellent water from the river; ground for a large camp not good, much broken, stony and irregular, but no real difficulty would exist in making a sufficiently convenient disposition. Forage for camels not abundant on the banks of the river; the grass not plentiful, nor of good quality; no village in sight, and the country on either side dry, stony, and almost a desert. The road, stony and uneven at the distance of a mile, came on the source of a small stream, called Anseant, and its course for nearly 6 miles followed down a narrow valley lying between two hills. The last 4 miles of the march the road winds down a dry watercourse. The road not good but practicable for artillery; the descent into the bed of the Khash Rúd steep and bad. Looking up the valley of the river a succession of ranges of mountains (the most distant of which are very lofty) is visible to a distance of at least 50 miles, the bearing of the highest peaks about 30° east of north; the general direction of the chain apparently east and west."

13. IBRAHÍM JÚÍ—16 miles 7 furlongs—170 miles 1 furlong.

"Water abundant; ground for a large encampment not good, the banks of this small stream being high, irregular, and stony; jowassa not very plentiful but sufficient for a small force; grass and reeds procurable in the bed of the stream; bhoosa obtained; forded the Khash Rúd, a river formidable during floods and detaining caravans several days on such occasions. At this season (July) it is 37 yards with eighteen inches deep, and has a current of one and a quarter miles per hour. Its banks have, however, all the marks of having to sustain at times the rush of an impetuous torrent. Beyond the river the road pursued a tortuous course among low hills of conglomerate for about three miles, at which a small spring is found a few hundred yards to the north of the road. Beyond this point it leads across a hard level plain for about 9 miles without any obstacle but the beds of two considerable torrents. Then at the termination of the plain the road enters a range of hills of moderate elevation, the path being in some places narrow, difficult, and crossed in many places by the dry beds of mountain torrents; the march proved a very fatiguing one for the cattle, their labour being much increased by a strong north-west wind, which from this date to the end of March almost invariably got up an hour or two after noon, and continued to blow from the above quarter till morning. The Koh-i-Dúzdán, a large insulated mountain which has been visible during the last three marches, was passed to-day. We left it to the south of the road, and the present encampment is immediately below a very lofty and large mountain called Spondow (Isfandéab) or Gurmers or Bukhooa, which is also seen at a great distance."

14. NALAK—13 miles 4 furlongs—183 miles 5 furlongs.

"Water from a running stream good and abundant; ground for a large encampment sufficient. Forage for both camels and horses plentiful; very little cultivation near the encampment, though some passed on the march. The encampment is on the banks of a small stream called the Chína. The road after leaving our last encampment lay among hills for a mile, then debouched on a plain. Skirting a range of precipitous and lofty hills on the right for three and a half miles, road good again, twined into another mountain gorge and ascended the valley for five miles to a spot called Ganímargh, where there was a plentiful supply of water from a 'karez;' light 'khels' or villages were also seen. The road continued to thread a succession of mountain valleys without any abrupt slopes either of ascent or descent, but over rather broken and difficult ground till the end of the march, which was accomplished by laden camels in seven hours.

15. TÚT-I-KASARMÁN—6 miles 5 furlongs—190 miles 2 furlongs.

"Good water from a 'karez;' sufficient ground for encamping a large force. Passed water on the road at a village called Chína, where there is also a small fort and some others (all contemptible) are seen to the west of the road. Forage for both camels

and horses abundant; fuel procurable from the numerous dry shrubs near the encamping ground. There was some cultivation in the Chína valley, but none near our camp. The country could not afford supplies. Road among hills all the way, but not difficult, very high mountains towering before us. The road gradually ascending as we advance towards them."

16. LAJWARD KAREZ.—15 miles—205 miles 2 furlongs.

"Water from the karez good and abundant. Ground for a large encampent irregular but sufficient. Plenty of jowasa for the camels rather scarce; there are several villages near the camp, but the inhabitants seem all to have fled. In detached patches there is some cultivation near our present ground. A difficult road after leaving Tút-i-Kasarman. The road pursues a northerly direction for about two miles, and then turns to the westward and follows the course of a mountain valley from ¾ of a mile to two miles wide, bound by lofty and rugged peaks on either side. At the distance of 5½ miles from Tút-i-Kasarman, the summit of the pass, which is supposed to be full 1,200 feet above the last encamping ground, is gained. The path then descends, and towards the foot of the slope, water is found in the bed of a stream completely overgrown by long grass bushes and reeds; here the valley widens out to three to four miles, and the road continues tolerably level till a karez is reached. The road over the pass is much broken, crossed by numerous beds of torrents and in some places very strong. It would be found very inconvenient to send laden camels across the pass by night; by daylight little difficulty is experienced, the march having been accomplished by them in seven hours, for artillery the road in its present state is not practicable, but there is no obstacle on it which the labor of a company of pioneers might not remove and remedy in two days. If it were necessary to bring guns by this route, they should not be carried up the pass till the road had been improved and reported on; and even then it is probable, a strong working party would be required to drag heavy guns across the more difficult places. These hills are thickly sprinkled with Khunjuck trees, and many bushes fringe the watercourses; very lofty hills, their boughs above the level of the sea being estimated at ten thousand feet, rise to the right and left of the road in crossing this pass."

17. SHAHARAK—15 miles—220 miles 2 furlongs.

"Abundance of good water for an encampment; level plain for the encampment of a large force; jowassa and grass plentiful; villages and cultivation near, but the inhabitants not willing to sell supplies on any terms. The road commonly followed by 'kafilas' proceeding by the line to Herát lies to the northward of that adopted by our party passing by Chíkan, crossing the Farah Rúd at Daolatábád, and falling again into our line of march at or near the spring of water called Chah-i-Jahán. The first four miles of this march passed over undulating ground, then entered a low but very rugged range of hills, through which the road wound for about two miles. Second range of low hills to be met with from Lajward Karez is crossed without diffiulty, and at the twelfth mile the road enters upon the hard level plain which extends for twenty miles to the banks of the Farah Rúd. The chain of hills on the ends of which we came at Tút-i-Kasarman runs parallel to our line of march. The remarkable peaks called Panj Angúsht are included in the range, and are seen several miles to the left; a break in the range occurs a few miles to the west of the Panj Angúsht; the hills recede to the southward, forming a valley said to be highly cultivated in the gorge of which is situated the village of Sour; two other villages were also seen under the range, but night closing in prevented their position being ascertained."

18. SHÁHÍWÁN—15 miles—235 miles 2 furlongs.

"Numerous canals for irrigation; ground for encamping unbroken by watercourses, and enclosures near the villages; but at a small distance from them is ample room, abundant forage; the banks of the Farah Rúd on which we are encamped are very thickly dotted with villages, and much cultivation at this point. We are informed that the valley is equally fertile and productive as far as Daolatábád, twelve miles above, and Farah about 30 miles down, the stream; supplies of grain for our party were procured here without difficulty and were cheap and very plentiful. It cannot be doubted that if depôts were previously to the march of an army established at convenient spots on the banks of streams, partial supplies for the force might be collected. At the Shahrak the harvest had been completely gathered for some days. For ten miles after leaving Shahrak the road passes over a hard level plain. Then

slightly undulating ground was met with as we came on the alluvial soils of the river, and from this point to its banks watercourses were numerous and much cultivation was observed. A high range of hills with a very remarkable projecting mass of hill lies to the south of the road. In this march a valley called Dara-i-Khún Khán, the produce of which is said to be considerable, is pointed out as lying beyond these hills."

19. Right Bank of Farah Rúd.—1 mile 3 furlongs—236 miles 5 furlongs.

"Water of great purity from the river. Ground for the encampment of a large force exists on the high bank above river. Forage for a large force would not be plentiful on this side the river; the low watered ground is on the left bank at this point of its course, and there it is abundant, the grass being more luxuriant than any seen since leaving Girishk, but except in times of flood, cattle could ford the river with ease, and pasture immediately on the other side. Forded the Farah Rúd, a river which must in times of flood be a most difficult one for an army to pass, the bed is very irregular, forming alternate rapids and deep pools, and when in flood the current is said to be extremely strong, caravans being detained on its banks for weeks at such times; its breadth at this season at the point where we crossed it, did not exceed thirty-five yards, the greatest depth being 2½ feet, the velocity of the current one and a quarter mile per hour; the bed is of shingle, and the water of the greatest clearness and purity."

20. Áb-i-Khúrmáh—21 miles 3 furlongs—258 miles.

"Water from a spring not very good, but wholesome, the spring amply sufficient for a small party; but with a force precautions would be necessary to prevent the soft bed of the watercourse being trodden down by animals or the water wasted. Ground very irregular; fuel scarce; forage for camels sufficient; the camp pitched on a small meadow of turf which, if reserved for the purpose, would afford a supply of grass; no villages or cultivation near the encamping ground. For fourteen miles the road traversed a hard stony level plain; traces of former irrigation and cultivation are met with for a distance of six miles from the river's bank. The road then enters among low hills, and follows for some time the bed of a mountain stream full of reeds, on which at a distance of fifteen and half miles from the river was a pool of water. Hills surrounded us for the remainder of the road, gradually ascending."

21. Cháh-i-Jahán—17 miles 2 furlongs—275 miles 2 furlongs.

"Water tolerably good from spring and ample for a small force; but with a large one, or indeed in any case when water is procured from springs in soft ground, guards are requisite to prevent animals going to drink, from stirring up the mud and polluting the water, and at this place the supply with every care would not more than suffice for the wants of an army. There (as also at Áb-i-Khúrmáh) that supply might be increased by digging wells previously to the arrival of the force in the bed of the watercourse. Forage for both camels and horses abundant; vegetation in the bed of the watercourse very luxuriant; no villages or cultivation near. The road somewhat rough and stony; at 10½ miles from Áb-i-Khúrmáh there are two roads to the halting place, that to the left leading up the face of a hill, a short but steep ascent, was followed by the horsemen and laden yaboos; the one to the right was taken by the laden camels. Both routes were examined; that to the left is shorter and better than the other, excepting only the steep slope which would be difficult for laden camels; with a little improvement it might be rendered quite practicable for light artillery; the difference in distance is about a mile and a half; the distance entered in the foregoing column is that of the longer route, on which, though generally not so smooth as the other, there is no obstacle worth mentioning."

22. Áisábád—20 miles 1 furlong—295 miles 3 furlongs.

"Abundance of water from several 'karez.' Ground for an encampment ample; though the plain is at this time rather marshy from the water of the numerous 'karez' formerly employed in cultivation having been suffered to run to waste. Forage for both horses and camels abundant; fuel scarce. The plain on which we are encamped is amply supplied with water, and apparently susceptible of high cultivation. Villages consisting of a few houses, surrounded by a wall with round towers at the angles and enclosed gardens attached, are numerous, and the whole plain, as far as Sabzawár, distant about eight miles, has been thickly populated and cultivated to a much greater extent than is now the case; still the province of Sabzawar is reported one of the richest, if not eminently the richest, district of the present kingdom of Herát. The

southern route to Herát falls into that pursued by us at Sabzawár; and a depôt for supplies established at this place or in the vicinity would enable an army advancing on Herát from Kandahár to halt and recruit the cattle for a few days before encountering the toilsome marches in advance of this place. Our halting place was chosen at the first 'karez' met with on the plain advancing from the southward; the most northerly stream we passed in the plain is $3\frac{1}{2}$ miles in advance of our present position. It has not been noticed in the proper place, that between Cháh-i-Jahán and Aisábád pools of water are found in the bed of a watercourse and again in a small quantity at a place called Gandatsú, $7\frac{1}{2}$ miles from the former place. The road generally good and level; a part of it winds through hills of no great elevation, but which in places approach close to the road, and would from their position afford a strong post to a force wishing to defend the pass against an army approaching from Herát."

23. Left Bank of the Adraskand.—21 miles 2 furlongs—316 miles 5 furlongs.

"Water from the river of an excellent quality; as already mentioned, water was found in abundance at a 'karez' three and a half miles north of our encampment at Aisábád. On the march, water was also found at a stream fifteen miles north of Aisábád, sufficient for a force; a spring also at the top of the pass eighteen miles on the march and another at $18\frac{3}{4}$ miles. Sufficient ground for an encampment, but rather irregular. Forage and fuel abundant, the bed of the river being fringed with willows and bushes among which much dry wood might be collected; no signs of cultivation or inhabitants near the river, nor indeed are any villages seen between the valley of Sabzawar and that of Herát, a fatiguing and difficult march; no force should attempt it. From Aisábád, if it encamped there, a force might change ground to the verge of the cultivation and irrigated land of the Sabzawar plain to the northward, which would shorten the march about four miles. It might then halt at the stream called, I believe, Khoja Houresh, where there is abundance of forage, making a march of eleven miles. The wells are said to be brackish, but the soldiers and some of the officers drank of the stream and found it not unpalatable. The arrangements above suggested would leave seven and a quarter miles to the river, on which portion of the march a difficult hill pass has to be surmounted. After quitting the irrigated land beyond Aisábád, much of which was marshy from the overflowing of the 'karez,' we came on a hard stony plain with a gentle ascent and travelled over it for six miles, then entered hills and continued ascending for $5\frac{1}{2}$ miles by a winding road, when we reached a tableland or rather a basin surrounded by low eminences, thickly spread with reeds and bushes, and bearing the appearance of being occasionaly under water. High peaks rose to the eastward, the summits of which are judged to exceed 10,000 feet in height above the level of the sea. The tableland is $2\frac{1}{2}$ miles across where there is a farther slight ascent, the elevation reached being considered 1,500 feet above the level of Sabzawar. The descent into the valley of the Adraskand is steep, rocky, and tortuous, and would require the labor of a company of pioneers for a day to make it practicable, and for three or four to make it moderately easy for heavy guns."

24. Sarae-e-Sháh Bed—22 miles 2 furlongs—338 miles 7 furlongs.

"Water from a stream in front of the ruined sarae. Ground for encampment sufficient, though rather irregular and commanded by a hill to the eastward. Indeed all the encamping grounds situated among the hills on this route are commanded. Forage for camels and horses good and abundant. No supplies of any description procurable. For nineteen miles from the Adraskand, the road is one continued ascent among hills, the elevation attained supposed to be full fifteen hundred feet higher than the spot where we crossed the Adraskand, or 6,500 feet above the level of the sea. Forage was observed in plenty throughout the march, and water was found at convenient distances the whole way. The road stony and in some places difficult, but quite practicable for artillery. The Rúd-i-Gaz which falls into the Adraskand, immediately opposite our last encampment, runs for nearly six miles parallel to the first part of this march."

25. Rozeh Bágh—21 miles—359 miles 7 furlongs.

"Numerous artificial channels of excellent water; abundance of room outside the garden, with access to water for a large force. Passed a spring of water $4\frac{1}{2}$ miles from our last halting ground, also a 'karez' near the Haoz-i-Mír Daúd, six miles from the Rózeh Bágh. Jowassa for camels plentiful, grass very scarce; bhoosa procurable from numerous villages. On leaving the sarae of Sháh Bed, the road

ascends for about three miles, attaining an elevation of 700 feet above the last encamping ground; it then commenced a gradual but regular and continued descent to the end of the march, falling, it is conjectured, 2,000 feet. We passed a caravan-serai, called the Sarae or Rabát-i-Mír Daúd, about eleven miles from the Sarae-i-Sháh Bed; but the 'karez' which formerly supplied it with water is *now* dry: from this point the eye ranges over a great part of the valley of Herát, but the city itself is concealed by an intervening range of hills called Koh-i-Ziáratgáh. The distant mountains called Kytú and Koh-i-bábá of the Eimak country are seen far over-topping a range of hills of considerable elevation on the other side of the valley. From this distance the mountains in question appear to be 12 or 14 thousand feet high; but as the Sarae-i-Mír Daúd, whence they were observed, is considerably elevated above the plain, this appearance may be deceptive. The road is good the whole way from the foot of the hills. The Rózeh Bágh is a royal garden planted with Scotch firs, now of great size and beauty."

26. RIGHT BANK HARÍ RÚD—4 miles 4 furlongs—364 miles 3 furlongs.

"Water good; ground for encampment ample; channels for irrigation leading from the river would be convenient in furnishing water for a large camp. Forage plentiful; a meadow of considerable size on the river's bank would supply grass. The quantity of jowassa would materially depend on the absence or otherwise of cultivation. At present a great deal of land has been allowed to run waste which has been, and probably will again be, under cultivation. This spot is but three miles from Herát and within reach of the bazaars of the city. Forded the Harí Rúd, a wide shingly bed over which the river runs in several channels, the largest may be 40 yards wide and 18 inches deep, the current having a velocity of 1¼ miles per hour; a great portion of the water is drawn off at this season for the purpose of irrigation. In the time of flood the river is deep and exceedingly difficult to cross. The body of water in it, however, appears greatly inferior to that of the Helmand. An old irregular bridge having numerous arches of unequal size formerly spanned the river at this point; three of the arches have entirely failed, and the whole structure is in a state of great dilapidation; the river has also partially deserted the bed, in which it formerly ran, a branch now flowing round either end of the bridge."

27. HERÁT—3 miles 180 yards—367 miles 3 furlongs.

"The city is supplied with water from the river by aqueducts with wooden troughs running across the ditch. It is stored in large reservoirs of masonry of solid construction arched over. In time of siege an ample supply is obtainable from wells dug from 12 to 14 feet below the surface. The valley round Herát is fertile and productive. When cultivated, supplies even in ordinary years used to be always plentiful and cheap. Now the city is little better than a ruin, the country around laid waste and nearly desolate, the valley having been swept of inhabitants by the Persians, few of whom have returned. Forage for horses and camels abundant; grain and all supplies very scarce. From our encampment on the meadow land near the river to the city the road passes through a succession of villages (all or most of the houses in which are now roofless and deserted) and enclosed gardens, the walls of which have been partially thrown down, and the trees generally felled or destroyed. The road is crossed by numerous water-courses, over some of which narrow, awkward, and dangerous bridges are thrown. The road has been paved, but is quite worn out, and the practicable is bad.

"It has to be noticed that in comparing the perambulator with which the route was measured with an iron measuring chain of a 100 feet at Haoz-i-Madat Khán the perambulator exhibited an excess of 22 feet in 629 yards measured by the chain, which, assuming the chain as correct, gives an over-measurement on the part of the perambulator 20, 36 yards per mile. The same perambulator after having been much shaken, and repeatedly repaired on the road, was again compared with the chain at Herát, when it showed an excess of 562 feet in 6,519⅔ yards, or an over-measurement of 50, 27 yards per mile. If rigorous accuracy in the measurements be required, a correction should be applied to the distances, which are recorded in the above accounts, these are in every instance a little too great; the variation from exactitude proceeding in an increasing ratio as Herát is approached; the total diminution of distance due to this error may be assumed as about 6¾ miles between Haoz-i-Madat Khán and Herát.

A different division of the distances between Kandahár and Herát on the foregoing route will be found in the sub-joined table, in which an attempt has been made to diminish the length of the marches when practicable, and to adapt the route to the comparatively slow movement of a large body of men.

Stages for a Force marching from Kandahár to Herát.

Names of Places.	Distance.			Water.	Encamping ground.	Forage.	Supplies.	Remarks.
	Miles.	Furlongs.	Yards.					
Kandahár to—								
Kokarán	7	0	0	Abundant ...	Good	Plentiful	None	Ford the Arghandáb on this march; a village called Pesh Múla, one or two miles west of Badwán, would also answer for a camp.
Badwán	7	0	0	Ditto ...	Ditto	Ditto	Ditto.	
Haozi Madat Khán	12	0	0	Ditto ...	Ditto	Grass rather scarce	Ditto.	
Khúshk-i-Nakhúd	15	6	135	Sufficient ...	Ditto	Ditto	Ditto.	
Khák-i-Chopán	9	5	178	Ditto ...	Rather irregular ...	Rather scanty ...	Ditto.	
Left bank of Helmand	22	3	58	Abundant ...	Good	Plentiful	Ditto	March cannot be divided for want of water; crossed the Helmand. Here Forster's and Gerard's routes diverge southward.
Girishk	1	4	0	Ditto ...	Ditto	Ditto	Some perhaps procurable by previous arrangement.	
Sádat	17	7	85	Sufficient ...	Ditto	Grass scarce ...	None.	
Sur	8	4	56	Ditto ...	Ditto	Sufficient	Ditto.	
Karez	10	3	25	Ditto ...	Ditto	Plentiful	Ditto	This karez is about 3 miles beyond Doshakh; but if the westward track be preferred, as is recommended, then from Sur to Bialanak.
Khúshk-i-Súféd	18	7	210	Ditto ...	Tolerable	Ditto	Ditto.	
Kish Makúr near Washír ...	10	4	182	Ditto ...	Ditto	Ditto	As observed at Girishk.	
Left bank of Khash Rúd ...	11	3	130	Abundant ...	Not good	Very scanty ...	None.	
The Ibrahím Júí	16	7	188	Ditto ...	Tolerable	Rather scarce ...	Ditto.	

Ganí Margh...	8	6	60	Sufficient ...	Ditto	Sufficient	Ditto.	
Tút-i-Kasarman	11	3	45	Ditto ...	Good	Plentiful	Ditto.	
Lajward Karez	15	0	59	Ditto ...	Rather confined ...	Grass scarce ...	Ditto.	
Karíz near Chukan	4	4	0	Ditto ...	Good	Plentiful	Ditto.	
Shahrak	11	1	15	Ditto ...	Ditto	Ditto	Ditto	Jhak Shurruk is the first village met with on the verge of land irrigated from the Farah Rúd; there are numerous villages in the vicinity.
Jhak Shurrak	12	0	100	Ditto ...	Ditto	Ditto	Ditto.	
Right bank of Farah Rúd ...	4	5	120	Abundant ...	Ditto	Ample on left bank	Supplies might possibly be collected by previous arrangement.	
Ab-i-Khúrmeh	21	3	50	Just enough ...	Confined	Sufficient	None	Earlier in the season this march might be divided.
Cháh-i-Jahán	17	2	17	Ditto ...	Good	Plentiful	Ditto.	
Springs of water	3	1	19	Ditto ...	Ditto	Sufficient	Ditto.	
Aisaábád	17	0	16	Abundant ...	Ditto	Plentiful	Subzawaris within a few miles, its march might be commanded.	
Beyond Jambúrán...	3	4	210	Ditto ...	Ditto	Ditto.		
Khoja Ouríah	11	0	100	Sufficient ...	Confined	Sufficient	None	Water is said to be slightly brackish.
Rúd-i-Adraskand	6	4	105	Abundant ...	Tolerable	Plentiful	Ditto.	
Rabát-a-Mír Alí	11	3	35	Sufficient ...	Good	Ditto	Ditto.	
Rabát-i-Sháh Béd	10	7	160	Ditto ...	Ditto	Ditto	Ditto.	
Haoz-i-Mír Daúd	15	0	90	Ditto ...	Ditto	Sufficient	Ditto	The karez is deep.
Left bank of the Harí Rúd ...	9	1	120	Abundant ...	Ditto	Plentiful	}	
Herát	4	4	3	Ditto ...	Enclosed ground ...	Ditto	}	
Total measures, distance ...	369	1	118					

"From an inspection of the foregoing and comparison with the route first given, it will be obvious that although no necessity exists for following exactly the line of halting places laid down, yet that in marching a force by divisions or brigades, some facilities may be gained by halting troops at different spots where practicable to secure as abundant a supply of forage and water as this generally dry and sterile country affords. Unless great care is taken, the banks of artificial watercourses are apt to sustain damages from the march of troops or the breaking up of encampments in the vicinity particularly at night, and waste of water frequently ensues. It is possible that such an occurrence might be productive of disappointment to the Rear Division of an advancing force. In the above route the two marches from Lajward Karez to Shahrak might with difficulty be made in one, and the like observation applies to the march from Aisábád to Khojeh Ourih.

"It is now proposed to offer a few observations on the route which should be preferred for the march of a force from Kandahár to Herát, or the reverse, with some considerable deviations from the southern and slight ones from the northern route. It may be generally assumed that there are only two roads usually followed between Kandahár and Herát; the southern route, which, with deviations, has been travelled by Forster, Masson, and Gerard, and the northern followed by Connolly and Major Todd and the detachment now at Herát. A small diagram accompanied the report in which these routes with their deviations are laid down. A route still further to the northward is laid down in some maps; but from all the information collected, it would seem that such a route, which must be among mountains of considerable elevation and of rugged character, cannot be easily passed by troops, and if, as a road, it exists at all, it is one that is very seldom travelled.

"The two routes first adverted to separate at Girishk and again join in the vicinity of Sabzawár; of these the south road would seem from description to be the most level and easier for wheel carriages than the other, but is more scantily supplied with water, and some of the marches on it are reported to be of great length. The northern route passed between Girishk and Sabzawar over two ranges of rugged and difficult hills, but one of these (that between Doshakh and Washír), may, it is understood, be avoided by a road to the left or southward, turning the most difficult portion of the hill. The other, which lies between Tút-i-Kasarman and Lajward Karez, may be greatly improved by the labor of a company of pioneers, and a body of men of this class, aided by sappers and miners, would be of very great value to an army moving on this route. For the improvement of the hill passes between Sabzawar and Herát, which are common to both routes, a body of workmen is considered indispensable to secure the safe and early passage of a train of artillery. In speaking of one or two places on this road, the word impracticable has been used in its general acceptation; with delay and by incurring risk, there is perhaps no portion of the road over which artillery might not be forced or dragged by strong working parties in the event of absolute necessity even in its present state. Considering all circumstances, it is believed that the southern route would be preferable for artillery, the northern for cavalry and infantry, nor do any obstacles which may not readily be removed, exist to prevent the passage of light guns by the northern route, nor even of a train of heavy artillery if assisted by a moderately strong body of workmen.

"On a review of all the contingencies attendant on a march at different seasons of the year between Kandahár and Herát, preference would seem due to that at which the detachment marched. In the latter part of March or beginning of April the spring commences; grass, springs and several thorny and aromatic shrubs on which the camel feeds come into leaf. Earlier in the year the country would be found almost void of forage, the temperature of the spring is also better suited to a march than that of any other period, and the supply of water is more general and abundant. In March, however, the rivers begin to swell from the melting of the snows, and in April and May, four of them, the Helmand, Khash Rúd, Farah Rúd and Hari Rúd, present the most serious impediments to the advance of an army, while, though not so deep, the Argandáb and Adraskand from their extreme rapidity form obstacles to a rapid progress, which should not be overlooked. The encumbrance of a pontoon train with an army moving in Khórasán is not to be thought of, and unless officers were sent on several days in advance to make preparations for crossing these streams, an army would lose by detention on their banks almost as much time as it would gain by marching at an early period of the year. It is submitted therefore that a force should not advance from Kandahár earlier than the first week in June, the middle of that month being the period about which the Helmand becomes fordable for laden camels; the jowassa, a plant on which camels principally subsist in this part of the country, does not put forth its shoots earlier in the spring, it is late in July in full luxurance, later in the year, except in

moist places, it will be less plentiful, even now, in dry and elevated spots, it begins to assume a parched and dry appearance. At a later season, also after the continued influence of the summer's drought, the springs will be found fewer in number, and the supply fromall sensibly diminished; rain very seldom falls during the summer months, and if the information procured during the march can be depended on, the supply of water from the uplands depends entirely on the winter snows and the few showers that generally fall in spring. The great objection to marching in June and July is the heat of the weather, and to admit of an opinion being formed on this subject, a register of the temperature kept during the march is annexed; it may, however, be noticed that from the extreme dryness and purity of the atmosphere, the heat, though great, was by no means distressing to the feelings, as, even at lower temperatures, has been elsewhere experienced, nor though exposed at all hours was the health of any of the party materially affected in consequence. In winter the cold on the more elevated portions of the route is said to be intense. Snow lies on the hills for several days together, and except in cases of necessity, it would not be prudent to subject the natives of a warm climate to the exposure attendant on the march in the winter months.

"The quality of the water met with on this route is generally excellent and free from saline impurities; the stream of Ziarat-i-Khojeh Oureah is said to be slightly brackish, but beyond a faint taste acquired from the rank vegetation overhanging, and in some places intruding on its bed, the water did not seem otherwise, limpid and palatable; at one or two of the watercourses at which the detachment encamped, Khushk-i-Nakhúd, Shaharak are particularised, the multitude of aromatic plants in the watercourses had imparted a slight flavour to the water, and when a 'karez' has a long course and narrow channel, this may frequently be the case. With reference to quantity of water, it will not be overlooked that this may be expected to vary with the season of the year. It may also be observed that as the supply of water at many of the halting places is derived from artificial channels, it will be in the power in prior occupation of the line of march, or of a population generally hostile to the advance of an army, to cut off the supply by stopping up the 'karez' or directing the water into other courses. If the Government and people were friendly to the advance of a body of troops, the quantity and frequency of the supply might, by similar exertions, be increased. It should also be borne in mind that as one tract of land is supposed to be fallow for the season, and another brought under cultivation, changes in the exact position at which water is generally found may be anticipated; numerous cuts for the irrigation of land were passed on the road, which formerly contained water, though now apparently abandoned; such desertion, it is conjectured, is in many cases only temporary, induced by the changes in the position of the cultivated lands irrigated by a partial water-course.

"The subject of supplies procurable on the route may be expected to elicit a few remarks, and on this point it is regretted that so little information of any kind has been procurable, and that little is of so unsatisfactory a tenor. The country passed over, though never highly cultivated, either in the English or Indian acceptation of the term, possessed, though at wide intervals, several rich and fertile villages capable of yielding large quantities of grain. It cannot, however, be distinctly ascertained that grain has, in former years, formed a regular article of export to other states from the provinces through which we have passed, and their inland situation, the expense, risk and difficulty of transport, as well as the low price of the necessaries of life in seasons of abundance in this country, seems to preclude the idea that traffic in grain, except occasionally to meet local pressure, could be a profitable speculation to the merchant trading to foreign states. It may, therefore, be fairly argued that the quantity of grain periodically raised has not more or much more than sufficed for the consumption of the native population. The most favorable spots on the line for obtaining or collecting supplies as well as for occasional halts are perhaps the following: *1st*, Girishk; *2nd*, Washír; *3rd*, the Farahrúd; *4th*, Sabzawar. At Girishk the camp might be formed on either bank of the Helmand according to the height of the stream, but any supplies collected should be stored on the right bank, by far the best populated, and in which the greatest extent of cultivation appears. It may be mentioned that a regiment of the Sháh, encamped at Girishk, had up to the commencement of this month been compelled to draw its supplies from Kandahár, 75 miles distant, but this was believed to be a season of unusual pressure, partly from the non-cultivation of great portion of the arable land and to the exactions of the sirdars, who were said to have carried off by force from the neighbourhood every particle of grain they could seize on previously to their flight to Seistán.

"Washír is the last village of any note within the territories of Kandahár met with on this route; it is surrounded by numerous small villages and a greater breadth of cultivation than is commonly seen, several 'karez' appearing to yield an abundance of water for

the irrigated lands. Beyond, however, a supply calculated to replace the consumption of an army for a few days, it is not imagined that grain could be collected at Washír. The Khash Rúd, one march beyond Washír, is the boundary between the states of Herát and Kandahár; its bank are high, dry, strong, and apparently unsusceptible of cultivation.

"The valley of the Farah Rúd appears more extensively cultivated and more densely populated than any part of the country passed ever since leaving the Argandáb, and its banks are said to be as well cultivated from Daolatábád, 12 miles above, to Farah, perhaps 30 miles below the point at which we crossed it; at whatever point, therefore, within these limits this stream were passed by an army, a depôt for supplies might with advantage be established on its banks. Farah, said to be a strong fort, and its dependant province, form one of the principal governments under the State of Herát.

"The town of Sabzawar, or any of the small villages or forts (which are numerous) situated on its adjacent plain, might form a fourth depôt for supplies; at the present time it is understood the city of Herát is occasionally supplied with grain from Sabzawar, from which it is distant 80 miles.

"But it is with deference submitted that, except under a *positive certainty of obtaining* provisions on the route, no *army should quit Kandahár for Herát without at least* a month's supply in store, and if *opposition is expected at or before reaching the city, a six weeks'* supply nor can the *absolute necessity of reducing the number of private camp followers and overgrown public establishments attached to an Indian army marching on a route like that* described be too strongly represented. In India these large establishments are said to be essential to the efficiency of an army, and the circumstances of soil, climate, communication and population may probably bear out this assertion; but as far as any opinion here offered may be deemed valuable, they are in Khórasán, generally, and on the line between Kandahár and Herát, incumbrances, without any adequate benefit. Camp followers on this route must be supported entirely by the commissariat, there is little or nothing to purchase or plunder except the places indicated as the best sites for depôts.

"The people of the country seem generally indisposed to part with their grain, and prices far exceeding in value, the generally understood rate of the day, have failed in inducing a change in this resolution. The reason given being, that the quantity of grain raised is not more than sufficient for themselves and families. Chiefs and men in power travelling with a retinue generally take what they require without payment, and the small supplies required by travellers are procured by bartering for them, showy or useful articles laid in expressly for the purpose.

"Camels when lightly laden form the best possible carriage that could be selected to accompany an army on this route; when lightly laden and taken care of, they will travel great distances without fatigue. The caravans travelling with laden camels generally perform the journey between Herát and Kandahár in 15 days. At Washír the detachment fell in with a caravan of about 100 camels the tenth day from Herát; they had marched that day about 30 miles and were proceeding to a halting ground 7 miles further on; not one had been lost on the road, and as they were intended for sale at Kandahár, it is presumed the owners would not have greatly overworked them. Twenty-one camels were sent out from Herát by Lieutenant Pottinger to meet the mission; they were met about (36) thirty-six hours after they quitted Herát at a distance of 70 miles from it on the Kandahár road and returned with the mission 10 miles back the same evening; the two succeeding days they carried heavy loads 32 miles each day, and returned to Herát without losing their condition. There is ample forage for camels almost everywhere on this route, and the examples above given will show that with moderate care and attention on the part of the camelmen, Khórasán camels are capable of great exertion, but they must not be overloaded. Many of the camels attached to the detachment sunk on the ground; they were taken very great care of, but they were Hindústaní; of the camels of the country not one, it is believed, was lost.

"The first-half of the march from Kandahár to Tút-i-Kasarman was made by night marches, the remaining half by afternoon marches, the tents being generally struck at noon or 7 P. M., and the movement commencing an hour or an hour and a half afterwards. It is thought worthy of remark that both men and cattle suffered much less fatigue from marching by daylight, although exposed to the sun, and great heat for the first portion of the march, than from the long night marches, although the latter were performed under a cool and pleasant temperature. One of the causes to which this may be attributed is the very slow pace at which laden camels move by night, and consequent great length of time during which they are labouring under their burthens." (*Saunders.*)

No. 40.

KANDAHÁR TO HERÁT BY GIRISHK, FARAH, AND SABZAWAR (THE SOUTHERN ROUTE).

As far as Girishk (7 marches, 75 miles 4 furlongs), *vide* Route No. 39.

8. HAOZ (A RESERVOIR)—17 miles—92 miles 4 furlongs.
   Good encamping ground; the reservoir, which is 20 feet square, has very little water in it in January; it is built in a broad ravine, down which there must be a considerable stream after the snow begins to melt; should the water here be found scarce, it is possible that a road from Girishk to Shóráb might be found *viâ* Sádat, Lur; forage and grass rather scarce, &c.; a few ravines crossed, but the road generally good over a hard, level, and arid plain.

9. SHÓRÁB—23 miles—115 miles 4 furlongs.
   Good encamping ground; water plentiful in the winter and spring; later in the year it is said to be brackish, but the supply is susceptible of great improvement; forage and grass generally plentiful; road over a desert plain, somewhat uneven, and in places stony.

10. DALHAK—8 miles—13 miles 4 furlongs.
   A ruined fort; good encamping ground; water rather scarce; but might be increased with care from a spring; forage and grass scarce; cross a broad stream at about 5 miles.

11. HASN GÍLAN –15 miles—138 miles 4 furlongs.
   A ruined fort; good encamping ground; water rather scarce from a karez, but might be increased with arrangement. Forage and grass scarce; the Darwaza pass is crossed about the 3rd mile.

12. DILARÁM.—13 miles—151 miles 4 furlongs.
   Good encamping ground on the right bank of the river. Water, forage and grass abundant; ford the Khashrúd at the end of the march; the bed of the river is 300 yards broad, with a small clear stream in the dry season about $2\frac{1}{2}$ feet deep. There are villages all the way; the left bank is high and steep.

13. IBRAHÍM JÚÍ —14 miles—165 miles 4 furlongs.
   Encamped on good ground on the right bank; the water of the river, except in spring, does not flow down so far as this spot in July; its bed is perfectly dry 6 miles higher up; it is believed, however, that by previous arrangement it might be brought down; its water on the higher part of its course is carried off for irrigation. Forage and grass scarce.

14. KALA IBRAHÍMÍ—5 miles—170 miles 4 furlongs.
   A force marching from Dilarám, and not finding water at Ibrahím Júí, would halt on the irrigated land of this district at the nearest spot where a supply of water was procurable. The plain of Bukwa is about 20 miles from east to west, and within these limits a force might halt in any position.

15. CHIAGAZ—14 miles—184 miles 4 furlongs.
   A small fort near Síaháb; good encamping ground; water, forage and grass abundant. Road still over the cultivated plain of Bukwa. From "Síaháb" there is a route to Sháhíwán as follows:—

Garmáb	17	miles.
Sháhíwán	20	„

and so on to Herát by the northern route.

From Sháhíwán, the road to Sabzawar is Farahrúd (right bank)	$1\frac{1}{2}$	„
Ab-i-Khúrmeh	$21\frac{1}{2}$	„
Cháh-i-Jahán	17	„
Adraskand (left bank near Kala-i-Dúkhtar) ...	$17\frac{1}{2}$	„
Sabzawar	$5\frac{1}{2}$	„
TOTAL ...	63	miles.

16. Karez—15 miles—199 miles 4 furlongs.
Good encamping ground near some ruined villages; water bad; road good, over a fine level plain.

17. Khórmalik—16 miles—215 miles 4 furlongs.
Water good and plentiful; some cultivation in the neighbourhood; the road crosses two ranges of hills; one pass stony and difficult for camels.

18. Haoz-i-Kalsa—10 miles 4 furlongs—226 miles.
Water, forage and grass good and plentiful.

19. Farah—10 miles 4 furlongs—236 miles 4 furlongs.
A town.

20. Karez—9 miles—245 miles 4 furlongs.
Water from karez; road over a fine plain; cross the Farahrúd soon after leaving Farah, about 400 yards broad, with a stream in the dry season of 150 yards, and 2 feet deep. Water clean and rapid.

21. A well—8 miles—253 miles 4 furlongs.

22. Múla Mústafa's well—7 miles—260 miles 4 furlongs.

23. Jeja—13 miles—*273 miles 4 furlongs.*
A village on the left bank of the Ádraskand. Road for the most part tortuous, rocky, and bad.

24. Water among hills—*9 miles—282 miles 4 furlongs.*
Encamp near some water in the hills; cross the Adraskand on *leaving Jeja*, and soon afterwards ascend a short pass.

25. Adraskand River—9 miles—291 miles 4 furlongs.
Encamp on the right bank of the river; the bank is high here.

26. Adraskand River—8 miles—299 miles 4 furlongs.
Encamp on the right bank of the river.

27. Sabzawar—8 miles—307 miles 4 furlongs.
A town; the road follows the right bank of the Adraskand until Sabzawar is reached, and crosses the Gúdar Khána pass.

28. Zíárat—12 miles—319 miles 4 furlongs.
Good encamping ground; some few supplies procurable. Water sufficient; forage and grass abundant; the road lies over a plain. Many villages and small forts visible to the south of the road.

29. Shérbakhsh—17 miles 4 furlongs—337 miles.
Good encamping ground; water plentiful but rather brackish; forage and grass abundant; the road leads over a basin-like plain. The bed of a stream, dry in July, but of considerable size, runs close on one side for several miles.

30. Gandatsú—9 miles 4 furlongs—346 miles 4 furlongs.
Good encamping ground; water rather scarce; forage and grass abundant; there is a Karez 4 miles to the west, and a small stream 5 miles west of this spot, where water is plentiful; the road leads over a vast plain, and slightly descends after going a short distance, then becomes level; towards the end of the march two water-courses are crossed, the second of considerable size.

31. Shórak—10 miles 4 furlongs—357 miles.
Encamping ground irregular; water scarce; forage and grass plentiful; in the spring water must be abundant here and at the next stage; road over slightly undulating ground; cross four watercourses; the last 3 miles; the road skirts the Sháh Bed range.

32. Water in a ravine—7 miles—364 miles.
Encamping ground irregular; water scarce; forage and grass plentiful; the road at first winds round the north-western extremity of the Sháh Bed range, then crosses four small streams, dry in July, one of which lies in a hollow of considerable magnitude, with smooth but steep slopes.

33. Ghór-i-Súféd—8 miles—372 miles.
Tolerable encamping ground; water, forage, and grass sufficient: road difficult for guns; succession of rolling undulations, which the road crosses at right angles; soil hard and gravelly; several dry watercourses crossed.

34. Kala-i-Múla Yasín—9 miles 4 furlongs—381 miles 4 furlongs.
Good encamping ground; water plentiful; forage and grass abundant; a few small villages in the vicinity; road over undulating ground; the ascents and descents gradually becoming less, then over a hard, gravelly, and almost level plain; pass Galouzee, a small village with water at 6 and Kala-i-Chasma at 7 miles, then cross a stream.

35. Rózeh Bágh—11 miles 4 furlongs—393 miles.
Good encamping ground outside the garden; water plentiful from canals; grass very scarce.

36. Harírúd River—4 miles 4 furlongs—397 miles 4 furlongs.
For remarks see Route No. 39.

37. Herát—3 miles—400 miles 4 furlongs.
For remarks see Route No. 39. (*Todd.*)

No. 41.

KANDAHÁR to KÁBAL.

1. Abdúl Azíz—5 miles 7 furlongs.
"Traverse a broad stony waste for about 6 miles, with a considerable rise the whole way; the road runs nearly due east from the Kábal gate in the east face of the town of Kandahár and passes through the village of "Deh-i-Khojeh," and leaving the enclosed garden called Manzil Bágh on the left at about the second mile, the encamping ground is at a place called Abdúl Azíz, with a plentiful supply of water from karez in rear of our position; the water is not quite sweet, but scarcely perceptibly brackish. Grass for horses very scarce, and forage for camels only to be had at the foot of the surrounding hills when the "Khar-i-Shútar" is plentiful."

2. Kala Azím—9 miles 7 furlongs—15 miles 6 furlongs.
"Over a hard stony road, considerably undulating and intersected by beds of nullahs, a line of Karez and open canals with plenty of water by the road side, the greater part of the distance; encamped about a mile beyond Azim-ke-Kala, which is a square mud fort with a bastion at each of the 4 corners; it is of no strength and deserted; a ruined village to the right of road, plenty of excellent camel forage all round the camp, and a little grass to be procured near the streams and karez. Water abundant, but *slightly brackish*; fuel not to be procured except the wild thyme, and that scarce; a few wells of sweet water were found in the old ruined village near the fort."

3. Khél-i-Akhún—16½ miles—32¼ miles.
"For the first 5 miles the road is level and affords no difficulties for guns, being only now and then intersected by the shallow beds of torrents and nullahs; after the 5th mile the country becomes very undulating, and there are several steep ascents and descents; this kind of road continues to the end of the march, but the guns got over it in very good time. Khél-i-Akhun is very prettily situated in a deep valley among bare hillocks, the Tarnak river runs about ¾ of a mile to the right of the road and its banks, are well cultivated; the river is only about 1½ feet deep at present, but very rapid; most splendid grazing of camel thorn on all sides, but no wood or fuel excepting a few tamarisk bushes near river; he valley of the Tarnak is not more than 4 or 5 miles broad, and the hills which bound it are bold and rugged, but not very high. Distance of this stage 16½ miles, encamped in front of the road running east and west; the ground is a succession of hillocks: water and grass abundant."

4. Shahr-i-Safa—11 miles—43¾ miles.
"The first 6 or 7 miles of this march is over a bad road with a constant succession of steep ascents and descents, and at the 5th mile there is a sort of defile for about 30 or 40 yards long between two low hills with a steep ascent and broken road which passes over the face of the hill, and has a steep and precipitous fall below into the beds of the Tarnak, which flows rapidly under the road; this required some cutting away and making broader, but after this the road improves; this is called

the Potí pass; the village of Potí is a little off the road to the left, and there are a few more hamlets scattered under the low hills; a few nullah beds were crossed, and at 11 miles is the remains of Shahr-i-Safa situated on the top of a high mud hill on the road side; to the right of it the encamping ground was about ½ a mile beyond, partly upon rising ground, but the river is about 400 yards in rear of our camp. Water abundant in canals cut from it; forage for camels and grass for horses also abundant; the tamarisk bushes on the river side would afford a little fuel, and the wild thyme and southern wood is abundant, and serves for the purposes of wood; the crops at this place were for the most part uncut, and green at this season (30th June), and the climate is a little cooler than Kandahár; the rise of to-day's march must have been very considerable."

5. Tír-andáz Minár—10¼ miles—53½ miles.

"The road from our last camp as far as the 3rd mile was very good and level, but at about that distance we came upon several watercourses and canals which had been flooded and caused some difficulties to the passage of the troops and guns, but during the remainder of the march the road was very good, with only one ascent and descent for about 300 yards over the face of a range of hillocks; encamped near the Minár with our right resting on it, and facing a steep and wall-like range of hills which runs parallel with the road; the Tarnak river runs between steep and broken banks above 400 yards to the right of the road, and a great quantity of jow jungle grows along its banks, affording a little fuel; grass and forage for camels abundant and good."

6. Tút—11½ miles—65 miles.

"For 4 or 5 miles over the worst road we have yet had; at about 4 miles was a very deep and broken banked nullah, and between that and the 5th mile were several ravines and watercourses intersecting the road; at the 5th mile we come to a very steep and rocky road called the 'Jillowgheer' pass, over a hill with a canal running on the right of it, which, having burst its banks, flooded the whole of the ground to the right of it, and rendering it so swampy as to cause great difficulty to the passage of the guns and baggage; this of course would not have occurred had the canal not burst its banks. The cavalry descended into the bed of the river Tarnak, which was a short distance off the road, and crossed its stream two or three times at good fords; one horse stuck in the mud and was drowned. The remainder of the march the road is good, with no ascents or descents; encamped about 6½ miles beyond Jillowgheer (signifying bridle-path). No village, but the spot is called 'Tútí;' it is about a mile beyond a watermill which is by the road side; the Tarnak river immediately in rear of the encampment; and forage for camels abundant; grass also plentiful and good; nothing for fuel but the jow jungle and southern wood."

7. Asía hazára—10 miles—75 miles.

"The road is for the most part good; at the 3rd mile is a slight ascent, and the road runs along the base of a hill overhanging a steep precipice into the bed of the river with a watercourse on the left hand side; at about the 5th mile is a very deep and difficult bed of a nullah, the banks much broken and steep, not much water in it; after crossing this the road takes an abrupt turn to the left for about ¼ of a mile and then again shortly eastward, and continues rather winding, but good during the remainder of the march. The remains of the village of Jaldak is to the left of the road near the nullah alluded to before; there are a few huts, and habitations alone visible from the road; no village at this encampment, but a few watermills on the river side turned by a canal which flows above the level of the river; ground much broken and intersected by ravines, a great deal of cultivation on the ground, just now the crops are only beginning to be cut, the river close to the rear of camp, and grass and forage in great abundance; fuel as during the previous marches, a few trees on the banks of the river."

8. Kalát-i-Ghilzáe—12¾ miles—87¾ miles.

"At about the 5th mile is a deep ravine with steep banks, which delayed the march of the troops a short time; at the 6th mile is a bridge over a canal called the Púl-i-Sang or stone bridge; this divides the Ghilzae from the Dúrání territory; the remainder of the road is good, though winding, and one or two very slight ascents and descents. Kalát-i-Ghilzáe is situated upon a hill to the left of the road, and is now a

complete ruin; it has a sort of citadel or keep in its centre upon an eminence, and two springs of water rise under a tree on the highest point of the hill. The *old fort and town* is situated on the banks of a broad and broken ravine, and has a large garden attached; there is new fort about a mile further up the same ravine, both mere square enclosures with 4 bastions, a number of forts and strongholds of this tribe of Ghilzáes scattered along the valley. The Tarnak flows about 400 yards right of road and affords an abundant supply of water for irrigation, and this part of the valley is highly cultivated; grazing for camels very abundant and also good grass for horses; wood can also be procured from the surrounding village, and much grain was brought in and sold to the Commissariat."

9. Sar-i-Asp—10¼ miles—98 miles.

"Road good, but many canals and watercourses cross it, though not very deep; a few gentle ascents and descents during this march; encamped on the Tarnak river, about a mile short of some watermills; ground much broken and bad; forage and grass abundant, and fuel of the jow and tamarisk bushes."

10. Núrka—9½ miles—107½ miles.

"Road tolerably good; fewer nullahs; scarcely any steep rises and descends; encamped near the Tarnak river; water, forage, and grass good and abundant; fuel the same as before."

11. Tází—8¾ miles—116¼ miles.

"One or two bad nullahs and ravines, but the rest of the road is good over high table-lands; encamped by the Tarnak river; grass, water, and forage in great abundance, and fuel of the same kind as yesterday and the previous marches also abundant; our camp was in a most beautiful spot with the river immediately in rear, and the prettiest part of it we have yet seen winding through green turfy banks and three slight falls; capital fishing; one or two small clumps of willow trees make the spot for encamping."

12. Shaftal—6½ miles—122¾ miles.

"The first 5 miles of this march is much intersected by deep and difficult ravines and nullahs offering great difficulties for the passage of the guns, but the last mile is over high table-land and a better road; encamped with our rear to the river a short distance off the road; beautiful grass for horses and forage of all sorts for camels; fuel of the same description as we have had all along abundant, but no trees; the river is narrow here, but deep and rapid; many large ravines and steep banks."

13. Chasma-i-Shádí—10½ miles—133¼ miles.

"The road much improved; only two ravines and no steep ascents and descents; the road level and stony; at about the 10th mile is a spring called the Chasma-i-Shádí; encamped about half a mile to the right of the road near the river, but there are 'karez' and several canals affording a plentiful supply of water. Forage and grass abundant; good ground for encamping upon, and a good deal of madder cultivation. A large village and fort on the opposite side of the river called 'Khojak,' where a small quantity of grain and supplies were procurable."

14. Pangak—6½ miles—139¾ miles.

"Road very good, with but few obstructions; three slight ravines or watercourses cross the road, and a little water in each; encamped near some springs and 'karez' affording an abundance of water. Grass and forage plentiful; a great many forts and villages scattered on both sides of the road under the hills. The Tarnak, a long way to the right, and this part of the valley, is highly cultivated and inhabited."

15. Ghojan—12 miles—151¾ miles.

"The road the greater part of the way very good with fewer canals or ravines than we have yet had; at about the 8th mile we crossed a narrow stream, and the surrounding country is open and flat and highly cultivated; the valley becomes considerably broader; during this march at the 4th mile is the boundary between the territories of the Ghilzaes and Dost Mahamad; there is no distinguishing mark to show the limits; a number of large villages and forts on all sides under the hills; encamped upon a fine open plain with our right resting on a high hill to the right of the road; a small water cut, supplied from karez, running in rear of our camp, affording a plentiful supply of water; forage plentiful and grass also; much cultivation."

16. Múkúr—12¼ miles—164 miles.

"Over a very good road with only one deep nullah or ravine to cross. At about the 8th mile pass close under a high range of hills on the left hand, and a little beyond is a large burial place, a haunt of thieves and rascals; encamped upon a beautiful turfy plain on the left banks of the Tarnak, which river rises at this encampment; its source gushes out of the rock in a number of beautiful springs. A great many villages and forts near the encamping ground, and that of Múkúr is on the right bank of the river. Grass and forage in great abundance; and grain of all kinds procurable, as also goats, sheep, cows, &c., &c.; this place is famous for the number of fish in the river."

17. Oba Karez—14 miles—178 miles.

"Over an excellent road requiring little repairing for the passage of the guns; at about 2 miles from camp was the dry sandy bed of a mountain torrent about 50 yards wide, and one or two more of these occur during the march, but offer no obstacles; encamped upon an open waste plain with a stream from Karez in our front called Oba Karez; there is also another supply of water about 1¼ miles before reaching our encamping ground sufficient for the troops, but the grounds in its vicinity is not adapted to the encampment of a large force; there is a broad bed of a torrent immediately in front of the camp, and a water-mill turned by the stream from the Karez under a clump of trees on the right hand side of the road. Forage in great abundance, a great deal of cultivation on each side of the road during this march."

18. Jamrúd—12 miles—190 miles.

"The road for the most part is good, but immediately on leaving our last camp, it descends into a sandy and broad bed of a torrent, and at about the 8th mile three rather difficult ravines occur within the space of a mile; these form the chief obstacles on the road; a great deal of fine cultivation. About 1 mile from the encamping ground we crossed a broad bed of a stream with a little water rising from a spring in its bed about 100 yards to the right of the road; there are 3 rows of karez affording an abundance of water; a great many square mud-forts scattered on all sides over the plain, which is highly cultivated; the villagers brought in supplies of all kinds for sale. Forage for camels not quite so plentiful, but still quite enough, as also grass for horses; great quantities of clover and lucerne grown here."

19. Mashakí—9 miles—199 miles.

"Several watercourses intersect this road, but none of them have very steep banks; at about the 6th mile we crossed a narrow rivulet with about 1 foot water; the road in many places sandy, and in others stony, more especially about the encamping ground, which was upon tolerable ground to the right and left of the road with an old burial ground in our front, and a range of hillocks running down the front of the left; a water-mill immediately to the right of the road and another on the left. Forage for camels plentiful and good, as also grass for horses; much cultivation; in fact, the whole country as far as the eye can reach is a continued field of crops. Numerous forts and villages scattered on every side, some of them appear newly built or repaired. Water abundant, but fuel of the wild thyme alone procurable."

20. Ahmad Khél—9½ miles—208½ miles.

"A very bad road, heavy sand with large round stones, the whole distance; at about the 8th mile is a karez with a supply of water running across the road, and a little beyond is a slight ascent, the hillocks on the left coming down towards the road side; encamped upon a plain for the most part sandy and stony, but there is a good deal of ploughed land and cultivation. Water from karez abundant, and also forage for horses and camels. The village or fort of Ahmad Khél is situated in a little hollow among the hills on the left of the road, and there is a valley or opening in this low range, a little further on down which runs the bed of a torrent and a line of karez; there is a mill and a clump of trees at its 'debouche.' Number of small forts on both sides of the road during the march."

21. Nání.—7½ miles—216 miles.

"The road much better and fewer watercourses to impede the column; the road is in many places sandy and heavy, but less stony than yestarday; forage and grass plentiful, and good water abundant in karez and the stream mentioned before."

22. GHAZNÍ.—15¾ miles—231¾ miles.
"The road from Náni to within about 1 mile of the town is very good, for the most part over an open flat plain; at about 2 miles from the town is a garden and obelisk called the Chehl Bachagán; on the right of the road, but just beyond it, is a sandy bed of a river for about 200 yards broad; the immediate vicinity of the south side of the fort is much intersected by canals, and the Ghazní river washes the south-west face."

23. SHASHGÁO—13 miles—244¾ miles.
"A village; supplies and water procurable; country covered with gardens and fine cultivation; road fair; pass through a defile called Tang-i-Shér at 6 miles; this defile is 6 miles long and a very strong position."

24. HAFT ASÍA—8½ miles—253¼ miles.
"Encamped near some low hills; water abundant; road much undulating; pass through defiles at 3 and 5 miles."

25. HÁEDAR KHÉL—10¾ miles—264 miles.
"A village; supplies and water abundant; country a beautiful valley between low hills richly cultivated and studded with villages; road good, but stony in places."

26. SHÉKHÁBÁD—9½ miles—273½ miles.
"A village in the Logar; supplies and water abundant; road contracted and difficult, particularly the last part; cross the Shinez and pass Syadábád about half, and the Logar at the end of the march by a bridge called Shekhábád."

27. MAEDÁN—18½ miles—292 miles.
"A collection of villages to the left of the road; supplies and water abundant, country richly cultivated; road fair; at the end of the march cross the Kábal river by a ford 3 feet deep in June."

28. ARGANDEH—10 miles—302 miles.
"A village road; and country as above."

29. KÁBAL—14 miles—316 miles.
"Half way from Argandeh pass Kala-i-Kazi, whence to the city the road passes through a succession of gardens and fields. The whole country is intersected by watercourses from the Kábal river; the road is good. The approach to Kábal from the west is through a narrow defile, which forms the west face of the city, and through which the Kábal river flows. The hills on both sides are fortified with lines of wall, flanked at regular intervals by massive towers; but the heights can easily be turned." (*Garden.*)

No. 42.

KANDAHÁR TO SEISTÁN BY THE GARMSÉL.

1. BAND-I-TIMÚR—20 miles.
Several forts of Isháknzáes on the Argandáb river.

2. KALA-I-SHÁH MÍR—12 miles—32 miles.
A small village containing salt pans on the Argandáb river.

3. GÚMBAT—40 miles—72 miles.
In a desert, no houses, on the Helmand river.

4. HAZÁR JÚFT—24 miles—96 miles.
Scattered hamlets on the Helmand river.

5. MIAN PÚSHTA—12 miles—108 miles.
300 houses of Biloch in the spring on the Helmand river.

6. LAKHÍ—20 miles—128 miles.
400 houses of Biloches, rising to 1,000 in the spring, on the Helmand river.

7. SAPPA—16 miles—144 miles.
200 huts of Kanozáes on the Helmand river.

8. BAHADÚR—12 miles—156 miles.
100 huts of Núrzáes on the Helmand river.

9. Benádar-i-Latíf—8 miles—164 miles.
   100 huts of Núrzáes on the Helmand river.

10. Deshú—24 miles—188 miles.
   400 huts of different tribes on the Helmand river.

11. Púlalak—8 miles—196 miles.
   100 huts of Biloch and Barecthes on the Helmand river.

12. Kala-i-Islam Khán—32 miles—228 miles.
   100 houses of Núrzáe Biloch on the Helmand.

13. Dak Delí—50 miles—278 miles.
   No houses on the Helmand.

14. Sehkúha—24 miles—302 miles.
   In Seistán.—(*Leech.*)

No. 43.
KOHÁT TO KÁBAL.

Vide Route No. 44 to Háedar Khél. Thence route No. 41.

No. 44.
KOHÁT TO GHAZNÍ.

1. Nasratkhél—6 miles.
   "The road passes the village of Mahamadzae at half-way to Nasratkhél and at the entrance of the pass to the Bazótí hills called 'Ublan.' The valley averages from $1\frac{1}{2}$ to 2 miles breadth; the hills to the north are in the possession of the Bazótí and Fírózkhél tribes of Orakzaes, and are barren, precipitous, and rising up to a height of some 1,500 feet above the level of the plain, but in no place commanding the road."

2. Raiís—11 miles—17 miles.
   "For the first 3 miles the road is similar to yesterday's march; it then enters an extensive grove of 'sissu' and mulberry trees known as Fateh Sháh's Ziárat, and crosses a stream that comes down from Maráe, a village of 'Tapa' Sámilzáe, which pays revenue to Government; this is one of the roads into the Sámilzáe valley, which is divided from the Hangú valley by a range of hills; another road into which strikes off near the village of Ústarzáe Lower; the hills surrounding the Sámilzáe valley (which is a complete amphitheatre) are held by the Sipáh tribe nearest Kohát, and the Bar Mahamad Khél and Shekhan Orakzaés. The road passes through the lands of the villages of Upper and Lower Ústarzáe; and at 9 miles from Kohát, the hills, closing in, leave only a gap for the exit of the Bárá; this place, which is on the boundary between the Kohát and Hangú valleys, is known as the Khoja Kiddar: over it on the left bank of the stream the new road has been constructed. At $10\frac{1}{2}$ miles from Kohát crossed the Bárá stream, which has a general course of from east to west, having its sources among the lofty mountains inhabited by the Orakzáes, and enters our territories near the village of Sháhú-khél, about 6 miles from Raiís, at which place you arrive immediately after fording this stream. The Bárá is very subject to sudden rises caused by heavy falls of rain in the hills above, which render it at times impassable. There is no good position for an encampment in the portion of the valley in which the village stands owing to its small extent and to its being commanded from all sides either by the higher hills or by spurs from them. The hills are covered with a dense jungle of Pelu (wild) and Phulah, which renders them very difficult for military operations, and even the comparatively level grounds are but partially cultivated and covered with thick bushes."

3. Hangú—8 miles—25 miles.
   "Road good all the way. At about 2 miles from our last encampment (which was about a mile on the Thagú side of Raiís) passed the village of Ibrahímzáe on the opposite bank of the Toí; this is the general encamping ground, but owing to the land being covered with wheat, the force yesterday halted half-way between Raiís and this, the new line of road to which does not cross the stream, but passes over

a small Kotal close to our last camp, and then traverses a succession of narrow valleys within matchlock range of the heights on either side, which are very precipitous and difficult to be turned. At the 6th mile passed a more open valley known as the Hangú-kas, which is intersected by a ravine, which collects all the water from the Hangú springs. The camp was this day pitched on an open cultivated plain in the centre of the valley (which is here about 2 or 3 miles broad and contrasts wonderfully with the country passed through since leaving Kohát), and at about a mile on the Kohát side of the village. The village of Hangú is situated in the plain; the hills in its vicinity are high, but not so rugged as those hitherto met with, and covered with jungle.

"There is adirect road running from Kohát to Ibrahímzáe in a valley parallel to the Thagú one; it passes through the villages of Bar and Jalia; it is a shorter route, but the line of the present new Hangú road was preferred, as it passes near some of the largest villages in the Kohát District."

4. Tori—8 miles—33 miles.

"The road during the whole course of this day's march ascends the Hangú valley, and runs along the left bank of the Torí stream at a distance of from a half to one mile from it. On the right of the road are low stony hills covered with brushwood, between which are occasional patches of cultivation drained by numerous nullahs, which cross the road in several places, (and at a distance from and between the low prolongations of high spurs.) Towards the north, near the summit, and on the slopes of the Samána range of hills (averaging 2,500 feet elevation above the plain and about 6,000 feet above the sea) are seen the towers and villages of the Rabhíakhél and Akhél Orakzáes, who in that direction border o nthe Bangashes of Míranzáe. Although no road has been made beyond Thagú, yet the beaten way over this tract was found very easy for wheeled carriages. Passed the villages of Bagatu, Kotarzáe, and Bar. As you approach Thagú the valley opens out to a breadth of about three miles. Good encamping ground was found at about a mile on the Thagú side of the valley (which was about the only portion not under cultivation large enough for this purpose) and in the vicinity of the Torí, from whence water was procured. From Thagú, a long and very narrow glen runs up from the south of the village *viâ* Deh Úmar Khán, Shaletem Khél, and Mámú Khél to Daúd Sháh ka Bándah, where it meets the main road from Kohát to Banú."

5. Kaí—8 miles—41 miles.

"The road similar to that in yesterday's march, crossing at about five miles the Torí, now merely a small rill of water, in many places entirely disappearing, and during the hottest season of the year, water here must be dug for. The village of Kaí is situated on a naturally strong position at the end of a low ridge of stony hills. The camp was pitched at a spot near a very small spring called Dupa, the water from which runs down into Upper Míranzáe, as the lands of Kaí are on the water-shed line between the Kúram river and the Kohát Bára. The hills above Thagú and the Khatak hills generally in this part of the valley are more accessible and covered with low jungle. The lands between Kaí and the hills bordering the valley on the south were entirely under cultivation, displaying one sheet about three or four miles long from east to west by about two or three miles broad. On this day's march, after leaving the lands of Thagú, we passed a large village called Mahamad Khoja to the left of the road and situated immediately under the hills."

6. Nariáb—6 miles—47 miles.

"It is not more than 4 miles by the direct route from Kaí to Nariáb, but a force marching with artillery has to make a considerable detour to avoid the low stony hills which run down from the right of the valley; the march is an easy one; for the first mile from camp, we had to go round the base of a solitary low hill that shoots up in the centre of the valley to the east of Kaí, and commands the roads on each side of it, after crossing the ravine which has its rise at the Dupa spring mentioned in the last march. The remainder of the road to Nariáb is skirted by low stony hills, covered with jungle on the right, having the open and cultivated Míranzáe valley to the left. Immediately before arriving at the village we crossed over the Nariáb nuddi, in which a small stream, having its rise in the adjacent hills, continually flows."

[*N. B.*—A force going to Kúram would leave Nariáb to the right and march on Darsamand, 12 miles from Kaí.]

7. DARSAMAND—9 miles—56 miles.

"The baggage went by the direct route over the plain to Darsamand, but the troops went round by the village of Tórawarí, inhabited by Záemúkht Afgháns, tributary to the British Government. There are three considerable nullahs to cross between Nariáb and Tórawarí; and the country, excepting in the immediate vicinity of these places, is generally covered with jungle. The road from Tórawarí to Darsamand is commanded for about half a mile by a projecting spur from the Sanghar mountain; it is also crossed by the Sarrobai 'nullah.' The best encamping ground at Darsamand is to be found near the ruins of the village of Gandiaor, about a mile to the south of Darsamand, on the banks of the Schalli nullah. The village itself is commanded by low spurs in its rear, within matchlock range. It is supplied with water from numerous springs in its vicinity, from which flow streams not only sufficient for the use of the inhabitants, but also for the irrigation of their fields. There are several very fine clumps of chinar and walnut trees between the village and the foot of the hills."

8. THAL—10 miles—66 miles.

"At about one mile from Darsamand, opposite to the ruins of Gandiaor, a road branches off to the Khatak village of Daland, over which guns could be taken with their horses without any very great difficulty. The Thal road for the first three miles skirts the low cultivated lands of Gandiaor and Mámú, and then crosses the Schalli, the country to the right being high, undulating, and covered with dense jungle. There is a knoll which commands the road and the surrounding country here on the left bank of the stream. The hills to the left are also covered with jungle, and if occupied by matchlock-men would have to be crowned before a force could pass unmolested along the bed of the stream, where the road runs for about half a mile before ascending the right bank, which is rather steep. There is then a further regular ascent to the summit of the plateau between the Sangroba and Schalli nullahs. The gun road turns off at right angles to the northward, about half a mile from the first rise, and proceeds along the Adméla road until the summit of the plateau is attained, when it again returns to the direct Thal road. The descent into the Sangroba nullah at a little more than a mile from Thal is easy. It is hard to get a space of ground, excepting cultivation, large enough for a camp of any size, except in positions commanded by adjacent heights, or in others liable to be flooded by the waters of the river Kúram. Our camp was pitched on an open space at a distance of about half a mile from Thal, down the river bed on the right bank of the Schalli (the heights to the front and rear being held by picquets), and immediately above the junction of the Schalli with the Kúram."

9. GHILZÁE BÁNDAH—10 miles—76 miles.

"Supposing a force to have encamped either on the ground on the immediate right bank of the Schalli, or on the left of the Sangroba 'nullah,' or the cultivated lands immediately opposite the village of Thal, the road passes the Sangroba nullah and round the village of Thal, traverses an elevated plateau and crossing several nullahs, the natural drainage from the spurs coming down from the Khadi Múkh peak; at about 2 miles from Thal it crosses the Kúram river, the passage of which is here commanded within easy matchlock range by a strong position above it on the left bank, where are the ruins of a village constructed by the Yúsaf Khél Bangashes, when they separated, in consequence of a feud, from the remainder of the tribe. The stream at this season of the year (November) is very low, but still about 2 feet deep and running with tolerable velocity; for about a month in spring when the snow at the sources of the stream is melting, the passage across as well as the road along it may be at times impracticable for a few days. At 4 miles, after having proceeded up the right bank or along the bed of the stream, you ascend the bank, where there is but the foundation remaining of a nice considerable garhi known as Rája ka Kala. All this part of the road is very fine, but the ascents of some of the cross nullahs are apt to be damaged and rendered precipitous during floods, and should be looked to before marching up the river with guns. At about 6 miles from Thal, upon arriving at the 'Shabbakh' nullah, the road for guns descends again into the bed of the stream and follows it to the end of the march; but for the infantry, cavalry, and baggage there is a dry road, passing over a low ridge of hills, which is shorter than the river route by about half a mile, and which,

if necessary, could very easily be made practicable for guns, the slopes being easy and soil composed of slate rock; but in its present condition, it is totally impracticable for guns. The encamping ground at the end of this day's march is on a sloping bank (with ample room for any number of men) on the right bank of the Kúram, but commanded on all sides by low hills; grass, forage for camels, &c., abundant, but no provisions procurable, as the only place in the shape of a village near is Ghilzáe Bándah, where there are a few houses."

10. HÁZIR PÍR'S ZÍARAT, by right bank 15 miles—91½ miles.

"There is no gun-road along the right bank of the river, and the guns have to go up the bed of the stream for about 2 miles and then get up on the left bank. Both roads are practicable for infantry or horsemen, but that on the left bank is the best: the only disadvantage is, that if the river happens to rise, it will be difficult or even impossible to cross. For the first 4 miles on the left bank the road is commanded by low hills on the right, and then for the remainder of the distance runs along the foot of the "Karewah," or elevated plateau which marks the boundary of the irrigation on each side of the river; and it is on the edge of this that most of the villages are situated. If proceeding by the left bank, the river has to be crossed again just opposite Házir Pír's Ziárat. The route by the right bank is commanded within matchlock range, more or less along the whole road, from spurs coming down from the range of hills which separates Kúram from Khóst: it crosses the drainage of this tract. For the last 10 miles both roads traverse Balyamín, one of the divisions of Kúram; the country is cultivated for a distance of about from ½ to 2 miles on each side of the river, and dotted over with numerous small square walled villages generally called after the name of the headmen in each for the time being; there are about 20 of these in Balyamín. Provisions of most sorts are procurable in the district for a small force for a limited period. Encamping ground at Házir Pír's Ziárat stony; camel-grazing in abundance, as well as grass; water from the Kúram. From Házir Pír's Ziárat there are two routes to Mahamad Azim's fort in Kúram, the one by the Darwaza pass, and the other along the bed of the river. The Darwaza route is as follows:—

11. SOUTH END OF DARWAZA PASS—10½ miles—102 miles.

"This distance is the one measured by the route followed by Brigadier Chamberlain's force; but if, instead of turning up the ravine that comes down from the west, we had gone up the one that joins it from the north, we should, as we afterwards learned, have gone by the 'Sangali rah,' which is shorter. Both routes are practicable and offer no difficulties to guns. The country traversed is an undulating desert, covered with stones, grass, and thin jungle; the halting-place is where water is procured from a stream that comes out of the Darwaza dara, but very soon loses itself in the soil. Camel-grazing only procurable in the pass itself; grass is abundant. This part of the country is held by wandering Jájí tribes, who are great robbers."

12. KOT MIÁN-JÍ—12¾ miles—114½ miles.

"This is a name given to a spot where we encamped 2 miles south of the Kúram fort on the right bank of the river. We encamped here, as no fire-wood was procurable on the other side of the river, without having to go a very long distance for it, and also because all the forage for horses had to be procured from the Darwaza pass, where was also the best grazing-ground for camels. The road for the first half ascends gradually along the bank of a small rivulet. It is commanded by low hills on each side running parallel to it, but which can easily be crowned. The present state of the road, owing to large stones and narrow shelving banks on the edge of the river, is very bad for guns (3 axles of gun-carriages were broken while going through the pass), but in two or three days, it might with the greatest ease be put into very good order; the latter half towards Mián-jí is easy, with a gradual descent."

By the River Route from Házir Pír's Ziárat.

IBRAHÍMZÁE—11¼ miles—102¾ miles.

"For the first 9 miles of this march, the road is along the bed of the river, which has to be crossed and recrossed; the whole of this distance as far as the large village of Sadah is through the Makhizáe sub-division of Kúram, and sprinkled with numerous walled enclosures, called after the málik or headman at the time

holding each; at 6 miles is Dúrání, a village of about 200 houses and the residence of the Deputy Governor of the Province; from this there is a direct road through the Zaemúkht country to Tórawarí and Nariáb in Míranzáe. Makhizáe consists of about 20 'garhis' on a strip of irrigated land half a mile wide, bounded by a low ridge of hills on the right bank of the Kúram river, with about a mile of the same description of land belonging to 5 villages on the left bank, the latter bounded by the 'Karewah' running back to the Zaemúkht mountains, and down which the drainage of that country runs. At Sadah the Kúram river is joined by a tributary known as the Karamana, which flows down from the Orakzáe mountain. While the guns proceed along the bed of the river, there is a short cut through an opening in the hills, which saves about a mile, for the infantry and cavalry; the last two miles of this route is open to marauding attacks from the Músazaés, a tribe who infest this road and occupy the adjacent hills. Ibrahímzáe is a large village, but its lands are entirely cultivated for rice, and consequently it may be difficult to find encamping ground on either bank. On the right bank there is good grazing for camels and forage for cavalry."

Kot Mián-jí—12¼ miles—115 miles.

"The gun and cavalry road is along the bed of the river; infantry may either go by this or along the high bank through the villages. Upon either bank the hills generally run down to the water-edge; on the right bank there are only one or two villages with here and there small patches of rice cultivation. On the left bank the cultivation below the 'Karewah' varies in breadth from one to two miles, and is covered with large villages studded along the edge of the Karewah; the largest of these are Tapakae, Topil Sinali, Amlkót, and Agra, all in Kúram Proper. The fort of Kúram is about 2 miles from this encamping ground."

13. Habíb Kala—17½ miles—132 miles.

"All the way from the Kúram fort, the road crosses the uncultivated barren slope and drainage from the Súféd Kóh; it passes three villages close to each other called Kach Kání, and at a distance of 4 miles from Shallozan, one of the largest villages in the district, which, embedded in trees, can only be distinguished by the conspicuous shrine of Mír Ibrahím, perched upon a spur immediately above the village. Habíb Kala is a square enclosure detached about ¾ of a mile from the large village of Péwar, of which it is an off-shoot, and is surrounded by the richest cultivation, on which great care has been bestowed; the land is terraced and irrigated by a stream rushing down from the overhanging Súféd Kóh. Forage for camels is plentiful, all the adjacent low hills being covered with low oak jungle; but grass for cavalry is scarce, the people of the country feeding their horses on bhusa. More provisions can be procured here than perhaps any other spot in all Kúram, as Péwar contains an immense number of Hindús (in fact as many as there are Mahamadans) carrying on a considerable trade."

14. Zabardast Kala—10 miles—142 miles.

"There are two routes by which a force marching from Habíb Kala may proceed, either over the Pewar, or the Ispíngáwí Kotals. The first is the shorter of the two. (The distances here given are only approximate.) By the latter, instead of going on through the village of Péwar, the road turns sharp up to the right along the bed of a deep ravine east of the village which comes down from the 'Sítarám' peak. At 3 miles from Habíb Kala pass, the Gúndí khél off-shoot of the Péwar village is strongly situated on a spur of 'Sítarám' and containing about 30 houses. As far as this, the road is commanded within easy matchlock range by the heights on each side, and from this there is a regular ascent to the summit of the Kotal. Leaving the bed of the nullah hitherto traversed to the right, the road passes through a forest of pines, deodars, oak, and yews to the top of the range; the gradient of the ascent is not very difficult until near the summit, and guns upon elephants might be taken over. There are no zigzags. On the Hariáb side the descent is very gradual, and road good, passing through a succession of beautiful glades as far as Zabardast Kala, a small Jají tower where the Péwar route joins with this one. The road by the Péwar Kotal, after passing through the village of that name, crosses several deep ravines running through broken ground covered with oak tree jungle, and commanded in many places by spurs coming down from the range separating this from the Ispíngáwí road, and in one of the gorges of which is situated the small Mangal village of Gobarzan. At 5 miles, pass a little

cultivation belonging to the Mangals of Taráe and Kútaráe, two small villages behind a spur coming down from the Péwar Kotal range, the inhabitants of which are notorious thieves, frequently robbing kafilahs. At about 7 miles from Habíb Kala (the road gradually ascending and latterly along the bed of a ravine) you arrive at the foot of the Kotal, which is about the same height as the Kohát Kotal from the Péshawar side; the ascent is by a regular zigzag, the gradient not very steep; but there being one or two large rocks in the road, some labour would be necessary to render it practicable to take guns over even with drag-ropes. The hills are thickly covered with pines, yews, &c. On the crest is a tower constructed for the protection of the road and held by Mangals; the descent from this to Zabardast Kala is very gradual, along a glade in the midst of undulations covered with a dense pine forest. At Zabardast Kala there is plenty of open encamping ground to the north close to the village, under which runs the Keria stream, from which alone water is procurable. Forage of all sorts scarce, and little or no provisions procurable."

15. Alí khél—10 miles—152 miles.

"From Zabardast Kala to the village of Alí khél the road lies along the bed of the Keria stream, along the high right bank of which are situated the Jájí villages of Lehwani, Jadran, Baerám khél, and Malú khél. On the left, spurs run down and command the road from different points along the whole route. The encamping ground for a force would be on an elevated plateau upwards of a mile beyond the village and near the junction of the Keria and Hazár-darakht streams. Infantry and cavalry arrive at it by a road through the village, which afterwards descends into and again ascends out of two very deep 'algads' or ravines; but guns would have to go down about half a mile and come up the Hazár-darakht stream as far as the village of Shámú khél opposite the encamping ground, where there is a slope up to the plateau where the camp would be pitched. Water here is from the Hazár-darakht stream. Alí khél is a large village composed of some 50 enclosures, each in itself a little fort; the houses are of two stories, in the upper of which live the people, while their cattle, &c., are sheltered below. Some small amount of provisions might be procured here, but not without oppression to the people, who can scarcely raise sufficient for home consumption. Forage is scarce, and there is very little grazing for camels: fuel is abundant. There is a road leading over the hills from Alí khél into the heart of the Mangal country, and it is much frequented by that tribe, who come over in bands to plunder on this road."

16. Hazár-darakht—13 miles—165 miles.

"The road descends from the plateau, on which any large camp at Alí khél would have been pitched, into the bed of the stream along which it continues, gradually ascending for the rest of this day's march. The valley at the last ground was about 2 miles broad, but about 4 miles on: upon reaching the village of Rokián, it narrows into half a mile, with precipitous commanding peaks upon each side, clad with pine forests. The route onwards from it for the next 4 miles runs due north, the mountains closing in on each side until at last the stream is confined to a gorge of not more than 200 yards broad: at two miles beyond Rokián there is a glen shooting off to the right which contains a few houses, off-shoots from the Rokián village. At the 8th mile from camp, the road turns sharp due west, while another road called the '*Ghariggi*' crosses the hills direct to Kábal. The country here consists of lofty ranges of mountains, high spurs from which run down to the bank of the stream, entirely commanding the road, and their slopes are generally very steep and in many places composed of loose shingle, in which many landslips have occurred; pines and deodar cover the whole. At Hazár-darakht there is no village, and although perhaps the broadest place in this elevated glen, there is but just room for the encampment of one regiment. Any force in camp here would have to be generally scattered, and the place would be a nasty one to be attacked in; but no better ground is to be had. Guns would have great difficulty in this march owing to rocks and stones which have been rolled down by floods and settled in the bed of this torrent. No provisions nor forage of any description procurable here, not even for camels."

17. Ochamargha or Hazra—8 miles—173 miles.

"The road for the first two miles as far as Jájí Thána is similar to the latter portion of yesterday's march; Jájí Thána is a small square fort, with two towers

flanking it, but is itself commanded in all directions by the hills about. From this point as far as the fort of the Súrkháe Kotal, the ascent is much more gradual, and the bed of the torrent gravelly. A mile beyond this is Katasang, where there is a watch tower, opposite a gorge in the hills through which travellers sometimes go *viâ* the Mangal country, Khóst, and Dáwar to Banú. This tower marks the boundary between the Jájís and Ghilzáes. At 7 miles from Hazár-darakht is the Súrkháe Kotal, which is on the water-shed of the Kúram and Súrkhél streams. The Kotal is a short but very steep one, the soil is a stiff red clay, which after rain must become very slippery; the ascent is commanded by the knolls on each side, and on the summit is a tower held by Ghilzáes. A slight descent, and after traversing for about a mile further a comparative plain, you arrive at Hazra, a post similar to that erected at Jájí Thána. The encamping ground here is good; heights all round to be held. Water from springs, the sources of the Súrkhél; no provisions; and except at certain times in summer but little forage procurable; the horses of the country are fed on "teikktra" or wormwood. The elevation of this encamping ground is about 13,458 feet above the level of the sea, and the road is here generally blocked with snow from December to April."

18. Dobandí—8 miles—181 miles.

"From camp, the road as far as the summit of the Shútar Gardan Pass has a gradual ascent along a narrow gorge commanded from peaks all around for about 2 miles. The descent of this pass towards Logar is exceedingly steep, with sharp zigzags and very long; artillery (I believe 6-pounders) has been taken over this pass by Sirdár Mahamad Azim Khán, but he carried the guns on the stout double-humped Bokhara camels; for wheeled carriage it is at present impracticable, and it would take a vast expenditure of money and labour to make it passable. The rugged nature of the mountains overhanging both sides of this pass with huge masses of naked limestone rock cropping out in every direction offer cover to an enemy from which it would be difficult to dislodge him without great loss; and it would be difficult to withdraw covering parties after the descent of the pass had been accomplished: in fact, supposing opposition to be offered here, it would be difficult to conceive a worse pass for the passage of an army; and it would be useless to attempt it, except as a diversion, with a brigade of the best light troops, with mountain train batteries and field howitzers on elephants; but for these animals even, the procuring of forage would be no easy matter. From the fort of the Kotal to Akhún Kala (a small Ghilzáe village) the road is along the bed of a small stream never more than 100 yards broad with huge cliffs towering up several hundred feet on each side; immediately before arriving at, and after passing this village, the gorge narrows to 30 feet; from this point for about 3 miles, the ravine continues very steep until joined by a stream coming down from a northern direction; on the tongue of land between these streams there is room for a camp. On the high 'karewah' lands opposite the village are the remains of a large thana, now partially ruined. Here forage, fuel, and provisions are not procurable without the greatest difficulty."

19. Khúshí—9 miles—190 miles.

"The road for the first 2 miles, as far as the small Ghilzáe village of Babar, proceeds along the bed of the same stream as that hitherto followed from the foot of the Shútar Gardan Pass; but here the water goes on through a narrow gorge, and takes a sudden precipitous fall down a cliff; while the road leaving its bed goes up to the right over a small, though rather steep, hill, with a few hundred feet elevation known as the Shinkáe Kotal, on the crest of which is a tower or 'Búrj' at present held by about 20 Ghilzáes who protect this portion of the road from the attacks of small parties of marauding Mangals, who, coming over the hills from Zúrmat, used to render it dangerous for travellers. Arrived on the higher 'karewah' lands (or elevated plateaus) of Logar, the road continues gradually descending, and running parallel to the high bank of the same ravine down which we had come from the Shútar Gardan; its bed having now widened to some 600 feet with banks 300 feet deep. The whole country around presents the most barren, dreary aspect it is possible to conceive, excepting the bed of the ravine itself, which smiles with green fields and orchards, and gradually widens to ¾ of a mile at the large village of Khúshí, which contains about 300 houses in numerous walled enclosures or forts. Here is good encamping ground, plenty of water and provisions,

but grazing for camels scarce. *From Khúshí to Kábal is 4 marches, viz.*—Zirgún Shahr, 12 miles; Súféd Sang, 12 miles, Chár Assiah, 10 miles—all large villages situated in the open and extensive valley of Logar—and to Kábal, ten miles."

20. Hisárak—10 miles—200 miles.

"Road over a most uninteresting country along the bed of the Khúshí ravine all the way to its junction with the Logar stream. On both sides is an extensive sandy sterile tract of country affording meagre grazing for flocks of sheep to within 2 miles of the river bank where rich cultivation commences, and is carried as far as irrigation from the stream can be taken to it. The district of Logar has at first sight a striking appearance to a stranger, for the eye searches in vain for villages or houses of any sort; but the green strip of cultivation following the windings of the stream is interrupted every here and there by a succession of strong mud forts, admirably built and flanking each other; with bastions at the angles, connected by curtains 30 feet high, which enclose the habitations of the peasantry. As the population is closely packed, every inch of available land is cultivated, and the edges of the water-courses are thickly planted with rows and groves of willow and poplar, which afford almost the only timber to be met with here; the trees are kept carefully trimmed, and, shooting up straight, are fit to cut after 12 or 14 years. There is a cross road from Hisárak to Kúram, striking off in a south-easterly direction, passing through the large "Kazlbásh" village of Altimúr, crossing the water-shed line of the Logar and Kúram rivers into the Zúrmat valley, and thence through the Mangal village of Kásim, two coss above the junction of the Haríab with the Kúram stream; but this route is reported difficult and little frequented owing to the predatory habits of the tribes through whose country it passes."

21. Habíb Kala—9 miles—209 miles.

"About a mile from the last ground cross the Logar stream, fordable almost everywhere, but over which there is here a bridge, the piers of which are constructed of a frame-work of wood firmly mortised together, filled in with large stones and connected logs of wood fixed across the top to support the roadway. The road is narrow, and winds about the cultivation; it is seldom broader than to admit of two horsemen going abreast, and passes through several villages, among which are the strong walled villages of Sainda and Bankibárak; good encamping ground is found at Habíb Kala on the edge of the cultivated lands; water from a cut from the Logar river; provisions abundant; fuel scarce, and forage for camels equally so."

22. Amír Kala—9 miles—218 miles.

"Through a country very similar to that traversed in yesterday's march, but with fewer walled enclosures."

23. Háedarkhél—13 miles—231 miles.

"The first portion of this march is along a very narrow valley, and the road commanded all the way by spurs running down on each side; at the 2nd mile from camp, pass the large fortified village of Tangí Wardak, consisting of 3 forts built on the left bank of the Logar stream, all with high well-built "pakká" (mud and stone) walls, loopholed for musketry and in echellon flanking each other; at the 4th mile is the small village of Doáb, at the junction of and between the Shíníz and Logar streams. The road here leaves the valley watered by the latter, and turning up the bed of the Shíníz strikes across and joins the great highway between Kábal and Ghazní at about 6 miles from Amír Kala, and proceeding along it through the cluster of villages called Syadábád arrives at the large village of Háedarkhél, from which point the route is described in Route No. 41, and consists of the following stages:—

24. Haft Asá—11 miles—242 miles.

25. Shash Gao—8¾ miles—250¾ miles.

26. To Ghazní—13½ miles—264¼ miles." (*Lumsden.*)

No. 45.

KUNDUZ TO YÁRKAND, THROUGH BADAKHSHÁN, THE PAMÉR STEPPES, AND THE SAR-I-KUL OR TASHKURGHÁN TERRITORY.

In Kunduz territory.

1. KHÁNÁBÁD—5 kos.
   A town in a wide valley. River Bangi.
2. KHOJA CHANGAL—5 kos—10 kos.
   A fort and a town.
3. TÁLIKÁN—5 kos—15 kos.
   A large town. Plain open country.
4. LATABAND—5 kos—20 kos.
   Summit of the Lataband Kotal, an easy pass, not closed in winter, passable for laden animals. Salt mine close by.
5. ÁKBOLÁK—5 kos—25 kos.
   In a valley. Stream.
6. KALA-I-KALAGÁN—5 kos—30 kos.
   In a valley inhabited by pastoral tribes of Kattaghan Úzbaks.
7. KALA-I-MASHAD—10 kos—40 kos.
   "Chinár-i-Gundushkan," a place on the road. The "Áb-i-Virsach" stream. Inhabited by pastoral tribes. In Badakhshán territory.
8. AHAN DARA—5 kos—45 kos.
   Along a stream in a valley. Ditto.
9. GANDAKÚL—6 kos—51 kos.
   Along a stream in a valley. Cross an easy pass. "Kotal-i-Gandakúl" on the road.
10. TESHKHÁN—5 kos—56 kos.
    A village in a valley.
11. KALA-I-DAREM—10 kos—66 kos.
    A village in a valley.
12. KALA-I-ARGHÚ—5 kos—71 kos.
13. KOTAL-I-ZIGHARCHI—2 kos—73 kos.
    An easy pass.
14. FAEZÁBÁD—9 kos—82 kos.
    Chief city of Badakhshán.
15. CHATTA—2 kos—84 kos.
16. BÁGH-I-MÚBÁRAK—5 kos—89 kos.
    Cross an easy pass (Rafak).
17. DEH-I-NAO—10 kos—99 kos.
    In the Dasht-i-Khas. A large well cultivated valley inhabited by nomads.
18. PUKLUK DARA—10 kos—109 kos.
    A village inhabited by nomads.
19. WAGHAR DARA—2 kos—111 kos.
    A village inhabited by nomads.
20. KALA-I-JÚRM—10 kos—121 kos.
    A city. Kokcha river is here crossed on a wooden bridge.
21. DASHT-I-FARGAMACH—10 kos—131 kos.
    A well cultivated wide valley inhabited by nomads.
22. DASHT-I-FARAGH—10 kos—141 kos.
    A well cultivated wide valley inhabited by nomads.
23. KALA-I-YÁRDÁR—5 kos—151 kos.
    As above in a valley. Áb-i-Vardoj, a stream.
24. SANG-I-DÚZDÁN—5 kos—156 kos.
    As above in a valley. Áb-i-Vardój, a stream.

25. KALA-I-KHÓJA—5 kos—161 kos.
As above in a valley. Ab-i-Vardoj, a stream.

26. UMAL—10 kos—171 kos.
As above in a valley. Ab-i-Vardoj, a stream.

27. KALA KÁZÍ—12 kos—183 kos.
A large stone in the valley, which is wider here.

28. TÍRGARÁN—5 kos—188 kos.
In the valley. A village.

29. ZIÁRAT-I-SÚFÉD—5 kos—193 kos.
In the valley. A village.

30. GAO KHÁNA—10 kos—203 kos.
In the valley. A village.

31. ZEBAK—3 kos—206 kos.
Three streams join here, *viz.*, Gogardasht, Deh-i-Gul, and Kulbala. Zebak is a small town with a fort in a wide valley.

32. KÚLBÁLA (village)—5 kos—211 kos.

33. ISHKASHM (village)—4 kos—215 kos.

34. ISHTARAK (village)—10 kos—225 kos.

35. PIGISH (village)—12 kos—237 kos.

36. KALA-I-PANJA (town)—5 kos—242 kos.
In the valley of the "Daria-i-Panj" (river Oxus). The stages Nos. 7 to 33 are in the province of Badakhshán; Nos. 34 to 38 are in Vakhán, a dependency of Badakhshán. Two roads separate at Kala-i-Panj; one proceeds through Pamér Kalán by the Aghajan Kotal, and the other by Sarhad-i-Vakhán and the Barzasht pass.

37. ZANG—5 kos—247 kos. In the valley. In Vakhán territory.

38. LANGAR-I-ZANG—2 kos—249 kos.
In the valley. In Vakhán territory.

39. ZÉR-I-ZAMÍN—15 kos—264 kos.
Termination of a deep ravine in the Pamér steppes.

40. ÁB-I-MAST (bank of a stream)—10 kos—274 kos.
A stream, Pamér steppes.

41. JANGALAK—10 kos—284 kos.
A halting place in Pamér Kalán.

42. HAM DAMIN—10 kos—294 kos.
Pass between two sections of the high insulated chain of Pamér mountains.

43. KOTAL-I-AGAJÁN—10 kos—304 kos.
Mouth of the Aghajan pass (an easy pass, closed during the height of winter).

44. WATEKHAIF—12 kos—316 kos.
A village in the valley of Tashkúrghán across the pass. Road along the Watekhaif stream, rising in the Kotal-i-Aghaján.

45. TAGHARMA—3 kos—319 kos.
A town in the valley, now deserted.

46. AGHIL—7 kos—326 kos.
A cattle-shed in the valley, now deserted. Here the road joins the Chitrál route from Jalálábád to Yárkand.

FROM AGHIL TO YÁRKAND—109 kos—435 kos.
Eight stages detailed in above route. (*Mahamed Ameen.*)

No. 46.

MAEMANA TO KHULM.

1. Káfar Kala—
   Nothing said of this stage.

2. Rabát Abdúla Khán—35 miles.
   The fort 11 miles over a cultivated plain in the district of Khaerábád, which village is passed. The rest of the road goes across steppes, with the exception of one small mountain. No water, no horses, no supplies.

3. Shiberghán—11 miles.
   The road goes along a plain three-fourths of the way, and the rest is over a richly cultivated country.
   For stages 4, 5, 6, 7, 8, 9, *vide* No. 1.
   For 10, 11, 12, *vide* No. 29. (*Ferrier.*)

No. 47.

PANAH (GHILZAE COUNTRY) TO KALA-I-KARÓTI.

There are three roads; one is described in Route No. 16. The second is as follows, and it is called the Safar road:—

1. Nanae Chand—
   Near a fort of Shakí Khél: water and camel forage are to be had.

2. Khinjúkak—
   A ruined fort of Sháhtori Súlimán Khéls. There is a 'karez' here; the road crosses Zheru, but is easy.

3. Búrlak of the Shukhel Jalazae—
   Water and little supplies (for a small force) to be procured. Road an easy plain.

4. Jáfar—
   A spring like Shíntsa on the entrance of the hills.
   Kargadzala (Crow's nest).
   A spring.

6. Kala-i-Karót—
   From this a road goes by Wazi Khwah to Kandahár, by which camel caravans of the Násars frequently travel. (*Broadfoot.*)
   The third route is the Adín Khél route, and is held to be the best of them all. The marches are easy, but long.

1. Dokúi—

2. Adín Khél in Katawaz—
   The road turns the southern end of Zhera; small supplies to be had.

3. Músa Khél—
   Road easy.

4. Kargadzala, *vide* above.

5. Kala-i-Karóti, ditto.
   Besides these three easy roads, another, fit only for infantry, goes under Kohnak to the north of them. (*Broadfoot.*)

No. 48.

PÉSHAWAR TO KHÓKAND VIA BADAKHSHÁN AND THE PAMÉR.

As far as Kábal, vide Routes Nos. 29 to 33.

1. Kalakhán—15 miles—31 miles. Afghánistán.
2. Khoja Khidr—16 miles—31 miles. Afghánistán.
3. Nawich—10 miles—41 miles. Afghánistán.
   Passing Parwan, which is the commencement of the Sarálang pass.

4. Alang—15 miles—56 miles. Afghánistán.
   At foot of Hindú Kúsh.
5. Gori-Sokhta—16 miles—72 miles.
   At north end of the pass. Afghánistán.
6. Khinjan—19 miles—91 miles.
   A fort here. Afghánistán.
7. Khúskdara—19 miles—110 miles.
   One spring only, where travellers stop. Afghánistán.
8. Narin—20 miles—130 miles. Kúndúz.
9. Jibldágh—20 miles—150 miles. Kúndúz.
10. Eeshán Top—23 miles—173 miles. Kúndúz.
11. Khánábád—2 miles—175 miles. Kúndúz.
   Head-quarters of the Governor.
12. Talikan—12 miles—187 miles. Kúndúz.
13. Karlúgh—20 miles—207 miles. Badakhshán.
   On the Kokcha, a rapid unfordable stream, crossed by wooden bridges.
14. Rústak—20 miles—227 miles.
   A town. Badakhshán.
15. Atén Jalus—19 miles—246 miles. Badakhshán.
16. Faezábád—20 miles—266 miles.
   Residence of the Mír of Badakhshán.
17. Baruk—15 miles—281 miles. Badakhshán.
18. Chakarun—18 miles—299 miles. Badakhshán.
19. Tír Girán—20 miles—319 miles. Badakhshán.
20. Gaskhanak—16 miles—335 miles.
   All difficult marches through a hilly country. Badakhshán.
21. Kol Bala—18 miles—353 miles. Badakhshán.
22. Kází Deh—19 miles—372 miles. Badakhshán.
23. Shekhur—20 miles—392 miles. Badakhshán.
24. Piggish—19 miles—411 miles. Badakhshán.
25. Panja—14 miles—425 miles. Badakhshán.
   All difficult marches through a hilly country.
26. Langar Vakhán—4 miles—429 miles. Badakhshán.
   Commencement of Pamér steppe.
27. Jangaluk—16 miles—445 miles. Badakhshán.
28. Kissil Kurchee—16 miles—461 miles. Badakhshán.
29. Khurgoshie—18 miles—479 miles. Badakhshán.
30. Sussogh Kol—26 miles—505 miles. Badakhshán.
   A lake one day's ride in circuit.
31. Chádur Tash—25 miles—530 miles. Badakhshán.
32. Kara Sú—21 miles—551 miles. Badakhshán.
33. Múrgháb—21 miles—572 miles. Badakhshán.
   A river.
34. Al Baital—25 miles—597 miles. Khokand.
35. Yakh Kol—25 miles—622 miles. Khokand.
36. Kurra Kol—25 miles—647 miles. Khokand.
   A large lake four days' ride in circuit, end of Pamér steppe.
37. Dysame Lake—15 miles—672 miles. Khokand.
38. Kizzil Arut—24 miles—699 miles. Khokand.
   The steppe is here called Alai.

39. ALAI—12 miles—711 miles. Khokand.

40. TUREEK—16 miles—727 miles. Khokand.
Pass over the Khokand range. Steep descent.

41. OSH TIPPAH—18 miles—745 miles. Khokand.
This country occupied by the Elbai Kirghiz, wandering herdsmen.

42. OSH PASS—19 miles—764 miles. Khokand.
This country occupied by the Elbai Kirghiz, wandering herdsmen.

43. KIZZIL KOORGHAN—19 miles—783 miles. Khokand.
This country occupied by the Elbai Kirghiz, wandering herdsmen.

44. GOOLSHAH—18 miles—801 miles. Khokand.
This country occupied by the Elbai Kirghiz, wandering herdsmen.

45. KOOFLAN KOL—16 miles—807 miles. Khokand.

46. OSH—25 miles—842 miles. Khokand.
A large town.

47. ARABAN—10 miles—852 miles. Khokand.
A good bazar.

48. KAMAH—15 miles—867 miles. Khokand.
A large place.

49. MARGHELAN—15 miles—882 miles. Khokand.
A large place.

50. KURAWUL TUPPA—16 miles—898 miles. Khokand.

51. KHÓKAN—10 miles—908 miles. Khokand.
Capital town.

N. B.—No habitations of any kind are met with on the Pamér steppe. The names of stages are those of places where travellers usually stop in the vicinity of water. (*James.*)

No. 49.

ROJÁN TO KANDAHÁR.

Bibak Ka Dera	3 days' journey.
Sanne	1 "
Pilan	1 "
Kolu	1 "
Tal Chotálí	1 "
Kandahár	11 "

This route is given for what it may be worth. (*Mohan Lal.*)

No. 50.

ROJÁN TO KANDAHÁR.

Bibak Ka Dera	3 days' journey.
Khan	2 "
Sang Munai	2 "
Kákar	4 "
Shál	4 "
Peshín	3 "
Kandahár	9 "

I give this route for what it is worth. (*Mohan Lal.*)

No. 51.

SAR-I-PUL TO HERAT THROUGH THE HAZARA AND EIMAK COUNTRY.

1. Búdhi—35 miles.
   The country in this stage is very varied in character, through a remarkably fruitful valley for 6 hours, when the road begins to rise, contracting gradually into a narrow defile, the sides of which are nearly perpendicular and much broken. The descent of this mountain occupies only half an hour, when the road goes over an extensive steppe. Búdhi is a walled village of 250 houses.
2. Dev Hisár—35 miles—70 miles.
   The road first goes along a deep gorge for an hour; it then begins to ascend a mountain (having at each parasang distance a small stone fort well situated), and continues for 4 hours with large blocks of detached stone obstructing the very narrow and winding road all the way to the top. It then descends by a deep defile, at the bottom of which is a stream; this defile is utterly impracticable, so that it is impossible to ride down it, and it continues for 2 hours, when it emerges into a large plain (said to be 130 miles in circumference) covered with fields, gardens, and trees, and intersected by numerous watercourses.
3. Singlak—35 miles—105 miles.
   The road crosses a range south of Dev Hisárs difficult as that to the north. Emerging from its gorges it comes on to a steppe, thence it strikes another mountain, and then goes for 18 miles through valleys and mountains.
4. Kohistání Bábá—39 miles—144 miles.
   The road begins to ascend at once, and passing crest after crest reaches the summit of the range over snow (in July). Thence it descends in 2 hours to the valley of the Hari Kúd, about 11 to 14 miles wide, and which it crosses about 21 miles south-west of Shahrek. The valley is covered with camps and cultivation. Two hours after passing it reaches the base of the Siáh Koh, the summit of which it reaches without difficulty, and then descends by the bed of a small stream by a difficult part, where every step becomes worse, hanging over precipices, and in some places being cut on the rock and barely wide enough for a laden horse, till at last it enters a high plain covered with pastúre.
5. Daria Dara—45 miles—189 miles.
   The road for 3 hours goes amongst the spurs of the Síáh Koh, when it crosses a plain for 5 hours; then for 2 hours it goes amongst a chain of not very high mountains to their summit. Thence it descends by a gradual slope to the borders of a lake. All supplies, forage, and cattle are procurable here.
6. Zarní—49 miles—238 miles.
   The road passes from one table-land to another, until it reaches a deep descent into a fertile and well-peopled valley inhabited by Taemúnis. Thence it enters another chain of mountains, which are very difficult.
7. Áb-i-o Ravan—49 miles—287 miles.
   The road as far as Ghór lies among mountains, and then comes to a plain after two hours, of which an encampment of Núrzáes is reached.
8. Karband—42 miles—329 miles.
   The road goes over a barren tract, where water is scarce, passing two or three villages. There is a brackish watercourse here.
9. Tarsí—14 miles—343 miles.
10. Herát—
    The road goes among low mountains, crossing the Adraskand river. (*Ferrier.*)

No. 52.

SEHKUHA TO KIRMAN (Persia).

1. Warmal—4 parasangs—14 miles.
   A small Biloche village with plenty of water.
2. Sar-i-Shela—8 parasangs—28 miles—42 miles.
   The Shela comes out of the Seistán Lake when it is very full.

3. GULABAK—6 parasangs—21 miles—63 miles.
A spring on the neutral desert between Kirmán and Bilochistán.

4. DARWAZA-I-NÁDAR—
Water plentiful; no village.

5. GÚRG—16 parasangs—56 miles.
Over a barren hilly country.

6. NÚRMASHAHR—10 parasangs—35 miles.
A town inhabited by Biloche Shías belonging to Persia.

13. KIRMÁN...31½ parasangs...110 miles.
Seven short marches of from 4 to 5 parasangs; water sufficient at each for a large kafila. (*Lumsden.*)

No. 53.

TANK TO GHAZNI OR KÁBAL.

1. SAR-I-ÁF—
Enter the hills.

2. SHAHÚR NARÁE—
Cross a pass from the Shahúr Zam.

3. DARGAE NARÁE—
Cross another pass.

4. SPÍN—
Of the Dáotánís—

5. KOTKAL—
On the Gomal. Thence *vide* Routes Nos. 16 and 41. (*Broadfoot.*)

No. 54.

THAL TO KÁHAN.

1. SHINRÚD—
At about three kos from Thal, arrive at a range of hills, which are crossed by sowars and footmen by the Khanmak Kotal, described as difficult and steep; to avoid this laden cattle are taken round along the bed of the Abanrúd, which joins Shinrúd; this longer route is known as the Rahi Pajjai. Shinrúd is a darrah with one or two hamlets in it, watered from the bed of the stream. It is neutral ground on the border between the Marrís and Taríns.

2. MATTUTAK—
A spot belonging to the Maris, where the land is only occasionally cultivated. The road crosses another range of hills by the Sundi Kotal, but which, like that in the last march, can be turned. Water procured from springs.

3. MAHMÚD—
This is a considerable-sized Marri village, with a large extent of cultivation about it, all of which is unirrigated. Water from springs. The road in this march is said to be good, but winding through hills by the Naluhair pass.

4. FATIMAH KANDER—
Another large village with cultivation round it; water from springs; country hilly and broken.

5. TARIKRÚD—
Route good, but still traversing the same style of country as yesterday. Tarikrúd is the name of a glen, sprinkled with hamlets, and down which runs a small stream.

6. KÁHAN—
Road through occasional villages and down the bed of mountain torrents. Country bleak and barren. Along the whole course of this route no supplies could be procured, but grass is plentiful, and the nomadic Marrís possess large flocks and herds. (*Lumsden*).

No. 55.

ROUTE FROM THAL TO SEBÍ.

1. PARA—9 kos.
Road for the greater part of the way through a narrow "dara," and then over a difficult kotal known as the Marí Parra. Parra is a small village belonging to the Vensi Taríns (a sub-division of one of those already given); water is procured from a spring. Wood and grass are both plentiful, but no supplies can be expected.

2. NARKAS—
All this day's march, about the same distance as yesterday's, is down the bed of a mountain torrent. The halting place is at a small collection of huts occupied by a few Syuds and their disciples; water from springs.

3. BADRA—8 kos.
A Marí village in a tolerably well cultivated and open tract, where water is procured from numerous springs; road as in last march along the bed of the stream.

4. SEBÍ—
A well-known Khójak settlement; road difficult over broken undulating country; water from the Beji Rúd. Sebí is a walled town, and it was from here that Colonel Wilson's detachment were obliged to retreat in 1841. Sebí pays revenue to Kandahár, and is about 40 miles north-east of Dádar.
The whole of this route is completely in the hands of the Marís, and no men can pass along it without paying them for safe escort. Kafilahs, if they ever do take this road, have to pay one rupee in thirty on the value of their property.
There is another route, sometimes followed direct from Thal to Káhan, the head-quarters of the Marís. (*Vide* Route No. 56.) (*Lumsden.*)

No. 56.

THAL TO SHIKÁRPÚR.

1. A HALTING PLACE IN THE SIMIHAR HILLS—40 miles.
Uninhabited. A stream only at the stages.

2. GALAKÍ—40 miles.
Uninhabited. A stream only at the stages.

3. MANDAI—40 miles.
100 houses of Barazais. A stream only at the stages.

4. SALÍ—30 miles.
400 houses of Silatz Tarins. Wells.

5. MITNÍ—40 miles.
A large village of Raisanee Brahmees. Wells.

6. BÁGH—30 miles.
A large town of Brahmees. Wells.

7. HAJÍ JÓKH—32 miles.
A small village of Jats. Wells.

8. BARSHÓR—30 miles.
20 houses of Jats. Wells.

9. RAJHÁN—32 miles.
20 houses of Jats. Wells.

10. JAGHAN—30 miles.
100 houses of Jats. Wells.

11. SHIKÁRPÚR—14 miles. (*Lumsden.*)

APPENDIX I.

Memoir on the country between Herát and Kabál, the Paropamisan Mountains, and the River Amoo.

The face of this country is diversified; the southern part is mountainous, and the northern along the banks of the Amoo a desert, in which many of the streams are lost; in this part there is no cultivation, and water is to be procured from wells alone. Coming further south, a low arid range of hills is met with, which extends nearly parallel to the mountains from near Bala Moorgaub to near Andkhooee. Between this range and the mountains the country is undulating and hilly, but has interspersed fine level plains and valleys with streams of water through them. About 40 miles south of this range the mountains commence: they pass north of Kabál in one large mass, sending off spurs to the north, which extend as far as Balkh. The main trunk, however, runs westerly, and passes south of Bamyan, where it bears the name of Koh-i-Baba, which it retains as far as Herat; to the east of Chiras is the source of the Moorghab, where a large spur or branch is thrown off, which runs down to near Bala Moorgaub and then suddenly stops. This range is generally termed the Zarband of Túrkistán; from this great spurs run off due north, gradually decreasing in length from Balkh as they go westward.

2. These countries are commonly known to the surrounding people by the following names: Karookh, Badghis, the Char Wulayuts, Balkh, Feroz Kohi country, and the Hazarahjat.

3. Karookh lies immediately south of *Koh-i-Baba* and north of the valley of Herát, from which it is separated by a low range of hills called *Koh-i-Guzargah*. It was formerly occupied by *Aimak* tribes, but in consequence of the tyranny of the Afghán government, it is now nearly deserted. The fort and tower of Karookh are situated 26 miles north-east of the city of Herát. It is the jaghire of Dyn Mahomed Khan, the cousin of Yar Mahomed, next to whom he is the most active and powerful chief of Herát, and is most bitterly hated by the Vaziri.

4. Badghis is bounded by Koh-i-Baba on the south, by the Moorgaub river on the north, the Surukhs desert on the west, and the Feroz Kohi country on the east. It is divided between the Huzarah and Jumshedee tribes, as will hereafter be described.

5. The country is bounded on the south and east by the mountains, and on the north and west by the river Amoo, and the desert of Murv forms the province of Balkh, and is divided into two parts, the south-western of which is called the *Char Wulayuts* (*i. e.*, the four countries), and the north eastern generally termed *Balkh*.

6. To the eastward of Badghis and Karookh the country is elevated and intersected by very deep precipitous glens and ravines; it belongs to the Feroz Kohi Aymaks, whence it is generally termed the "Feroz Kohi country." On the north it is bounded by the "*Zarband of Túrkistán*, on the south by the main range of Koh-i-Baba, which forms the north boundary of the valley of the "Huri Rood;" the eastern extremity of this country is called *Chagchuran*, and is bounded on that side by that part of the Hazarajat called *Day Zingy*, from the name of the tribe which occupy it.

7. The Hazarahjat is bounded on the north by the Oozbuk principalities of *Khooloom* and Sir-i-pool, on the west by Chagchuran, the Ghorat, and on the south and east by the Afghán country. Its divisions are numerous; to the north are Yakalung and Bamyan, Day Zungi, Besoot-Lal, Sir-i-Jungal, and Kirman. All these but the two first lie south of the main range or trunk of *Koh-i-Baba*, and being unconnected with the subject of the present memoir, will remain unnoticed.

8. The country of Badghis is very fertile; it may be considered as divided into two parts, *Kila Now* and Koorkh.

9. Kila Now belongs to the Lamon of Soonee Hazarahs. They are a branch of the Shyah tribe of that name, who have long separated from their kindred, and are mentioned in the Persian histories as forming part of the army under Abdalla Khan (Oozbuk) when he took Herát and Mushed in the beginning of the 16th century. Their numbers are rated

at 4,800 families; besides a number of petty Aymak tribes, subjects to them for military service, such as the Rowtees, part of the Kipchacks, Tymoorees, Tymunees Feroz Kohees, and Moghals serve to swell their number.

9-2. These men are well mounted and armed; they carry a sword and a gun; in the use of the latter they are extremely expert; they ride well and are capital cavalry for foraging, in which their time is chiefly spent. Their chief, who has the high title of Begler Begy from the Herát government, has complete authority over them, and is very jealous of the interference of the inferior chiefs (*i. e.*, Ket Khoodas of clans). He could raise on an emergence 2,000 very good cavalry, and probably 3,000 indifferently mounted and disaffected.

9-3. The chief's name is Kinymdad Khan; he is the brother of the late Nizam-al-Dowlat Sher Mahomed Khan. He has three brothers now alive younger than himself—Mahomed Hossyn Khan, Abdol Aziz Khan, and Ahmud Kooly Khan—the latter is by a different mother, and has no authority in the tribe. The petty chiefs of the tribe are said to be disaffected and intriguing to sow dissension among the brothers. None of the family have much courage, and the second brother, Mahomed Hossyn, is a positive coward. The Begler Begy is a man of sense, of a most pacific disposition and inclined to do justice, but the excesses of his brothers prevent the latter; to this and the haughtiness with which they treat their clansmen may be traced the cause of their unpopularity.

9-4. The tribe and chief distrust and fear Yar Mahomed Khan, and are anxious to preserve their present independence. They have the most bitter hatred of the Russian government, which, however, is always trying to bring them over. The Oorgunj government is also trying the same, but they will agree to neither, as their doing so would at once destroy their independence.

10. Kooshk and its tributary valleys are occupied by the Jumshedees. Its main line runs parallel to that of Kila Now; it is, however, more open and accessible. The Jumshedees are a large tribe, reckoned at between 12,000 and 13,000 families, but not more than 8,000 or 9,000 are together under their chief. They are said to derive their name from the Perso-Arabic expression Juma Shoodah (*i. e.*, collected), as they are refugees from all parts, principally from Seistan. Their chiefs, moreover, claim to be of Kayanyan descent. They are not so warlike a tribe as the Loonee Hazarah, and probably could not produce so large a number of good cavalry, though they could a larger of bad.

10-2. Mahomed Zuman Khan, their chief, is a vain, ignorant, and tyrannical man, possessing little courage or firmness, and consequently little control over his tribe. He is a protége of Yar Mahomed Khan, who tried to make him a counterpoise to the late Nizam-al-Dowlat, but failed; indeed this attempt finally ended by more completely throwing the Jumshedees under the control of the chief he wished to fetter. However, on the death of that chief, his successor, the present Begler Begy, foolishly alienated Mahomed Zuman Khan from him by refusing the consummation of his marriage with the sister of Nizam-al-Dowlat, though that chief had betrothed her to the Jumshedee. This again threw Mahomed Zuman Khan into the hands of the Vizir, and he now appears a complete tool of that person. His tribe, however, are disaffected to him, and some parts have refused to acknowledge his authority or pay their dues.

10-3. Mahomed Zuman has a blood feud with Mahomed Ali Khan of his own tribe, whose father, Darwyah Ali Khan, the son of Lalautosh Khan, with the assistance of the Hazarahs, killed him in a skirmish and thus succeeded to the khanship.

10-4. Mahomed Ali lives at Tukht-i-Khatoon in the Mymunnah country; he has collected about 1,500 families of his tribe, and shortly before I left Herát he carried off 4 or 500 more, in which he was much assisted by his popularity, and other parties of the tribe are said to have notified their intention of joining him if he will but protect their retreat.

10-5. Ahmud Khan, the son of Ibrahim Khan, is at present powerless. His residence is in Herát. The part of the tribe which was under him lay so exposed to the exactions of the government that they gradually, on finding him unable to protect them, withdrew to the other side of the mountains and joined their brethern in Badghis.

10-6. At Karookh is a small number of this tribe under Zan Beg, who is one of the family of the chiefs. He is a servant of Dyn Mahomed Khan, and is a dull, ignorant freebooter.

11. The Ferozkohee Aymak is one of the largest tribes dependant on the Herát government; their number is variously estimated, but I do not think they are overrated if we say 30,000 families. They have (as all these tribes have) a head family, which is divided into two branches—the Mamoody and the Dezay. The Mamoody is again divided into branches; the head of the principal one being Mowdood Kooly Khan, who has left his own country of Kadis in consequence of the enmity of the Hazarahs, and resides at Shakh in the

Mymunnah territory. The head of the inferior branch is Ibrahim Khan, who resides at Ghuzmak and Koochuk. Shah Pussund Khan is the head of the Dirjay branch, but the tribe has revolted from him in consequence of his tyranny, and Kurar Beg is now the principal chief of this branch.

11-2. The country of Mowdood Kooly Khan lies close to Kila Now, and he was forced to acknowledge the supremacy of the Hazarahs and driven back from the country easy of access, whilst a spirit of disaffection was spread amongst his inferiors, and they were invited by every means to attach themselves to the Hazarah tribe. But on the advance of the Persian army in 1837, he managed to shake off the galling yoke, and refused to accompany that tribe in their retreat before Asafal Dowlah commenced hostilities against them and closed with overtures made by the Persian government through the chief of the Nishapoor Feroz-kohis, which they considered part of their tribe.

11-3. Mahomed Shah consequently gave Mowdood the title of *Sirdar*, and sent him rich presents of investiture. He has in consequence been afraid to trust himself in Herát since the siege; moreover, he is indignant with the government for having assisted the hereditary enemy of his tribe to the government of it. He is very popular with his tribe, and bears a high character for courage, activity, and intelligence. He has a blood feud with Shah Pussund Khan, who slew his father.

11-4. Ibrahim Khan, the other chief, is an ignorant tyrannical chief. He married a daughter of Shah Pussund Khan's, but a quarrel took place on account of his brutal lust for his own sex, and his wife, taking advantage of his absence, murdered several of his minions and then marched the clan off towards her father's country. He followed but was resisted by the lady at the head of her followers, and retreating in this manner, she succeeded in bringing off a large body, who still remain with her and her two sons in Shah Pussund Khan's territory. This of course gave rise to a feud which has been heightened by mutual aggression.

11-5. Shah Pussund, the chief of the Durzays, is the most tyrannical of any. His tribe, alienated by his barbarities, revolted under Kuror Beg, and put his son (who was residing amongst them) to death. This chief is principally supported by the Huzarahs, who through his aid succeeded in ruining the other branches of the Feroz-kohis, and he now looks to them for aid to attack Kuror Beg, who has, on the other hand, strengthened himself by the alliance of Mowdood Kooly and Ibrahim Khan. Shah Pussund joined the confederate chiefs of Túrkistán, who attacked Asafal Dowlah on the bank of the Moorghab in December 1837.

11-6. Kurwaye Beg is chief of the Durzays; now he is the most powerful Feroz-kohi chief. I have frequently heard his force estimated at 12,000 horse and foot, but think it much overrated; his best defence is in the strong country he occupies (Kúrdistan and Chagcheran). He takes no part in the movements of the low country, but has alliances with Mowdood Kooly and Ibrahim Khan, Feroz-kohis, and also the Tymunee chiefs of Chagcheran.

11-7. Besides these there are several other chiefs, but they are of no political importance; no supplies can be reckoned on from the Feroz-kohi country; they are very poor, and sow no more than is absolutely necessary for themselves; peace and good government would, however, render it very fruitful.

12. The Char Wulayuts are Mymunnah, Sir-i-pool, Shibergan, and Andkhooee.

Mymunnah is governed by Mizrab Khan, who has the title of Waly from the Afghán government. He is dull and inactive, cowardly and time-serving. He has two sons; the eldest has grown up, and has much the same disposition as the father. The Waly succeeded his cousin Ali Yar Khan, who died of cholera. On his accession his first act was the murder of his predecessor's women and children; one child escaped to his grandfather Zoolficar Khan of Sir-i-pool, whose daughter, the child's mother, was one of the Waly's victims. This of course caused a war between the two principalities, the more embittered as a report got abroad that Ali Yar Khan (who was his sister's son) had been poisoned.

13-2. The Waly is an Ozbak of the Kubaghly tribe, but the country on the south-west of Mymunna and along the outer edge of the mountains, is chiefly held by the Jumeshedees of Mahomed Ali Khan. Shakh is held by the Feroz-kohis of Mowdood Kooly Khan, and Kyser (where the Oozbuks have also settlements) by the Kipchaks of Taktimish Khan. At Almaithi Oozbaks first commence to be the chief proprietors.

13-3. The military force of Mymunna is chiefly militia, the Oozbuks and Aymuks hold their lands on condition of military service, and are exempt from all taxes on land but the tithe. They are divided into four bodies under separate chiefs, who are also the

governors of the districts; two of those lie west and two east of Mymunna. As may be expected, such lieves are not of much use in upholding the power of the Waly. He therefore retains a body of household slaves as guards (about 3,000 in number), and their chiefs are the most powerful men in the country; the Waly expects them to act in opposition to the Oozbuk chieftains, who they regard with great jealousy. The chieftains of clans moreover are expected to attend at Mymunna constantly, and when unavoidably absent, to send their sons. These precautions are necessary when they so often rebel, now they have a very poor opinion of the present Waly, and are generally disaffected, particularly those east of Mymunna. The entire force which could be collected is probably not overrated at 10,000 horse and 25,000 foot. The present Waly could not raise more than one-half of this, and has no means of keeping them together.

13-4. The taxes of Mymunna fall chiefly on the resident strangers and people of the town, under the present ruler, but properly the Waly is entitled to a tithe on the produce of land,—one tila (Rs. 7) on each garden, ($2\frac{1}{2}$), two and a half per cent. on cattle, sheep and merchandize; one-half tila on each house; six tilas on each shop; 3-22 of a tila on the sale of a horse or camel. There are several others, such as the cloak and turban tax, the (juziza) protection tax on Hindoos, &c., which may be termed exactions. The full amount that the Waly is said to succeed in levying is about half a lakh; this I conceive underrated; at any rate I feel satisfied the tithe if fairly and scrupulously levied would yield more than 20 times the above sum. In addition to the tax on merchandise, a transit duty of 3-11 of a tila is levied on every camel load of iron, and 5-22 of a tila on all other goods. The Government also forms a close monopoly of alum, nitre, and sulphur. It compounds with the Arab wandering tribes for their tilas per annum in lieu of the duties on cattle and sales.

13-5. The Waly is in league with Roostum Khan and Shah Waly Khan of Andkhoee, against Zoolficar Khan of Siri-pool and the Waly of Khooloom, one of whose relations was among the females murdered on Mizrab Khan's succession. It is also a part of the policy of the Mymunna government to give support and refuge to the displaced Aymak chiefs or others disaffected to the Herát government. When the allied Toorkistanee and Aymak forces were defeated by Asafal Dowlat's division of the Persian army in 1837, the Waly opened a communication with the Asaf, acknowledged the Persian king, and sent his son to do homage in the camp before Herát.

A Persian agent, named Mirza Waly, was also received at Mymunnah, who was not sent away till November 1838, and a correspondence is still kept up with Asaft, lest the Persians should return. When the king of Bokhara crossed the Amoo this spring, the Waly sent his son to do homage there also, and presented nine slaves, &c., as tribute. He verbally does the same to the Herat government, but is afraid of trusting his son within the grasp of His Majesty Shah Kamran or Yar Mahomed Khan.

13-6. The country and dependencies of Mymunna are fruitful and productive, the people are quiet and wealthy, horses, camels, oxen (of a small kind) and sheep abound, and in general abundance of provisions may be found. This year the spring rains failed, while from the disturbed state of the country few ventured to sow the usual quantity; these joined with the drain occasioned by the famine in Herat caused a scarcity when I was there, but I think the country in general may be relied on for supplies.

14. Sir-i-pool is situated about 8 marches east of Mymunna. Its chief is Zoolficar Khan, an Oozbuk of the Ackmuzzee tribe, and is generally called by his title "*Atalik*," *i. e.*, governor. He is a very old man, and has divided his country among his sons; Mahomed Khan the eldest has Sir-i-pool itself and also the nominal chief authority. I did not see him on the road, he having gone (it was said) to assist his father-in-law the Waly of Khooloom to remove Dôst Mahomed Khan from that place. He has probably about 1,200 men in his pay. He is represented as a clever sensible person, but his subjects complain of his cruelty and rapacity. Ghilik and Mahmood Khan's brothers by the same mother, have about 700 horsemen. The jaghire of the former is Khoorchy where I saw both, they appeared intelligent and young, more particularly Ghilik. They however have even a worse character with the people than their brother Mahomed Khan has, with whom they have a quarrel, which will probably lead to bloodshed on their father's death; the whole three derive a considerable portion of their revenue from forays on the Huzarahs. Ghilik Khan also levies contributions on the roads within his reach.

14-2. The military force of this petty state cannot exceed 3,000 horsemen, exclusive of the militia which is numerous, and paid as described in para. 13-3. The arms in use there are a large heavy matchlock, with a long straight wooden fork attached as a rest which also serves as a spear. They are mounted on small hardy horses well adapted for the mountains.

14-3. The taxes, &c., are the same as those levied at Mymunna (which see), and the revenue actually collected may also amount to half a lakh of rupees. The chief, however, does not appear to possess the power of levying the tithe from the wilds held by the Oozbuks on the tenor of military service. Some of the Hazaras are forcibly subject to this state as the Kuchan, Dukinendah and Balkhab. They pay a tribute of slaves, and their widows are claimed as government property, and are sold to the highest bidder.

15. Shiberghan is situated on the same river as Sir-i-pool, about 6 marches north of it; it is governed by Roostum Khan, a young and brave man in close alliance with the Waly of Mymuna, and the bitter enemy of Zoolficar Khan, to whom his abilities and courage render him a far more formidable opponent than the Wallees. This chief does not appear to have any external relations.

15-2. His Military force, as in the other two states, is militia, but he retains about 600 mercenaries armed as before mentioned or perhaps a little better.

15-3. His revenue is realized in the same manner as at Mymunna, and though his territory is very small, he realizes more than Rs. 55,000; his country is governed with great justice, and his city is represented as the most prosperous in these parts.

16. A little below the junction of the Mymunna and Sir-i-pool rivers, about 30 miles north of Shiberghan is situated Andkhoee, the capital of a still smaller state. It is governed by Shah Waly Khan, an Afshair, who was placed there by Timoor Shah, and he still acknowledges the supremacy of the Suddazye kings, but his weakness prevents his following his own inclinations. The lands at Andkhoee are not held on the tenor of military service, so there is no militia, and the chief scarcely retains 400 men. The revenue is said to exceed one lakh of rupees, a great portion of the inhabitants are composed of the carriers for Toorkistan trade (*viâ* Bokhara) between China and Russia. This chief is in alliance with those of Mymunna and Shibarghan against Sir-i-pool, but he does not take an active part in the quarrel; he was formerly debauched and oppressive, but has lately begun to reform abuses.

17. Balkh Proper is divided between Abdaljabor Bee, who is (on the part of the king of Bokhara) governor of Akcheh, Balkh and Mimlik. Shoojaaldya Khwajeh, the religious chief of Murzai, Mahomed Ameen the Waly of Khooloom. Baba Bep (his brother), the chief of Hybuk, and Mahomed Moorad Beg, the possessor of Koondooz, as all of these places have come more immediately under the observation of Dr. Lord and others, I shall not enter on the details of them, but merely remark that, like the others already described, they are ignorant, tyrannical and cowardly oppressors, who use their power but to plunder and enslave the weak, while they fear to check the insubordinate, or assert the rights of justice.

18. Bamyan may be considered the northern limits of the Hazarah country. It, Yukulung and Balkhah are almost the only possessions left that tribe north of the principal range of mountains. The chiefs are now Atalik (Khwajeh) of Balkhab, who is entirely dependent on Sir-i-pool, as is Moola Momun of Zasuny, about 30 mils higher up, Meer Abbas Beg of Zewalup, Meer Tafan Ali of Sokhagy, Meer Hussan Khan of Dara Subz, and Meer Mahib Khan of Deh Soorkh are the descendants of Tookhinan Khan, who was Begler Begy of Bamyan and Yukalung in the reign of Timoor Shah, and Zafer Ali showed me the firman which had been confirmed on his ancestor by that monarch. In a letter which he also showed me, the king's due is set down at 40 horses and 500 sheep yearly. These chiefs are divided amongst themselves, accused each other of rendering the slave tribute to the Oozbuks, and of dealing in slaves, and I fancy that it was true. They all agreed in one thing, that was begging me to represent to the king (Shah Shooja) their miserable condition, and request him to deliver them (his subjects) from the oppression of their enemies. To the west of Yukalung, along the mountains, lie various petty tribes, Aymaks; they have no Chief worth noticing, and are all slave dealers, their principal occupation is the pursuit of the Hazarahs.

19. The political condition of these countries may thus be briefly summed up. The weak and cruel tyrannies of Bokhara and Khiva no longer held together by frugal and resolute hands, but governed by weak or debauched princes, inimical to and afraid of each other, are tottering and await but a blow to overset them. The leaders of tribes are in rebellion to their kings, the chiefs of clans are disaffected to them, and the heads of families insubordinate to all—no combination—no unanimity, except in disorder, is visible, while jealousy and suspicion of all around appears in every action. *Balkh* and the *Char Wulyuts* are claimed by all. Bokhara from its highness and the possession of Balkh is the one paid serious attention to by the actual possessors, and they either acknowledge it by a present, or amuse the messengers with protestations till the time for action be passed, or the chief may send a relation to perform homage and act as a spy. The claims of Mahomed Shah are answered from

Mymunna alone, but unattended to by the others. Kamran has hitherto sent but to Andkhoee and Mymunna, and from both places the agents have been fed and sent back with most submissive replies, but unsuccessful in the real object of their missions.

20. It appears the aim of each chief is to preserve and augment his own power, and they know that the moment one of the above-mentioned governments gets a hold on the country, they will be annihilated; they therefore are all anxious to protect the entrance of any foreign power, but fear of each other prevents their combining for this purpose. In my passage through the country the chiefs always spoke to my Mihmander as if the Afghāns were the real masters of the country, and before me they congratulated themselves on the return of Shah Shujah to govern them. They however appeared under great dread of in any way committing themselves by doing an action which might give any party an excuse for hostility. The Waly of Mymunna in *public* peremptorily refused a passage through his territories to Dóst Mahomed Khan, saying, "I do not wish to draw the enmity of the powerful upon me." He showed me a letter he had received from Morad Beg of Koondooz, requesting him to join a grand combination with Dóst Mahomed Khan at its head, to drive us out of the city of Islam which we had taken. But he did not show me his answer, though he was apparently energetic in his disapproval of it, saying emphatically, "The fool is ruining himself, can he resist a royal army, it is the business of kings to talk with kings; why did he not send Dóst Mahomed on to the Shah of Bokhara at first?" Zoolficar Khan of Sir-i-pool was in like manner anxious to get our party safe through his territory, and clear himself of all suspicion.

21. In conclusion, I presume to state my opinion that the occupation of these countries under every view is an absolute necessity, if there be any design of an attack on the British possessions from the west or north-west. In a financial point of view, the country is fertile, rich in metals and minerals, is the grand mercantile route to Central Asia from India and Persia, while its inhabitants are rich, industrious, and inclined to commerce, and it promises to aid the Afghân treasury most materially. In a military point, it connects the flanks of our position, if I may so call the extremities of our north-west frontier, Balkh and Herat by a slightly concave line of 400 miles (speaking in round numbers), while our present line of defence extends from Bamyan *viá* Kábal and Kandahár to Herát above 700 miles. The first runs through a fertile and easily travelled country, while the latter runs through a difficult and generally barren country. The first has a vast expanse of desert in front, and can only be attacked at the two flanks before mentioned, and obliges the enemy to bring all his supplies from a distance, while ours are within our cantonments. On the other hand, in yielding the possession of these countries, we give the enemy a ready-made depôt at the scene of action, where he can recruit and repair his damages, while to attack him we have to bring our supplies over mountainous and difficult roads; we also give him a choice of the passes to attack us by, and an opportunity of penetrating our line.

22. Besides the occupation of them will give us an opportunity of totally suppressing the slave trade in these countries. I am the last person to advocate aggression even in that cause, but when the country is so necessary for our defence, and the Dooranee crown has so undoubted a right, the calls of humanity, if not justice, demand consideration.

ELDRED POTTINGER,

Political Agent, Herát.

APPENDIX II.

Report on the Passes into Túrkistán by Captain H. Garbett, *Bengal Artillery.*

Sir,—I have the honor to forward, for the information of the Major General Commanding in Afghánistán, the result in one connected detail of my observations relative to all the passes leading into Túrkistán. I trust the importance of the subject will be a sufficient excuse for entering so fully into the details connected therewith.

The road from Bameean runs along the valley to the westward and to the gorge of the mountain, or rather its contraction to a defile is probably five miles, the whole rugged, strong, and uneven. Here, where it has contracted, the road becomes narrow, and the rocks on either side high and commanding, the river of Bameean running in the centre, the only path being on its left bank and very confined; this continues for nearly a mile, when suddenly taking an abrupt turn, it passes over a lofty, steep and difficult mountain top, consisting of two distinct ascents scarcely practicable, and connected by an almost level piece of ground. Gently discending we reached a piece of tableland of some extent with a good spring, and then commenced a long and toilsome descent, though not very steep. On arriving at the foot, the road winds for a short distance along the base of the mountains, and then gradually rising enters a second gorge, steep and strong, and as at present impracticable, but of no extent; this besides leads into a narrow valley having an extremely good road, and from this another lofty eminence is past, from the summit of which is a gradual and easy descent into the valley below, about the centre of which the small fort of Akrabad is situated.

2. But if, instead of crossing the mountains, the defile below be followed, the above difficulties are avoided, a good fine road having been lately made, keeping on the right bank of the Bameean river for about 4 miles, then crossing and passing through a narrow gorge of about three-fourths of a mile in extent, opening into an extensive piece of tolerably level ground, where it joins the old road before entering the strong narrow gorge already mentioned.

3. There is also another road leading to Akrabad, by continuing along the path on the right side of the Bameean river for 1½ mile further, then turning to the right and ascending the narrow and abrupt bed of a mountain torrent, which is blocked up by large stones, and absolutely impracticable and difficult even for loaded animals. This leads into a continuation of the Akrabad valley, along which the road is capable of being made very good.

4. The distance is about 75 miles, and may be accomplished in one march, offering some very good and practicable points of defence prior to entering into and throughout the long defile of the Bameean river. The extensive Chummun, in the very neighbourhood, affords a supply of grass to any extent, and the river an abundance of good water. The fort itself is small, nearly square, with towers at each angle and incapable of defence: cultivation poor and scanty.

5. The road hence for about 1½ mile continues along the upper extremity of the valley, then turning to the left enters a gorge of the mountain, which leads by a long continued and winding ascent to the summit of the Akrabad range, strong and rugged for some distance, but capable of being turned into a practicable state. From this point the descent is long, steep, winding, and difficult, terminating in a narrow defile of great extent, with high rugged and precipitous rocks on either side; but road for a hundred yards good, then becoming rocky and extremely bad, winding among large stones; and in many portions requiring blasting to be at all practicable for guns. Within 6 miles of Syghan, it improves considerably, varying in width, but with equally bold and precipitous ridges on either hand. The whole distance presents a succession of entrenched positions as it were, formed by the tortuous

nature of the valley. At the points where the bases of the mountains overtop each other they are high and bold, and command at cannon range the intervening spaces, some at shorter, some at larger, distances. The descent throughout is considerable, and a good stream of water runs the whole length. About 5 miles from Syghan, where the valley opens out considerably, there is a small fort called Illayatoo, and a little below which is a defile to the right, ending in a narrow road running to the top of the mountain, up which Akran Khan in 1835 took 4 guns, dragging them along the crests of the mountains till he brought them into position on a piece of tableland to the south of Syghan, and to which I shall hereafter refer. The above is the only fort throughout the valley, and during summer every spot of it is beautifully cultivated; brushwood is plentiful.

6. After emerging from the defile, about 500 yards to the right, is the small fort of Syghan, situated upon the summit of a narrow isolated rock of considerable height, but commanded at musket distance by ranges to the southward. The walls are barely a foot thick, the interior is narrow and confined without water, which is however procurable from a stream below within musket shot.

7. On the north side immediately below the walls are the ruins of a large village, and to the westward, about 5 or 600 yards, is an extensive serai, both affording eligible position for troops. The valley is fertile, though, owing to the disputes of chieftains, poorly cultivated, affording abundance of wood and water. It contains about 14 small forts, with one or two exceptions in a wretched state, and from 1,500 to 2,000 inhabitants.

8. About a mile to the westward of Syghan another valley opens to the southward, wide at first but soon contracting, leading into what may be termed another, the entrance to which is between perpendicular rocks, several hundreds of feet in height, which continue for about a mile. The valley then widens out somewhat occasionally, winding through narrow and abrupt gorges, and after three miles breaks into two branches: one running nearly south leads to the Dey Zungee Hazara country, whilst the other runs to the southward and eastward, passing through a narrow gorge, terminated after some distance by a lofty ridge running east and west. It is ascended by a narrow pathway, leading to the summit by a steep and winding course, then running along the top in an easterly direction, descending into another valley, which by its southerly direction seemed finally to unite itself with that through which the river of Bameean runs. I traversed this for four miles, then turning to the east crossed a high and broad belt of mountains, which led me to the southern extremity of the Akrabad valley. The whole distance, about 35 miles, both valleys have streams, the one joining that of Syghan to the north, and the other that of Bameean to the south; the first supplying wood or brushwood, but the second none; the road throughout practicable for light troops.

9. The valley of Syghan is wide and of considerable extent: to the eastward it runs about a mile, and then suddenly turns to the north, continuing in that direction for nearly three; then slightly contracting bends round the foot of a range of mountains, and stretches towards the southwards where it is bounded by impassable ranges. This end is called Byanee, is well wooded and well cultivated, and from the northern end of it a path leads over the mountains to the Dushtur Sifad, but impracticable for anything in the shape of wheeled carriage, and without water.

10. Immediately on this side of the point of contraction above alluded to, the road leading into Túrkistán turns to the northward, and ascends a very lofty and rugged range, at first abrupt but tolerably good, then suddenly bending becomes steep, strong, and nearly perpendicular for a considerable distance, and again assuming its first appearance and breadth, continues so until it reaches an extensive piece of tableland to which there is an easy and gradual descent.

11. This portion of the road is about one mile in extent; the tableland in question has neither water nor wood of any kind, and one day would scarcely suffice to bring the guns and waggons of a battery to this spot.

12. Passing this the ascent again becomes very steep, narrow, and winding, and requiring great labor to make it practicable, and this perhaps is the worst portion of the whole; and extending to a considerable distance beyond, again the road becomes good but confined, but capable of being widened without much labor from the soft and brittle nature of the rocks and soil. The ascent throughout is great and continued, offering however a few gentle slopes, and from the base to the summit being a distance of upwards of 6 miles.

13. The descent seems to offer much the same difficulties, if not greater, than the ascent. During the first part it runs towards the east, and is tolerably easy, it then turns northward, becomes strong, narrow, and confined, and running after about a mile close to the edge of a deep ravine, whilst at a short distance to the left, the mountain rises high and perpendicular; from this to the bed of a nullah it is tolerably good, but at 500 yards from it, it passes along the edge of a hill, extremely narrow and dangerous, with deep ravines on either side and with abrupt descent. It then ascends slightly, and winds for about one and a half miles amongst slight undulations, when it becomes bad, and in one part is nearly blocked up by high stones, between which it is a narrow path, then gradually widens somewhat, and by a succession of broken descents, reaches the valley below; here the road is broad and rough for about a mile, then bending to the eastward becomes narrow and confined, being bounded by most luxuriant cultivation, and passing under the fort of Syud Meer Mahomed, crosses the river of Kimmud, and reaching the opposite side, turns to the westward, becoming a mere foot-path under the mountains. Grass and water plentiful the whole way; distance one march, probably from 16 to 20 miles.

About six miles to the westward of Syghan is another pass which at this distance turning to the northward, commences a gradual and strong ascent through an opening in the mountain, which at the distance of about one mile terminates in a narrow and difficult gorge; the rocks on either side being high and precipitous.

14. This fort is situated close to the stream which passes under its northern face, and is entered by a small bridge and double gateway forming a kind of arcade; the north side is alone standing, and from the extreme thinness of the walls incapable of resistance, the remaining sides are concealed by clumps of trees; it is surrounded by cultivation, but its inhabitants cannot be many. This is called the Dusht-i-Sifad.

15. From this a little further to the eastward is a road which is said to turn the Kara Kotul, but is represented by Meer Soofu Beg and other chiefs as being a mere footpath rejoining the direct road to Khooloom near to Dooah. This is, I believe, the direct road to Ghoree, but so bad that the kafilas prefer the Kara Kotul. Grass and water plentiful the whole way, distance one march, probably from 16 to 20 miles.

16. About six miles to the westward of Syghan is another pass, which at this distance turning to the northward, commences a gradual and strong ascent, through an opening in the mountain, which at the distance of about one mile terminates in a narrow and difficult gorge, the rocks on either side being high and precipitous. Immediately after passing through this is a steep and strong ascent, not of any extent, but difficult, and requiring if used to be entirely new made, as also the descent which at present is a mere footpath but very easy; this leads into a strong, narrow defile, perhaps 500 yards in length, and then into a valley of four miles in extent, bounded by high but not precipitous mountains, totally uninhabited and terminating to the north by a tremendous gorge formed by lofty and perpendicular rocks, beyond which is a winding footpath leading to the summit of the range, and connected with a road, that from thence leads into the valley of Kemund.

17. The road good throughout the valley in the early season; grass is plentiful, and a spring near the gorge affords a scanty and limited supply of water. The valley is uninhabited, though at the period of my first visit there was an encampment of Huzzure, which in a month or two had disappeared.

18. Re-tracing our steps for half a mile, we ascended the steep sides of the mountain and reached the plain above, and pursuing the road to the north-west reached the extremity overlooking the valleys of Kamur. Many portions of this road are difficult, but capable of being made very good with little labour. Here we found that, along this road, Akran Khan, in 1838, had taken four guns, and our guide informed us that three days' labor had been expended in passing them over, and I should think that no force with artillery could accomplish the task in less than three days.

19. The descent towards the north is of considerable extent; but infinitely less difficult than that of the eastern pass, with water within a mile of the place where the road enters the valley of Kamurd; there is no water throughout, the road in some parts good, but in others being a mere footpath, the last portion being the most difficult. After the first descent, there is a plain of two or three miles in extent. Instead of descending into the valley again, we continued along the plain above for about

six miles, when we reached a long precipitous descent of about two miles, and again reached the entrance of the valley already described.

20. About a mile nearer to Syghan is the entrance to the Dundaun Shekun Pass, but which from its strong, difficult, sudden, and steep turnings may be pronounced for artillery as quite impracticable and incapable, except at an enormous expense of being made so; the entrance to it on the south side is through two difficult and narrow gorges, with high and nearly perpendicular rocks on either side, commanding the roads leading to it. These are known by the name of the Gates of Túrkistán.

21. The ascent and descent on either side being shorter than that of the east and west range, and moreover its being the shortest road form Kamurd to Syghan, is the one universally followed by all kafilas, the distance being 16 miles, and the whole good, excepting the three miles of the northern and southern pieces; the plain above is nearly five miles, but entirely without water.

22. The foregoing are the only roads or paths leading over the mountains to Kamurd, each presenting difficulties of no ordinary nature to a regular army advancing from either direction.

23. The valley of Kamurd is probably from east to west 22 miles in extent, the greater portion is beautifully cultivated and well wooded, especially the western extremity, which for many miles is covered with orchards of large apricots and other fruit trees. There are from ten to twelve forts, and its population exceeds that of Syghan; those on the western belong to Iyjatoola and Baba Begs, and those on the eastern to Syud Mahomed Beg. Grass and water plentiful,; the road throughout, though at present extremely narrow, might easily be made of sufficient breadth for guns.

24. About seven miles from the fort of Syud Mahomed Beg, and six from that of Iyjatoola Beg, is the fort of Bajgha, situated in a narrow part of the valley, to the south about two hundred yards from it, the rocks rise high and precipitous for several hundred feet, and in front, *i. e.*, to the north at somewhat greater distance are nearly perpendicular cliffs, through which is a vast chasm or defile, somewhat wide at the entrance, but which contracts for a few yards, and then widens out considerably, whilst the rocks diminish in height. This is the only good and practicable road leading into Túrkistán, and is the one which all kafillas and travellers from Bokhára and the Oxus travel; the fort itself is small, of the usual shape, and built of red clay with a dry ditch around, and with reference to future military operations in Túrkistán must become a post of considerable importance.

25. From this to Madur near the Kara Kotul is about three miles of extremely good road, and hence it continues on in a northerly direction till within a few hundred yards of this, the last of the passes where it becomes extremely narrow, and after crossing a small stream runs along some ascents and descents, having immediately to the right a ravine of some depth, from the bottom of which rises a large and mighty mass of rock nearly perpendicular, and ended by taking us into what seemed the broad bed of a river. Thus far the road might easily be made practicable. Its course had hitherto been nearly north, here it bent to the east and after a distance of several hundred yards sent out a narrow shoot to the south-east amongst perpendicular cliffs; whilst another, after winding through a narrow defile extremely strong and bad, led up a nearly perpendicular mass of stones by a winding and difficult ascent. This is infinitely the worst and most impracticable piece of road I saw anywhere, and is at least four hundred yards high; beyond this the road is less strong, much wider, and continues in a winding direction to the summit of the mountain, from the base to the top being about one mile. About midway is a spot which might serve as a halting place, having a good spring, whilst the cattle might pass to the valley on the opposite side, where grass and water are plentiful; having gained the summit, the road becomes wide and good, winding along for about two miles, and then descending by an equally broad and good road, till it reaches the head of a gently sloping and narrow valley running to the eastward. Down this it continues for about a mile, then passing over a slight but steep ridge gradually descends for two miles into another valley, somewhat wider and abounding in grass, with the river of Khooloom passing through it. From the foot of the mountain to Dooah is three miles, and road good. This fort is larger than any I had previously seen, but in a wretched state. It belongs to the Tartar chief, Sirdar Sha Pusund.

26. From this point to Khooloom the road runs through a succession of valleys, offering nothing of difficulty during its whole extent, and abounding in grass and

water; from Bajgah to Doba there was scarcely any cultivation, and not a fort, saving the deserted and wretched one of Medue; consequently in any advance no supplies can be drawn for an army or even a small detachment, and even for the small party that accompanied me, I was obliged to carry grain of every description. Such are the passes in our front, and from the above, I beg to draw the attention of the Major General commanding in Afghanistán to the following:—

1. That the making of the roads would take up much time; and much as this would facilitate the progress of an advancing force, yet at the same time the removal of those difficulties would considerably decrease the present strength of the frontier, as a road of not less than 9 feet is absolutely required for the free and easy passage of artillery.

2. That the whole line of road affords no workpeople, and therefore these must be drawn from the more populous districts; this difficulty has been overcome by the raising of the Huzzara Corps expressly for the purpose.

3. That no labor could make the passes so easy as to enable the horses to be of any use, and that consequently the guns must be drawn over either by the aid of Huzzaras or that of the troops.

4. That the progress of any advancing force, if accompanied by other than a mountain train, must be extremely slow and tedious.

5. That, in addition to the requisite supplies for the troops, a considerable extra quantity of grain must be carried for the workpeople.

6. That, from the mountainous nature of the country, camels would be of the very worst description of carriage cattle.

7. That no supplies can be procured, saving perhaps 2,000 maunds of wheat from the valley of Kamurd, between Bameean and the last of these passes, it being unable to afford grain even to the small party passing through.

8. The labor in drawing over the guns might be much facilitated by the ammunition boxes being lightened and carried by yaboos and mules, and also by the guns being placed in wooden cases and thus drawn over. The easing of the carriages would prevent injury from the strong nature of many parts of the road which could not probably be altogether obviated.

9. None of the passes in front of Syghan could be crossed in less than three days. unless from one thousand to twelve hundred coolies were collected. as I conclude from the arduous nature of the work it would not be deemed expedient to employ the regular troops.

10. The total absence of water in either of the passes immediately in the front of Syghan. would make the passage further extremely difficult and distressing, nay, almost impossible, for artillery.

11. The position of the fort of Syghan being centrical from either end of the valley, would point it out as a good position for the formation of depôts, previous to which it must be rebuilt; and by raising the walls somewhat, the danger arising from being cannonaded from the south would be obviated, or at all events, if necessary, that position might be entrenched and held by a small party from the garrison.

12. From Syghan to Kumurd *viâ* the Dundan Shikun is 18 miles by either of the passes to the east and west, at least 24 miles, and water only procurable from the Syghan and Kumurd valleys, probably a distance of from 17 to 18 miles.

In the foregoing I have endeavoured to convey a fair idea of the difficulties an army would have to encounter either entering into, or advancing from, Túrkistán, and I trust I shall be excused in offering in addition the following observations.

In case of an invasion of Central Asia by Russia, that power in all probability will make attack through Persia, whilst a strong division would be pushed towards this frontier for the purpose of inducing us to divide our forces and to distract attention, the principal remedy to which would seem to be the gaining supremacy throughout Túrkistán as far as the Oxus, and through it having the power of commanding its resources in men and supplies to its fullest extent; but in the present divided state of that province, the hopes and fears of its different chiefs would lead them to court our alliance, without there being any demand for the immediate presence of a force.

Bajgah, already described, seems a good position to form the boundary or frontier line as commanding the principal entrance into Túrkistán, and being on the high road to the north. I would suggest that this post be held by a garrison of sufficient strength to give weight to all the measures that the envoy and ministers may think necessary to adopt to secure our predomination in the countries beyond.

By early adopting an appearance of strength, and assuming a state of preparation, the Russians might be deterred from again advancing from the north, but under no circumstances ought they to be allowed to gain a footing at Bálkh, Khooloom, and Kúndúz; for once in possession of these forts, they would strengthen them; making it a fresh base line for future operations, collect her supplies and restore her strength, and thus rendering the employment of a large British force on this frontier necessary. I would not, however, take military possession of these forts, but should necessity induce or force a retreat, no better plan could possibly be adopted than that of the Duke of Wellington when retreating through Portugal to the lines Torres Vedras, holding ourselves in readiness to dispute the passes from the Kara Kotul southwards.

The Major General will not fail to have observed that the principal passes are all turned by pathways over the mountains to the right and left, but still of so very difficult a nature that nothing but light troops could possibly penetrate by them, and one of our best defences I think consists in the difficult and impracticable nature of the defiles and passes, the strength of which would be of course diminished by practicable roads being made, their present rugged and stony natures offering perhaps more obstacles and more serious difficulties to overcome than a line of fortified positions would present.

Syghan and Bameean should be continued as posts of communication and for depôts of grain, and the present state of the country not rendering it necessary that either should be held in force, they as at present being occupied by a detachment from this, whilst Bameean might be advantageously made the winter quarters of the Huzzara Corps, in addition to its being garrisoned by a wing of any other Corps with three or four post guns.

To give effect to any measures for the defence of the frontier, magazines to some extent might be advantageously formed, both at Kábal and Kandahár; this would enable any reinforcement from India to march lightly and with quickness unencumbered by the train of hackeries and camels that so much impede the advance of a force, but both of these cities might perhaps be put into a complete state of defence; and this with regard to the latter might be done without incurring any very great expense, it being surrounded by a high parapet of 15 feet thickness at the bottom, and from 8 to 10 at the summit, with a dry ditch and strong winding entrances.

It would also seem advisable that the mountainous regions connecting this frontier with Herát should be carefully examined, as there seems no reason why they should not be practicable, in many points offering long lines of valleys intersected by mountain ridges similar to those leading to Syghan, and thus opening a road to Kandahár, and rendering nugatory every precaution that might have been made on the principal roads in that direction.

I have many apologies to make for the length to which I have extended this, and an unwillingness to intrude more upon the time of the Major General has induced me to curtail the above remarks to what seemed the principal points to be considered. I ought, however, to mention that like all other forts in this country, Bajgah affords in its present state little or no accommodation for troops; but in erecting the necessary buildings, there can be no difficulty from the abundance of wood throughout the valley, and as an additional security entrenchments should be thrown up which would make the place sufficiently strong for present defensive purposes.

But whether it has been determined to make either Bajgah or Syghan the frontier post, I think carriage ought to be kept up to a certain extent to enable a portion of the detachment to move at the shortest notice should its services be required, otherwise one great object in holding either in force would be defeated.

H. Garbett, *Captain,*

Bengal Artillery,

Commanding at Bamian.

APPENDIX III.

Report on the Dooranee tribes dated 19th April 1841, by Major (now Sir) Henry C. Rawlinson.

In reply to your* letter of the 5th ultimo, I do myself the honor to supply such information as I possess relative to the past and present condition of the Dooranee tribes, and to submit my opinions both in regard to the late concessions which have been made in their favour by His Majesty the Shah, and to the best system of Government which it may be prudent and practicable to pursue in their future management.

2. The Dooranee tribes were first located in the neighbourhood of Candahar by Nadir Shah. They had performed valuable service to that monarch in his Persian wars, and were granted in return the Candahar country, conquered by his arms from the Ghilzyes, on a military tenure from the Crown. Prior to that period the lands had been cultivated by a mixed peasantry, composed of Parseewans, Huzarehs, Kakurs, Beloochees, &c., with a small proportion of Affghan colonists, all of whom considered themselves from long possession to have a right of proprietorship to the soil, and who during the short period of Ghilzye sovereignty paid their land tax and other duties to that Government at the same rates to which they had previously been liable under the Suffavean monarchs. Nadir Shah claimed, in virtue of his conquest, to have transferred the rights of the peasantry to the Crown, and that he was therefore legally entitled to bestow the lands on his military dependents; but on the appeal of the peasantry, that by this arbitrary transfer they would be sold into slavery to the Dooranees, he permitted a reservation of a certain proportion of land contiguous to every village for the support of the former proprietors, subject to an assessment to Government, but independent of Dooranee interference. The Candahar lands from time immemorial had been parcelled out in divisions called "*kulbas*," or "ploughs," the name being used to designate that portion of ground which was supplied with the means of irrigation, and which could be laid under cultivation by one *burzgar* (or "husbandman"), one yoke of oxen, and one plough, and which afforded double space for sowing two *khurwars*† of grain, one-half being cultivated for each harvest, and the other half remaining fallow to recover its strength. Under Nadir Sahib, however, the *Kulbas* were doubled, that is, the *kulba-i-pookhta*‡ (as it was called) was cultivated by two *burzgars*, two yokes of oxen, and two ploughs. and was sown with four *khurwars* of grain. To determine the assessment, Nadir Shah appointed experienced agriculturists to cultivate *kulbas* in different parts of the country; and the return by careful treatment being, on an average, 25 for one or 100 *khurwars* for the four khurwars of seed, he fixed 10 *khurwars* as the land tax of each *kulba*, according to the orthodox Mahomedan rate of one-tenth of the produce. He also extended to the Candahar lands the Persian tax of one copper pice on every garden tree and vine, and fixed various other petty items of taxation.

3. The lands around each village reserved for the support of the peasantry, and furnishing a revenue to Government, were registered with some strictness, and the aggregate liability of each district was calculated from their proceeds, but with the remainder of the lands no such accuracy was required. A rough estimate was made of 3,000 of the double *kulbas* divided among the lands dependent on the town of Candahar and those in the surrounding districts, and these *kulbas* were then portioned out among the different Dooranee tribes in *tiyul*,§ that is, in remission of their crown revenues, subject to the supply of 6,000 horse, or at the rate of one horseman for every plough. The Dooranees, on taking possession, were obliged very generally to

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* Sir W. H. Macnaghten.

† The *khurwar* or "ass-load" is a measure of 100 maunds, and varies accordingly as the maund itself varies.

‡ The "mature" or "full" *i. e.*, "double") *kulba*.

§ *Tiyul* is the ordinary feudal tenure of Mussulman countries.

employ the services of the original peasantry in cultivating the lands, both as superintendents of the husbandry and as actual labourers, realizing from them the Government share of produce. By degrees, however, they formed camps and villages of their own people, purchased the implements of husbandry, and took the agricultural management of the lands into their own hands, considering themselves henceforward as *bonâ fide* lords of the soil. Being free also of taxation, they planted gardens and vineyards, property which always gives a large return, and which is only less generally sought after from the severity of the Government assessment, and as they increased in wealth they applied themselves with diligence to the improvement of their *tiyul* lands, to secure against an augmented produce subjecting them to any augmentation of liability.

4. It is not easy to determine accurately the proportion which the reserved *kulbas* bore to those given to the Dooranees in *tiyul*; but from such enquiries as I have been able to institute I should say that, under the original distribution of, Nadir Shah, the *ryotee* lands equalled in quantity a third of the Dooranee *kulbas*, and as the Parseewan officer entrusted with the superintendence of the reservation took care to secure the small portion allotted for the Native peasantry from the most fertile and productive lands in the immediate vicinity of the villages, in value they probably amounted to a half. Independently of the *kulbas* thus assigned to the Dooranees and the Native peasantry, Nadir Shah reserved about 500 *kulbas* as *khalissa* or crown lands, those immediately around Candahar, where the property was of greater value, being farmed to the Parseewan peasantry on the system called *Nisfakaree*, which divides the produce in two equal shares between the cultivators and the Government; and those at a distance on the *Sikoot* footing in which the Government exacts only a third of the produce, the seed for the next year's sowing being deducted in both cases prior to the division. A considerable portion of land remained after these different distributions, which was neither included in the *kulbas* nor in the *khalissa* lands, consisting, among other tracts, of the valleys of the Kudunay, Doora, Arghessan, and Turnuk rivers where the cultivation was dependent on an uncertain supply of water for irrigation. These lands were named *khooshkaba* * and were granted in portions to such Dooranee tribes as found the *tiyul kulbas* too limited for their numbers, and wished to avail themselves of other ground for cultivation, on an assessment of one-tenth of the produce, or its computed equivalent in money, and without any annexed obligation of military service. Their occupation by the Dooranees was at first partial, but in process of time, and under the subsequent more favourable settlement of Ahmed Shah, the tribes spread themselves over these valleys, almost to the exclusion of the native peasantry.

5. The arrangements which I have detailed in the preceding paragraphs form the basis of the tenures on which the Candahar lands have ever since been held. The distribution, however, experienced a considerable modification under Ahmed Shah, and, indeed, was first subjected by him to anything like the rigidness of financial detail; for while it was his object to elevate the condition of the Dooranees, and in this view he greatly extended the concessions already made to them by large pecuniary grants,—he also recognized the advantage of providing local revenues, or at any rate their semblance, to meet these grants; and he was thus obliged to systematize and improve to the utmost the resources of the Candahar lands which were placed at the disposal of the Government for bestowal on the Dooranees. His first act was to divide the *kulba-i-pookhta* of Nadir Shah, in the case of the Dooranee lands into its proper form of two single ploughs, thus raising the nominal amount of the Dooranee *tiyul kulbas* from 3,000 to 6,000. He continued, at the same time, the liability to furnish two horsemen from every *kulba*; but as it was upon an understanding that the two were not to be employed simultaneously, but to relieve each other, the tenure of the Dooranee lands remained in substance the same as that instituted by Nadir Shah, of a horseman to each plough, or 6,000 men as the entire Dooranee quota of Candahar. The pay of the Dooranee horsemen was issued by Ahmed Shah quarterly and according to the time actually spent upon service, a single quarter's pay being the minimum allowance when it so happened that the tribes were not called out during the year, or not employed upon service for a longer period than three months.

* "Waterless."

6. In all his other revenue arrangements the same marked partiality was evidenced by Ahmed Shah for the Dooranee tribes. It is true, that in order to introduce something like regularity into the distribution of the lands, and to give a more definite value to the grants which he made to the tribes on account of remission of assessment, he appointed Mehrab Khan to conduct a survey of the different districts, in which some four or five hundred *kulbus* that had been occupied and cultivated by the Dooranees as *tiyul* land, over and above the nominal registry entry of 6,000 *kulbas*, were reclaimed to the crown either as *khalissa* lands, or subject to the *ryotee* assessment of one-tenth of the produce; but after having thus raised and defined the value of such *kulbas*, he a second time made them over with other increased assessment, to the Dooranee Khans on account of military pay to which every leader was entitled, and which varied according to the rank of the individual from 100 to 1,000 tomans annually. He further alienated a very considerable proportion of the *khalissa* lands reserved by Nadir Shah to the Crown, on the same condition of the produce being realized by the Dooranee Khans on account of their military pay; and he completed the supremacy of the tribes by farming,—either as pay or for ultimate transfer to the royal treasury,—the liabilities of each district, calculated from the land tax of the reserve *ryotee kulbas*, and the other items of taxation, to which the native peasantry were subject, such liabilities for the convenience of Government realization being usually debited at an aggregate equivalent in money to the Chief of the Dooranee Oolooss, who resided upon the spot, and to whom this general superintendence of the local revenues gave the most favourable opportunities for improving the condition of his own followers.

7. The *khooshkaba* lands, which I have stated to have been assessed by Nadir Shah at a tenth of the produce, were also granted to their Dooranee occupants on a tenure called *mouroossee*, or "hereditary," the right of occupation being supposed to have descended to them from their fathers, as these valleys on the eastern frontiers of Candahar were the first lands overrun by the Dooranee tribes, when they descended from their original seats around the Koh-i-Kassa* to co-operate with the Ghilzyes in subverting the power of the Suffavean monarchs. The assessment to which the *mouroossee* lands were subjected by Ahmed Shah, in lieu of the share of one-tenth of the produce, consisted of a small supply of wheat, barley, or chaff, on occasion of the passage of the army in their vicinity; and under this light obligation the valley of the Turnuk was soon occupied throughout by Alekozyes; the Arghessan fell to the lot of Baruckzyes and Populzyes, and the Kudunay and Doora to the Atchikzyes and Noorzyes, a very small proportion of any of these lands being left to the cultivation of the native peasantry.

8. One other description of land remains, which I have not yet noticed. Immediately after the distribution of Nadir Shah, and when order, to which the country had been long a stranger, was re-established, Parseewan men of wealth and enterprise began to open† *kahreezes* and to excavate water-courses, in order to reclaim barren lands from sterility, and the Dooranees subsequently followed their example. Such lands when laid under cultivation were considered the *bonâ fide* property of the individuals who had been at the expense of reclaiming them. They were named *Nowabad*,‡ and were assessed at the regular rate of one-tenth of the produce, an aggregate taxation in money being usually placed on each canal and water-course estimated from the average annual produce of the lands to which it supplied the means of irrigation. This source of revenue also, which was constantly on the increase, was chiefly disposed of by Ahmed Shah, like the other items of taxation, in grants to his Dooranee followers, either as military pay, or often as gratuity for past services rendered to the State. With so little attention, however, to a strictness of application, had the original distribution of the lands taken place among the Dooranee tribes under Nadir Shah, that by a mere inspection of the amount of cultivated *tiyul* land in the possession of each tribe, compared with the quota of horse that they were respectively required to furnish,—as detailed in the military register of Ahmed Shah's Government,—it would not be easy to determine upon what principle the liability had been fixed. The following tabular statement, which I have extracted with some care from the Candahar records, will illustrate my remark.

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* In the Suliman range.
† Kahreezes are subterranean aqueducts, brought from higher ground to lower.
‡ That is, "newly cultivated."

Distribution of Candahar Horse, with their allotment of lands, under Ahmed Shah.

Name of Tribe.	Number of *Kulbas* in their possession.	Total of *Tiyul Kulbas.*	Quota of Horse from each tribe.	Total of Candahar horse.
Dooranees:				
Populzye	965¼		806	
Alekozye	1,050½		851	
Baruckzye ... ... *	1,018½		907	
Alezye	661¾		819	
Noorzye	868½		1,169	
Ishakzye	357½		635	
Khowganee	163		423	
Makoo	121½		100	
		5,206½		5,710
Tribes not Dooranees:				
Tokhee	14		1,061	
Hotuck	10		507	
Kakur	56		30	
Dawee	5		45	
Tireen	25		729	
Braichee	......		518	
		110		2,890
Royal attendants from all the tribes indiscriminately	......	...	......	3,959
Total of kulbas	......	5,316½		
Total of horse	......	...	......	12,559

We thus see that the number of Dooranee horse liable to be called out upon service, though roughly stated at 6,000, numbered in reality but 5,710, and that of the 6,000 *tiyul kulbas* that were allotted for their maintenance, the tribes only acknowledged to 5,206½. The discrepancy of the land allotment is easily explained.

In the revenue estimate of Ahmed Shah, the distribution of the 6,000 Dooranee *kulbas* was completed according to the entry of lands formerly cultivated in the different districts; the tribes rejected all such lands as at the time of their assignment were wholly or partially uncultivated, from an imperfect supply of water for irrigation, and only admitted in their own military registers the actual amount of *kulbas* from which they derived full produce. Neither this deficit, however, nor the irregular distribution of the lands (in which it will be seen that the Alekozyes from the outset enjoyed superior advantages to any other tribe) was of much consequence

* Observe that the Atchikzyes are omitted.—H. C. R.

to the Dooranees under Ahmed Shah, for that monarch, indulgent to his native tribes to almost a prodigal extent, declared the produce of the *kulbas* to be bestowed as a gratuitous maintenance for the families of the Dooranees, and independently of this grant allotted regular pay to the horsemen who accompanied him on his military expeditions. The total amount fixed by Ahmed Shah as the annual allowance to a Dooranee horseman was 25 *tomans*, equal to about 277 Company's Rupees, of which the sum of 19 *tomans* was payable either in money from the royal treasury, or by *burrat** upon the districts, and the remaining portion of six *tomans* was carried to account as the value of the remission of the Government taxation upon the *tiyul kulba*; the Dooranee lands being thus first subject to a nominal liability to assessment, and the amount of six *tomans* for this liability being determined, it would appear as the estimated equivalent of five *khurwars* of grain, which would have been the share of produce claimable by the Government had the *kulba* been in the hands of the ryots.

9. The system of land revenue having been thus described, I will now shortly mention the other items of taxation fixed by Ahmed Shah both for the Dooranees and ryots. The only Government duties to which the former were subject, so long as they did not interfere with the cultivation or superintendence of the *ryotee kulbas* or the Crown lands, were a tax of 50 maunds or half a *khurwar* yearly upon every "mill" in their possession, and another assessment in money, of very general application, which was denominated "*hubbuka*," and was realized from mills at the rate of four rupees per annum, from carpet weavers at three abbassees a head; from leases of gardens, melon grounds, &c., at 5 per cent. of the amount; from madder, at one abbassee for 20 maunds; from shops for cleaning rice, at 14 shahees each, &c., &c. In their internal management, each horseman was also liable to a contribution of one abbassee, or four shahees, for the maintenance of an inferior officer, named "ketkhoda," who was appointed to each hundred men, and a further uncertain tax of about 12 maunds was levied as "*meerabee*" on each *kulba* irrigated by the canals from the *Arghundad* which intersect the plain of Candahar, the same being realized by the Dooranee Chiefs, and transferred as pay to the people furnished by the tribes for keeping the canals in order.

10. Among the *ryots*, the alterations introduced by Ahmed Shah were not of any great importance. He allowed the *kulba-i-pookhta*, which had been divided in the tiyul lands, to be retained among the *ryots* at its former assessment of 10 *khurwars*, and at the same time he increased the extent of these reserved lands very considerably through the survey of Mehrab Khan, raising the number of the *ryotee kulbas*, for instance, around the town, from 84 to 274. He also exacted a capitation tax, called "*khanadoodee*," at the rate of two rupees a family, from all stranger colonists who sought to naturalize themselves either as shepherds or cultivators upon the Candahar lands; and the former class, whose numbers increased rapidly as the country became quiet and afforded good and safe pasturage for their flocks, he subjected to a further assessment, named *sirgulla*,† which was imposed at the rates of one shahee for a sheep, four shahees for a cow, five for a mare, and six for a camel. From these taxes of *khanadoodee* and *sirgulla* the Dooranees and the native Parseewan cultivators were alike exempt. The only other liability of any consequence which I find to have been imposed by Ahmed Shah was an obligation on each *ryotee* village, according to its wealth and extent, to furnish servants and attendants for the Court, who received a small sum on account of pay, but the supply of whom was evidently regarded as a taxation, from its being commuted, under the Sirdars, for a stated equivalent in money. In closing my notice of the financial and military system pursued by Ahmed Shah in regard to the Dooranees, I may further add that the districts on the northern frontier of Candahar, comprising Tireen, Dehrawat and their dependencies, which were inhabited by Huzarehs, and had neither been subjected to any direct violence from the Ghilzyes, nor included in any way in Nadir Shah's grant to the Dooranees, continued until nearly the close of the reign of the first Suddozye monarch to pay revenue in money to the crown, which was calculated at the liability of one-tenth of the produce of the lands, and which was realized by the native chiefs, and jealously guarded against Dooranee interference.

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* "Written assignment."

† "Per head of cattle."

11. Before proceeding to trace the modifications of arrangements in succeeding years, it will now be as well to glance at the practical effect of these measures on the feelings and conditions of the Dooranees under Ahmed Shah. When the Dooranee tribes first entered upon their new possessions, they were both morally and politically in a state of extreme degradation; they had been compelled to join the ranks of Nadir's army, as the price of their presumption in holding out Herat against his power; their families had, at the same time, been carried away by the conqueror into captivity, and bestowed as slaves amongst his Persian followers; and when they obtained their freedom, therefore, by the ferocity and desperate valour which they had displayed during their period of compulsory service, and were further rewarded by the grant of the Candahar lands, the sudden change of condition elated them beyond all bounds of moderation, and, with feelings embittered against the Parseewars by the memory of their recent sufferings, they took up their new position as masters, prepared to avail themselves to the utmost of the privileges which had been accorded them, both in extending their own power, and in depressing that of the native *ryots*, whom they supplanted. In the first instance, they pursued the same pastoral habits that had been natural to them in their former condition of shephards, and, ignorant of husbandry, were content to employ the peasantry as cultivators, realizing their share of produce; no great time, however, elapsed before the *tiyul kulbas* were taken into their own management, and they then began to covet the more convenient and productive lands which had been reserved for the peasantry. The arrangement of Ahmed Shah, which confided to the Chief of the Dooranee *Ooloos* the realization of the entire assessment of the district where he resided, afforded every possible facility for the accomplishment of these interested views; by a systamatic course of severity of exaction the *ryots* were compelled to abandon their own possessions or to dispose of them to the Dooranees (for they still claimed the right of proprietorship) at a rate very far beneath their value, exchanging their former independence to work as hired labourers on the Dooranee lands; and before the conclusion of Ahmed Shah's reign it thus happened that although the survey of Mehrab Khan had considerably increased the registry entry of the ryotee lands, and the nominal revenue assessment followed this new distribution, yet, in realty, above one-half of the *ryotee kulbas* with their gardens, vineyards, &c., had been transferred to the occupation of the Dooranee tribes. The same course was followed with a large proportion of the *nowabad* lands; the Dooranee Chief, who obtained a grant of revenues of these lands on account of the pay of himself or followers, soon contrived by a severity of realization to oblige the native proprietors and ryots to abandon the property, and the cultivation of the same was then transferred to the peasantry of his own tribe, who shared the proceeds with their soldier brethren, protected by their common Chief from all attempt at interference on the part of the Government. After the attention of the Dooranees had been once turned from a pastoral to an agricultural life, and they had experienced the benefits of retaining the husbandry of the lands in their own hands, the avidity with which they followed the new pursuit is shown by tracing the condition of the *khalissajat* or "crown lands." In the beginning of Ahmed Shah's reign these lands were exclusively cultivated by the native peasantry, but before his death, about three-fourths of their extent had been transferred to Dooranee management. Where a grant of *khalissa* land was made to a Dooranee Chief,—either *bonâ fide* and in perpetuity as a reward for past services, the produce to be realized at his discretion, or merely in remission of the Government assessment, on account of pay for current military attendance,—the cultivation was almost invariably put into the hands of his own tribe; and not unfrequently also a Dooranee Chief came forward to farm the lands, employing his own people in the cultivation, and realizing from them for the Government the severe assessment of one-half, or one-third, of the produce. It resulted from these various arrangements that under the reign of Ahmed Shah the independent and lucrative occupations of cultivating the lands,—that is of providing the seed, procuring the implements of husbandry, keeping up the necessary cattle, and realizing the produce,—were vested pretty generally throughout Candahar in the hands of the Dooranees; while the actual manual labour of tilling the ground, tending the plough, &c., devolved upon the Parseewan and other ryots, who received from their employers a daily pittance, just sufficient to subsist them. The tendency of this system was of course to elevate the condition of the Dooranees in the same proportion that it degraded that of the Parseewans. The former lived in an easy independance, surrounded by comforts of which they now, for the first time, learnt the value, while the

latter dragged out a painful life of servitude, subjected to hardships more difficult to be endured, as they had been fomerly but little used to them.

12. I have given the first place to the brief consideration of the civil and financial condition of the tribes, as affecting the interests of the great majority of the nation. The Dooranees, under Ahmed Shah, could have hardly numbered less than 100,000 families, and the military services of 6,000, or, including the relief, of even 12,000 horse, must have been of comparatively little moment in its influence upon the general character. It was not, however, without some effect, for on one side the influx of wealth brought back by the horsemen, either as pay or plunder, furnished the means of turning to account the agrarian privileges of the tribes, and, on the other. their confidence in themselves, which resulted from the marked partiality shown by the monarch, both in his conduct to the body of the Dooranee horse collectively, and in the individual preferment of the Chiefs to most of the offices of trust and emolument in the empire, combined with the improvement of their social condition to produce an elevation of moral character, and to conduct them in a gradual ascent from the degraded state in which they first entered on the occupation of the lands of Candahar to the prominent position of political consequence that they have ever since enjoyed. Ahmed Shah appears to have hardly been aware ot the danger to which he was subjecting the State in thus laying the foundation of a formidable and almost independent Dooranee Power. He considered the Dooranee tribes to constitute the true and intrinsic strength of his kingdom, and he believed that the more their power was developed the stronger would be his means for achieving foreign conquest, and the safer would be his bulwark against foreign aggression. During his reign also the military service which he found for them abroad was so constant and so exciting, the indulgences which he showered on them at home were so novel and so satiating, the care required for the cultivation of their lands demanded so much of their attention, and the prosecution of their designs againt the Parseewan ryots and their possessions afforded them so much gratification and employment, that they really had neither will nor leisure to turn their thoughts to intrigues against the Government, and with the exception of two partial insurrections, which were speedily quelled, Ahmed Shah thus saw no reason to repent the line of policy which he had pursued in reference to his native tribes, and he bequeathed the Dooranee crown to his successor in the confidence that it would be best supported, both at home and abroad, by a firm reliance upon Dooranee arms.

13. Under Timoor Shah, the Dooranees continued for some time to advance steadily in wealth, in power, and in numbers. The removal of the Court from Candahar to Cabool operated somewhat to their disadvantage, but this check was perhaps more than counterbalanced by the important territorial acquisitions which fell into their hands. The Huzarehs, under Ahmed Shah, had been recognized as subjects of the empire equally with the Dooranees, and had fulfilled all the obligations of assessment to which, under this condition, they were liable. As foreigners however, and heritics, they were always regarded with dislike, and now, during the reign of Timoor Shah, they were openly denounced both by the natives and by the priesthood, the Dooranee tribes in their vicinity being encouraged to a systematic course of violence and aggression, which ended, after a long period of war and bloodshed, in the expulsion of the Huzarehs from the rich and extensive districts of Dehrawat with Tireen, &c., and in the forcible occupation of the lands by the Noorzye and Populzye tribes. A question now arose regarding the revenues of these districts; the Government asserted that as acquisitions obtained in war, the proprietorship was vested in the Crown, and that the new occupants must be thus subjected to the regular liability attached to crown lands of one-third of the produce, whilst the tribes claimed to have merely transferred to themselves the former assessment of the Huzarehs of one-tenth of the produce, and that the lands won with their own blood were to be regarded as *bonâ fide* their own property. As the tenure of these districts, however, was somewhat precarious, owing to their being exposed to constant invasion from their former occupants, who had retreated to the Huzareh mountains, the Crown, without waiving its privilege, adopted temporarily a middle course, of imposing an aggregate liability in money upon each district, calculated rather in reference to the old assessment than to that to which the new tenure of crown land would have given a title; and in Dehrawat a small portion of the lands even were admitted into the registers on the easy footing of *tiyul*, in order to improve the conditions on which the Nurzye quota of horse was liable to be furnished, and which, as

will be seen on a reference to the former tabular Statement, was practically less favourable than those enjoyed by most of the other tribes.

14. The attention of Timoor Shah's Government having been thus drawn to the question of Dooranee revenue, a multitude of cases presented themselves where the rights of the Crown required to be asserted to the detriment of the tribes. The *tiyul kulbas* were the only species of land tenure in which an entire remission of assessment was recognized by the Crown as the right of the Dooranees. The transfer of proprietary, or of occupation of the *ryotee kulbas*, or the *nowabad* lands, from the native peasantry to the Dooranees, subjected the latter to all the liabilities of assessment attaching to the parties whom they had supplanted. Under Ahmed Shah these revenues had been remitted in most instances on account of pay to the Chief and his followers who cultivated the lands; but Timoor Shah, having reduced very considerably the extensive military establishment of his father, no longer admitted the claims of the Chiefs to these extra grants after their military services had been dispensed with, and in such cases the Government asserted its right to interfere in the realization of its share of produce, or demanded an equivalent in money from the parties in occupation. In the same way the revenues of the Crown lands which had been alienated by Ahmed Shah, either in the free grant of the property or in remission of its Government share of produce, were liable to be resumed, and though in a few instances the Dooranee occupants obtained a confirmation of the grant from the new monarch, yet as a general principle the rights of the Crown were reasserted, and the Dooranees, if they continued to cultivate the soil, were held to account for the produce on the same terms as if the lands had been let to Parseewan farmers. The Government of Timoor Shah, in fact, appears to have become aware of the dangerous tendency of the Dooranee constitution, and to have adopted these measures for vindicating the financial interests of the Crown as a preliminary step to checking the growth of power which was being daily developed by the tribes. The same view of a systematic and sustained depression I conceive to have actuated the monarch in his general conduct to the Dooranees. The *tiyul kulbas* were untouched, for to have interfered upon so vital a point while the spirit engendered by the munificence of his father was still in active operation would have probably lost him his throne; but in no instance did he require the attendance of the horsemen, and by retaining at the same time many of the Dooranee Chiefs about the Court, ostensibly in their former situations of trust, but in reality rather as hostages for the good conduct of their followers, he deprived the tribes in a great measure of the power of disturbing his Government. He further instituted a military body, named *Gholam-i-Shah*,* into which very few Dooranees were admitted; and these servants being retained about the royal person, while they were also granted indulgences assimilating in character to the Dooranee remission of assessment, and were entrusted with the execution of many important measures affecting the defence of the monarchy, a counterpoise of some temporary efficiency was thus raised up to the military power of the tribes, and the dangerous tendency of their exclusiveness of privilege was removed, if not obviated.

15. It is not to be supposed that the object of the policy of Timoor Shah's Government escaped the jealous observation of the Dooranees. They could not but perceive that they were treated with distrust, and that unless they upheld their interests with the combined voice of the tribes, and disputed the retraction of every grant which they had previously enjoyed, a gradual degradation of their body must necessarily ensue. It was in this view that they resisted the Government claim to Tireen and Dehrawat, and in the same spirit they submitted, only after a violent struggle, to the just imposition of assessment on account of the *ryotee* lands which they had purchased, or of which they had forcibly dispossessed the native cultivators. The superintendents of the Candahar revenue under Timoor Shah were Imam Bukhsh Khan and Hussein Khan, two Chiefs descended from a Parseewan family of long standing in the country, and peculiarly hostile to the Dooranees, from having been deprived by them of a large proportion of their lands in the preceding reign. These Parseewan Ministers availed themselves of the monarch's distrust of the Dooranees to pursue the financial reforms with a rigour that might in some measure atone for their own loss; and the feeling of particular animosity by which they were themselves animated was thus soon reciprocated with equal rancour by the party exposed to their

* "Royal Body-Guard."

severity, the whole Parseewan population sharing in the hatred produced by the Ministers' oppressive measures, and this feeling has ever since gradually increased in bitterness during each succeeding period, by the sense of wrongs upon either side, accumulated as the Dooranees or Parseewans have found themselves, by the political bias of the Government, in a condition to prosecute their vindictive views.

16. At the period of Timoor Shah's death, the Dooranees probably exhibited an appearance more dangerous to the Government than at any time, either before or since. In possession of a most formidable power, arising from their increased and steadily increasing numbers, their great preponderance of wealth, and, above all, from the confidence which these advantages gave them, they had further established in public opinion a permanent and prescriptive right to supremacy, whilst at the same time they had become acutely sensible of the objects and efforts of the Crown to control and check them; and their feeling of identification with the Suddozye monarchy, which had so much centralized the power of Ahmed Shah, became thus exchanged for a suspicion, a dislike, and gradually an impatience of the exercise of kingly authority combining with a special and hostile jealousy of the Parseewans, through whose agency alone they apprehended the possibility of degradation. During the 25 years which elapsed between the decease of Timoor Shah and the expulsion of the Suddozye authority from Cabul and Candahar, the effects of this state of feeling, operating on the improved condition of the Dooranee tribes, became amply developed. The history of Afganistan during this interval presents a continuous series of revolution and counter revolution, of intrigue, anarchy, and bloodshed, and the elements of these evils, or the means through which they were called into activity, are to be traced throughout to the feelings and the constitution of the Dooranees. Their love of power, strengthened by indulgences, and confirmed by the opportunities that were afforded for its gratification, begot a constitutional turbulence which ever led them to rebel against the ruling authority. The sons and grandsons of Timoor Shah were equally certain of support in adversity, and of opposition when they succeeded to power. Sha Zaman, after having experienced the danger of the Dooranee strength in the rebellions of his brothers, Mahmood and Humayoon, and after having convinced himself of the futility of attempting to secure the fidelity of the tribes by conciliation reverted to the policy of his father, which had declared the constitution of the Dooranees to be incompatible with the monarchical authority, and, though condemned by Mr. Elphinstone for having, in accordance with this view, pursued a line of conduct that alienated the affection of the tribes, on which so much depended in the original plan of the monarchy, yet there can be no doubt but that the measures which induced the alienation were of systematic and deliberate adoption, and it may be questioned whether a different and milder policy would have led to a more successful issue. In the first instance, Shah Zaman had treated the Dooranees with consideration; he had restored to a great number of the Chiefs, on account of pay, the occupation of the *ryotee* and crown lands free of assessment, and had generally confirmed the privileges which had been suspended by his father; he had even sacrificed to the resentment of the Dooranee lords the two obnoxious Ministers who had guided the councils of Timoor Shah against the tribes, and who, by rigorously exacting the realization of the reclaimed revenues, had contributed so much to awaken their suspicions, and to inflame their jealousy; but when he found that his concessions were repaid with intrigues against his power, and that the restlessness of the Dooranee character obliged him to regard their strength as his own weakness, he had recourse, perhaps too suddenly, to a coercive policy, and was soon led on to the sanguinary measures which precipitated a general rebellion of the Dooranees, and drove him from the throne of Cabool.

17. It is needless to follow with minuteness the proceedings of the Dooranees during the ensuing period of anarchy. Under the imbecile Government of Shah Mahmood they rapidly recovered from the check which they had sustained from the policy of his predecessor, and their power, exulting in its late success, soon showed itself as inimical to the interests of the new monarchy, as the prosecution of their private feuds was destructive of the peace of the country. They obtained at this period, through intimidation or bribery, a renewal of many of the grants of Ahmed Shah, and they further took occasion of the general relaxation of authority to press their advantages over the ryots to such an extent as in many districts (one of which was Zamin Dawer) wholly to wrest from them the landed proprietorship, and to reduce the entire body to the condition of labourers. The license which this period

allowed to the Dooranees for gratifying both their avarice and their revenge rendered them, if not more powerful, at least more intractable than ever; parties of them coalesced on two occasions with Shah Shuja in attempts to subvert the authority of Shah Mahmood; and although in these instances they were unsuccessful, yet a third insurrection, in which many of the most influential Dooranee Chiefs joined the Mookhtar-ood-Dowlah, and availed themselves of the religious animosity of the Soonees to incite them against the Sheeahs of Cabool, terminated in their fovour, and Shah Shuja was raised to the throne. It was unfortunate for the new monarch that he found himself under such obligations to the Dooranee lords, who had assisted him in his adversity, and perilled their lives and property to advance his cause, as compelled him to respect their privileges, and even to augment their power by a further alienation of the royal dues in their favor. Throughout the six years during which Shah Shuja retained the throne, Candahar was the focus of disorders and insurrection. Prince Camran, in the first instance, supported by Futteh Khan, held the town against his uncle. After his ejection by Shah Shuja in person, the government was committed to prince Kyser; but the king had no sooner returned to Peshawur than that prince was incited by the Dooranees to rebel; dissensions among the Dooranee chiefs caused the defeat of Kyser, and Camran was invited to re-occupy Candahar; he had scarcely, however, entered the town before another revolution occurred, and Kyser was reinstated. The king was soon obliged to return to Candahar to attempt a settlement of affairs. Prince Kyser gave himself up on his approach, and was pardoned, but at the same time another invasion of the province took place by Feeroz Shah of Herat, supported by Futteh Khan and a Dooranee army. This movement also failed, and the king retired, leaving Kyser in the government. The restless Dooranees, with Futteh Khan at their head, next solicited the return of Camran; and when he reached Candahar, and Kyser was about to fly, they repented of the intrigue, and supported Kyser against his rival, whom they obliged to retreat to Furrah. Kyser was now persuaded to aspire again to the throne, but before the rebellion could assume any definite form he quarrelled with Futteh Khan, and that powerful and fickle chief brought back Camran to Candahar, and drove Kyser into exile among the Belooches. Shah Shuja was thus obliged by the turbulence of the Dooranees to return a third time to Candahar, and although in the advance his troops sustained one defeat from Camran, he met with no opposition when in person he approached the town. Camran fled, and Futteh Khan and the Dooranee party paid their homage to the king. Shah Shuja marched from Candahar to Sinde, and, whilst so employed, Kyser was proclaimed king at Cabool, and Mahmood, who had previously escaped from confinement, was joined by Futteh Khan, and also declared king at Candahar. Shah Shuja, returning from Sinde, in the first instance defeated Kyser's army under Mooktar-ood-Dowlah, and subsequently routed Shah Mahmood at Candahar; but in 1809 he a second time lost the throne to Shah Mahmood, assisted by Futteh Khan and the Dooranees.

18. Shah Mahmood, after his second accession, succeeded in retaining possession of the throne for nine years, being indebted for this permanence of authority as well to the judicious counsels and powerful support of his Vizier, Futteh Khan, as to the extreme severity of his son Camran's administration of Candahar. It is to be admitted that at this period the Dooranee power, in a political point of view, exhibited a less dangerous appearance than formerly; for although the fast recurirng scenes of revolution had habituated the tribes to the horrors of civil war, and they had learnt to regard the stability of the royal authority as mainly dependent upon their precarious support, yet their own condition, and their consequent ability to disturb the government, had suffered greatly in the devastating conflicts to which their turbulence had given rise; and, above all, the long continuance of a partizan warfare in the heart of their own country had brought the tribes into constant collision with each other, and had thus produced blood feuds between the chiefs, and a feeling of mutual hostility of tribe against tribe, and often of *kheil* against *kheil*, in the same *oolooss** which secured the Crown against the probability, except under very aggravating circumstances, of any great Dooranee confederation to protect the combined interests of their order from encroachments or from undue severity. The rivalry which had sprung up between the members of each family of rank, and the enmity with which they frequently regarded each other from having been opposed in some of the many contests for the

* The *Oolooss* is the clan; the *Kheil* the camp of a sub-division.

Candahar government, enabled the Crown to check incipient disaffection by encouraging and bringing forward a competitor when any chief betrayed a factious disposition; and in the place of devisingm eans as formerly for exercising a generally depressive influence upon a strong and compact body, which was considered to be in a state of political antagonism to the Crown, it was thus merely necessary that the government should keep up a vigilant watch to be enabled to avert danger by a skilful direction of the materials from which this danger emanated,—whilst an opportunity was also afforded for the prompt and energetic system of severe and exemplary punishment which was indispensable to restore the degraded dignity of the Crown, but which at former periods of the monarchy, as evinced in the catastrophe of Shah Zaman's dethronement, it was altogether impracticable to pursue. That Shah Shuja had been fully sensible of the necessity of coercing the Dooranee tribes, we may infer from the observations of Mr. Elphinstone, who, in describing the political character of his government, as he estimated it from the tone of the Peshawur Court, writes in two passages..." The King views the Dooranee order with jealousy, and is continually employed in indirect attemps to undermine it ;" and, again, "the most striking object in the policy of the Court is the close connexion of the King with the Dooranees, and the rivalry between him and the aristocracy of that tribe. It is the King's policy to keep the Dooranees in subjection to himself, while he exalts them over the other Affghans;" but Shah Shuja, during his six troubled years of government, had neither the leisure nor, perhaps, the energy to carry out any efficient measures of subjection, and the loss of his throne to Mahmood is mainly to be attributed to his failure in this important object of his policy.

19. Under the restored rule of Mahmood the government assumed a totally different appearance; for though the monarch himself was little qualified to originate or to execute any measures of prudence or of vigour, yet he was ably served by his minister and by his son; and while the former thus directed his political skill to foment dissensions among the tribes, which tended rapidly to depress their power, the latter, in his government of Candahar, by a constitutional recklessness and cruelty of disposition, offered himself as an able and most willing instrument for carrying into effect a succession of measures of a description so tyrannical and of such unmitigated severity that the impunity with which he was permitted to pursue them exhibits one of the strangest anomalies of the Affghan character Prince Camran absolutely butchered the Dooranees; his executions were not single and striking instances of a severe, though necessary justice, but rather resembled wholesale massacres,—such as we read of in the wars of Attila or of Jenghiz Khan, where extermination was the object of the conqueror; and he pursued this sanguinary system to so remorseless an extent, that the haughty Dooranees, who had raised kings and had deposed them, had overrun empires and had subverted thrones, trembled when they entered his presence like the tamest and most abject slaves. It is worthy of particular remark that prince Camran, whose avowed object was to crush the Dooranee power, cautiously abstained from an interference with their peculiar (and as they considered their prescriptive) financial privileges. The only fresh impositions of his government were—firstly, an assessment of eight rupees on each *tiyul kulba* in the lands dependent on the town under the name of *khbuha*, and supposed to be a commutation for a certain supply of *boossa** which was claimed on one occasion, during a year of scarcity, as forage for the royal cavalry, and which was afterwards continued as a permanent tax; secondly, a further levy of three rupees on each of the same *kulbas*, in lieu of a liability which had formerly existed for the tribes to furnish five *burzgurs* or labourers during five days in the year, to keep in order a canal named the *Joo-i-Shah* that served to irrigate certain lands devoted to the support of the shrine of "the holy mantle;" and thirdly, a trifling demand of 40 *khurwars* of grain from the productive lands of Kooshk-i-Nakhood, ostensibly to supply the minister with turbans, but in reality of course as an item of government taxation And yet it is not to be imagined that prince Camran was careless of the state of his revenues, or underrated the effect which a financial depression would produce on the social condition, and consequently on the power, of the Dooranees. He was well informed upon these points, and his conduct was dictated by a sound and deliberate policy; for he knew that an interference with the *tiyul* grants, immediately affecting in a direct and tangible form the

* "Chopped straw."

general interest of the Dooranee order, would be liable to cause the tribes to forego their private enmities, and unite their strength to resist a measure from which they would all suffer in common, whilst in his executions, if he terrified or even exasperated one party, he gratified the revenge of another; and his Suddozye descent, investing him with an irresponsibility for blood, he was well assured that he might pursue his savage career without a private arm being raised to arrest his progress, or any general feeling of indignation or opposition being excited against his sanguinary measures. A large proportion of the Dooranee chiefs had fallen in the civil wars which had raged since the time of Timoor Shah; many others had since become the victims of private feuds engendered by these wars; and the slaughters of prince Camran left but very few remaining of those who possessed an influential voice amongst the order. The tribes, deprived of their chiefs, retrograded rapidly in the scale of political consequence, and the turbulent habits which under the influences of combination and direction had so essentially crippled the powers of the monarchy, were now suffered to exhaust themselves in the plunder of travellers, or in predatory and intestine conflict. Shah Shuja made one attempt to recover the threne during Mahmood's second reign, but it was unsuccessful, the Dooranees being without a leader to incite them to insurrection: and had not prince Camran been persuaded by his jealousy to destroy the powerful and subtle minister to whom he was indebted for his father's elevation, there is little probability that the monarchy would have been subverted, either by foreign invasion or any outburst of internal rebellion. The Baruckzye family, of which Futteh Khan was the head, although Dooranees, had been impressed from their first accession to power with a conviction of the necessity of crushing their fellow nobles. Prince Camran in his sanguinary government of Candahar had mainly followed the suggestions of Futteh Khan, and that noble and his brothers had been studious in the consolidation of their family power, which they steadily pursued, under the cloak of Shah Mahmood's authority, to avoid all Dooranee connection, except with their particular clan, and in place of that uncertain support to surround themselves with tried and trusty servants, raised from the Ghilzyes Huzarehs, Belooches, &c., and composed of individuals attached to the interests of their masters by the strong feeling of pecuniary benefit, and without any foreign tie to endanger their fidelity.

20. When the brothers of Futteh Khan, therefore, arose simultaneously in different parts of the empire to avenge the death of their chief, and to expel Shah Mahmood and his son from power, the revolution offered the rare spectacle of a civil war, uninfluenced by the party spirit of the Dooranee tribes. Neither was the monarch able to rally a Dooranee army round his standard, whereby he might have crushed his rebellious vassals, nor did the Baruckzye Sirdars solicit or require Dooranee assistance to enable them to subvert the monarchy. If Dooranees were engaged on either side, they acted as mercenaries like the other troops, and the great body of the tribes remained indifferent to the issue of the contest. The Baruckzye Sirdars mistrusted, however, at first, their ability to carry on the government without the pageantry of a Suddozye King, and, in conformity, therefore, with Dooranee predilections, they invided Shah Shuja from his retirement to re-occupy the throne from which he had expelled his brother; but repenting of the risk which they thus incurred of being again reduced to a condition of secondary consequence, they rose in rebellion before their invited monarch was even seated on the throne, and, obliging him to retrace his steps to India, they confided henceforward in their own strength and resources. The brothers, to whose lot fell the government of Candahar in the general partition of the empire, maintained their position in the heart of the Dooranee country for above 20 years; and as the system of administration which they pursued becomes, therefore, from this practical evidence of its stability, of a pecuniary importance in its bearing upon the determination of the line of policy best adapted to the management of the tribes, I shall give it a close and attentive consideration.

21. The Sirdars, when they entered upon the government of Candahar, had ceased to regard the Dooranee power with any immediate apprehensions. The movements of the body were paralyzed for a time by the loss of all those who had been accustomed to watch over their interests and direct their counsels; but there was still that vitality in the constitution of the order, —feeding on the fat of the land and enjoying a dominant superiority in public estimation,—that materially and necessarily tended to a rapid recovery from depression, and gave ample occasion for prospective anxiety to the usurpers of the Affghan Government. It thus became a matte

of the most pressing importance to the Sirdars of Candahar to devise in what manner they might, with safety and efficiency, gravel the privileges of the Dooranees, and reduce them to a permanent equality with other classes of the community, before their recovery from the depression under which they now laboured rendered the task of difficult accomplishment. Since the death of Ahmed Shah, seldom,—very seldom,—had the Dooranee horse been called out and kept embodied, for no government could fail to recognize the danger of retaining in arms so powerful, independent, and turbulent a force, but this negative precaution was of very doubtful benefit to the general welfare,—the means that should have been expended in maintaining the horse serving to increase the internal strength of tribes, and enabling them to accumulate the *materiel* of war, which on any sudden outbreak sent them into the field a well-mounted, well-equipped, and most formidable body. It was evident to the Sirdars that the only efficient and permanent method of preventing the Dooranees from disturbing the peace of the government lay in depressing their social condition, and to this object, therefore, they turned their most serious attention. The obligation to furnish horse did not require to be formally abrogated; it had already, from its rare exaction, become nearly obsolete, and, from its being evidently distasteful to the policy of government, was now generally understood no longer to exist. A demand for revenue, however, in lieu of this obligation,—although the object to which the efforts of the Sirdars were directed,—was a measure of too sweeping a character, and too immediately affecting the very foundation stone of Dooranee power, for the boldness even of the Sirdars to attempt. They were constrained to approach their object by a tortuous and indirect policy, which screened their own name from the odium and the danger of so daring an innovation, and imposed on the Dooranees themselves the responsibility of appearing spontaneously to court the change. The first attack was through the *ryots*, or, as they were now termed, the *humsayehs*,* of the Dooranees. This very numerous class of the community, when they had nothing more left to excite the cupidity of their Dooranee masters, found their situation one of comparative comfort; their services in tilling the lands, in attending to the gardens and vineyards, and especially in carrying on all the petty trades required for the wants of a pastoral or agricultural population, could not fail to be appreciated, and the Dooranee landholders soon began to regard them as valuable property, whose interests they were bound to protect equally against the oppression of the government and the interference of each other, and to the benefits of whose productive industry each tribe had its particular and exclusive right. The Sirdars were thus aware that they possessed a safe and efficient method of injuring the Dooranees through their *humsayehs*, and they were not long in availing themselves of it, as an introduction to the system which they designed. The lands, as I have observed, had been almost wholly wrested from the Parseewan *ryots*, and, in their condition of labourers, these people, who were the original and native peasantry, were now classed with the stranger colonists upon whom Ahmed Shah had imposed the *khanadoodee*, or "capitation tax," the title being commuted under the Sirdars to *khanawaree*, and being made to apply at a rate which fluctuated,—according to the necessities of the State, the facility of realization, and the exertion of interest on behalf of the ryots, from Rs. 3 to Rs. 15 a family,—to all classes of the Candahar population exclusive of the Dooranees; namely, to the Parseewan ryots, Ghilzyes, Huzarehs, Beloochees, Seistanees, Kakurees, Mullikees, Tireenees, Braichees, Khojundees, &c., &c. The next essential change introduced by the Sirdars referred to the *angooree*, or tax upon gardens, belonging to the *ryots* at the time of Nadir Shah's original distribution, the assessment of one copper pice upon every tree being doubled, ostensibly in consequence of the depreciation of the coinage; and at the same time the liability to furnish *gholams shaheenchees*,† &c., was commuted for a tax in money, at five tomans and five rupees for the former, and four tomans for the others, which amounted on an average to about another pice on each garden tree, and which was henceforward included under the name of *angooree* in the aggregate liability to which village lands were subject, whether, as in a few instances, they remained with their former Parseewan owners, or had been transferred to Dooranee management. Further modifications of the asseessment took place in

* Literally "neighbours," but applied to all dependents of the clansmen.

† "Personal attendants," "falconers," &c.

respect to the tax, which had been instituted by Ahmed Shah under the name of *sirgula*, the rates being now fixed at four shahees for a sheep, 12 for a cow or mare, and 14 for a camel, and the tax being extended to the Parseewan and native ryots who were formerly exempted, as well as to the stranger colonists, who sought to naturalize—a special remission, however, taking place in favour of the Hotuck, Tokhee, Terekee, and Beloch tribes. The last fresh imposition of any consequence which affected the ryots was the *sadir* or a fee of ten per cent. on realization.

22. The object of the Sirdars being to prepare the way for direct interference with the Dooranee special privileges, as well as to improve their own finances, the realization of these increased items of *ryotee* assessment,—whether applying to the Dooranee proprietors or to the *ryots* under their protection, was exacted with a rigour designed purposely to offend the feelings of the chiefs, without, however, giving them any just or sufficient cause for attempting a combined resistance. The next step affected the land tax of the *ryotee*, *nowabad*, and *khalissa* lands in the occupation of the Dooranees. The tribes had abandoned their efforts to escape the fair assessment to which they had rendered themselves liable by cultivating such lands, and the Sirdars now pressed upon this acquiescence by increasing the liabilities to a grievous and unjust extent. The revenues of such lands were assigned as pay to the government officers for double or treble the amount of the registry entry, and if the Dooranee cultivators protested against so exorbitant a demand, they were told they had the alternative of vacating lands of which they had, in most cases, forcibly usurped the occupation. Having thus gradually brought the Dooranees to submit to vexatious exactions, imposed under the cloak of justice, the Sirdars now proceeded with confidence to measures of a less distinguished character. Maintaining, for the support of the government, a permanent force of about 3,000 horse on a condition of supplying grain and forage independently of the pay of the men, they availed themselves of this arrangement as a pretext for deputing agents to visit the districts and levy forced contributions from the landholders, professing to pay for the grain on terms of fair and regular barter, but in reality disbursing scarcely a moiety of the value, and, over and above, practising in the realization all imaginable kinds of violence and extortion, designed expressly to outrage the Dooranee feelings of pride in their immunity from government interference. After the experience of a few years, the vexations of this method of compulsory barter were found to be so insupportable (the agents being particularly instructed, amongst other devices for annoyance, to make their purchases at the time of sowing, and to seize on the grain laid aside for this purpose by the cultivators), that the Dooranees came forward and petitioned for an estimate of the amount of grain required by the government to be prepared at the commencement of the year, in which case they pledged themselves, according to a distribution arranged amongst the different landholders, to make over the quantity demanded to the public officer in the town of Candahar, receiving a remission of their *ryotee* assessment and other liabilities in payment of two-thirds of the price of the grain, while the remainder was to be liquidated in money from the treasury. The Sirdars soon found means, however, in pursuance of their general system, to render this arrangement as unpalatable as the preceding one. The price of the grain to be paid for by the government was, in the first instance, fixed at the rate current in the districts at the time of reaping the crops—a rate which was usually more than doubled in amount by the delay and expense of transport to the town; so that it not unfrequently happened that the cultivators were required to make over their grain to the government store-house at the rate of 50 seers the rupee, when the market price in the town, at the time of transfer, might be about 20 seers for the same quantity, and the agents were, moreover, directed by false weights, and often by violence, to secure at least twice the quantity for which they accounted to the sellers. As a further means of annoyance, the claims to a third of the price from the treasury was rejected, or at any rate the payment was deferred *sine die*, and other vexations were practised until at length the Dooranees, fearing that these measures would be but the prelude to greater oppression,—the more dangerous from its being undefined, were constrained to come forward a second time and declare their readiness to submit to a reasonable assessment for their *tiyul* lands, on the understanding that the liability was to be clearly specified, and was to secure for them a guarantee against any of the grievous extortions to which they had been lately subjected. This was the point at which the Sirdars aimed, and having gained their principal object, they did not hesitate to promise, and even partially to carry into effect, a remission of the other grievances.

The compulsory supply of grain was altogether stopped; the assessment of *kahbuha** and *sirana-punjroza*,† giving a total liability on each *kulba* in the dependent lands of Rs. 11, were remitted, and a definite taxation in the grain was imposed in lieu of these items, and in full, as it was understood, of all demands, at the rate of three *khurwars* for every *tiyul kulba* in the lands attached to the town, and of two *khurwars* on each *kulba* in the districts. The Sirdars adhered for a short time to their agreement, but when, after the lapse of a few years, the Dooranees had become habituated to the land tax, an extension of the assessment took place under several heads; 30 maunds were levied on each *kulba*, one-half under the name of *ambardaree*‡ as fee to the Government agents on realizing the grain, and which was transferred in process of time to the Sirdars' own revenue, and the other half under the head of *tufawut-i-sung*,§ the demand resting on the Sirdars' having instituted a new Government weight 5 per cent. heavier than that which continued to be employed by the cultivators, and even in the grain market of the town; a third liability of four abasses or 16 shahees|| was at this time added to each *tiyul kulba* in the lands dependent on the town, nominally as a fee to the Minister, but more generally realized by the Sirdars; and a fourth and last tax of 14 *shahees* was imposed on 400 of the *tiyul kulbas* immediately contiguous to the town, on the supposition of its being a commutation in money of a liability attaching to these lands to furnish labourers for superintending the ice-houses, but, like the preceding items, being, in reality, a mere pretext for raising arbitrary revenue. As a counterpoise to these sudden, unpopular, and geneally oppressive impositions, a remission of one-third of the garden tax was granted on occasion of the coinage having been restored to its original fineness; but the people had hardly time to congratulate themselves on this measure before the *kahbuha* was renewed, at the rate of three *khurwars* of chaff, or nine rupees in money, on each *tiyul kulba*, and a further item of ten per cent. (subsequently reduced to six per cent.) was added on the realization of the entire grain revenue, under the title of *mohussilee*.¶ Having adjusted all these details of assessment, without exciting any violent opposition to their authority, the Sirdars proceeded to arrange some more general measures affecting the *kulbas*, which tended to give strength and consistency to the plan of an equal and universal pressure of taxation on the Dooranees and *ryots*. While the *tiyul kulbas* were held on the easy tenure of a nominal liability to military attendance, the actual extent of land under cultivation was of no immediate consequence to the Dooranee proprietors. Now, however, that a definite amount of produce was required from each *kulba*, the lands which had either been waste at the time of Nadir Shah's original distribution, or had been since accidentally deprived of the means of irrigation, became a matter of serious consideration; and the Sirdars accordingly declaring the Dooranees and ryots to be equally entitled to protection, where these evils pressed most heavily on the cultivators, granted remissions, amounting in the dependent lands to** *kulbas*, the registry entry remaining, however, the same as formerly. In one instance the Sirdars departed from their system of depression. The Baruckzyes, upon whom they greatly relied for supporting their cause among the other Dooranee tribes, received a total remission of the revenues of their *tiyul kulbas*, amounting, after deductions for waste lands, to 933 kulbas, 542 of which were in the *kuriyjat*, or "territory dependent on the town," and 391 in the *muhulat*, or "districts." The tribe was not even called upon for military attendance, and thus enjoyed advantages superior to any which had been conferred upon the Dooranees since their first settlement in the country.

23. In prosecution of their arrangements for improving the efficiency of the revenue, and equalising in some approximate degree the pressure of the taxation, the Sirdars adopted various other measures which now come under consideration. In Zamin Dawar, where the Dooranees had reserved to themselves the occupation of the entire mass of the reserved *ryotee kulbas*, and where, owing to the peculiar turbulence of the *oolooss*, the Sirdars judged it inexpedient to prosecute a stringent system of realization, the liability on the *ryotee* lands, which had hitherto been fixed at ten *khurwars* the *kulba*, was reduced to four *khurwars*, this assessment, as the *ryotee* was double the extent of the *tiyul kulba*, being in strict accordance with the late imposition

* Price of grass.
† Five days' labour.
‡ Storage.
§ Allowance for "difference of weight."
|| Five *abassees* or 20 *shahees* go to the rupee.
¶ "Agency charge."
** Blank in original.

of two *khurwars* on the Dooranee lands in the districts. Modifications of the assessment were also introduced in various other places, having a general tendency to reduce the *ryotee* to increase the *tiyul* land tax; but in regard to the garden and capitation taxes, where the inequality of the pressure was most conspicuous and most severely felt, the Sirdars were unwilling to abate any of the proceeds derived from the system of assessment as applying to the *ryots* and the original *ryotee* possession, and were as yet diffident of their power to extend the application to the Dooranees. It would be tedious to detail all the minute changes, to which, during the long continuance of the Baruckzye administration, and as the power of the Sirdars became gradually confirmed, the revenue arrangements were subjected, as well from measures of temporary expediency, as in prosecution of the great object of Dooranee depression. A few of the most conspicuous changes. however, may be noticed. The *Meerabee* assessment of Ahmed Shah upon the *tiyul kulbas*, which provided for the maintenance of the labourers furnished by the tribes to keep the canals from the Arghandab* in order, was considerably increased and claimed as direct revenue by the Government, the liability to supply labourers free to pire continuing to apply to the landholders. The *kelkhoodaee*, which had also been levied by the Dooranee Chiefs from their own followers as pay to the subordinate officers, was now realized in money by the Sirdars. A general tax was instituted upon mills, without any distinction between Dooranee or Parseewan proprietors, and the fertile lands in the vicinity of the town, chiefly cultivated by Dooranees, were accurately measured, and a very heavy *ad valorem* assessment imposed in money, according to the assumed capability of the soil for affording produce.

24. It remains that I should now notice the general mode of realizing and partitioning the Crown revenues pursued by the Baruckzye Sirdars. The taxation upon the *tiyul kulbas*, both in the dependent lands and in the districts, was, as I have shown, imposed in the first instance in grain. The Sirdars, however, soon found this to be inconvenient. They made a calculation that 10,000 *khurwars* of grain, or 100,000 Hindoostanee maunds, would suffice for all the wants of the Government, and having apportioned this quantity among the different lands composing that moiety of the Candahar territory which I have so often spoken of under the head of *kuriyajat* or "country dependent on the town," they commuted all surplus liabilities of the land tax, whether attaching to the *tiyul* or *ryotee kulbas*, or to the *khalissa*, *nowabad*, or *mouroossee* lands, for an estimated equivalent in money, which being added to the other items of taxation, registered in the public records, formed an aggregate liability, or *jumabundee*, belonging to each village, canal, or district, and which afforded a definite amount of coin revenue convertible to the liquidation of the expenses of the Government. As a general principle, the tax in grain, to complete the 10,000 *khurwars*, was imposed on the *tiyul kulbas*, and the commutation for money was applied to the other descriptions of lands, but of course there were exceptions in some particular instances. In the districts a different distribution was arranged. The *ryotee* assessment, which from the time of Nadir Shah had been paid in grain at the supposed rate of one-tenth of the produce, was continued on the same footing, the revenues on this head being held available for the payment of the grants which were often made by the Government in grain, whilst the new assessment on the *tiyul kulbas* was commuted for money, at the rate of three tomans, or about 33 Company's Rupees, for the two *khurwars* of grain to which the Dooranees had submitted on the imposition of a general assessment. An aggregate liability was thus fixed, both in grain and in money, on each district, inclusive of all items of Dooranee, as well as *ryotee* assessment; and an agent was usually deputed to make the collections, upon whom orders were given to the different claimants on the public treasury to the amount of revenue entrusted to his charge. In the dependent lands the liability on each village, canal, &c., being separately entered in the register, the grain for the horse and the allowances of the different Government servants were made payable to the parties by *burrat* directly upon the landholders,—a system which was liable to great abuse, from there being no check on the mode and extent of realization, and yet of such universal adoption that out of the entire number of the *tiyul kulbas* the grain revenues of eighty were alone collected by the Government, and probably not more than 10,000 Rupees annually from the taxation in money was deposited in the public treasury. The Sirdars, after becoming practically acquainted with the extent of the assessment, divided the revenues

* This is the river which irrigates the plain of Candahar.

amongst themselves, according to a certain definite scale of distribution, and henceforward each member of the Government administered through his own agents the particular districts which had fallen to his share, and took upon himself the liquidation of that portion of the public expense which had been allotted as his liability. It not unfrequently happened that the districts either remotely situated, as Shorawak, Sewee, and Tull, or possessing considerable intrinsic strength, as Tireen, Dehrawat, and Zamin Dawar, refused payment of their revenues; in such cases, the brothers united their forces and severely punished the refractory districts by executing the leaders of the *émeute*, destroying the villages, ravaging the lands, and usually levying double or quadruple the amount of the regular assessment.

25. In instituting these measures, however, of particular assessment and of general realization, the Sirdars had very imperfectly carried out the great political objects at which they aimed. They had, it is true, increased the amount of the revenues nearly three lakhs of Candahar Rupees by the establishment of the Dooranee land tax, and they had secured a basis of some stability from which to pursue further measures of stringency against the old Dooranee immunities, but they were by no means satisfied with this partial success. During the later years of their administration they contemplated far more extensive reforms, and it is probable that, had not their authority been subverted by our arms, they would have fairly achieved their project of a general amalgamation of the Dooranees with the other inhabitants of Candahar, by the obliteration of any mark of financial distinction between them. It was a well understood principle of Eastern law and usage that the Government, in granting lands in *tiyul* to any parties, either as pay or for military attendance, did not by any means forfeit a right to the proprietary of the soil; and thus although the Dooranees had availed themselves of their claim in perpetuity to the produce of the *tiyul kulbas* to dispose of their lands to other cultivators for a certain equivalent in money, usually calculated at ten years' produce, and although this practice had prevailed to so great an extent that above two-thirds of the *tiyul* dependent *kulbas* had passed from the possession of the parties on whom they had been originally conferred by Nadir Shah, and had virtually become private property, bearing a direct and well ascertained value in the market, yet the Sirdars did not scruple, towards the close of their administration, to assert their right to resume all these lands, if required for the uses of the Government. In connexion with this assertion of their right to the proprietorship of the soil, they contemplated various other reforms also, which would have had the effect of enriching the coffers of the State, and of still further depressing the Dooranees. The garden tax remained as a liability attaching to the *ryotee* lands, whether the gardens from which the duty was leviable were preserved or otherwise; this abuse the Sirdars promised to remedy, and, as a counterpoise to the loss which they would have thus sustained, they proposed to make a survey of the gardens which had been planted upon the *tiyul* lands, and which had hitherto been free of all taxation, and to extend to such property the same liability of one pice upon each tree and vine which had been adjudged by Nadir Shah as a fundamental element of the Candahar assessment. Again, a considerable part of the valley of Candahar, which had been originally included under the *khalissajat* or "Crown lands," and had been subsequently alienated from the Crown under a peculiar assessment of four rupees for every *tunab* (a square measure of 60 yards), was now pretty equally cultivated by the Dooranees and *ryots*, on the assumption of the lands belonging as private property to the cultivators, The assessment which I have mentioned was established by Ahmed Shah, when these lands were exclusively devoted to the cultivation of corn, lucerne, vetch, &c., &c.; since that time, however, the corn cultivation had been abandoned, and the more lucrative property of gardens had pretty generally usurped its place, a change which, the Sirdars maintained, called for a change of taxation, the *tunaba-i-mawutat*, as the old assessment was named, requiring to be replaced by the *angooree*, or "garden tax." But the greater and radical reform contemplated by the Sirdars, as tending to the accomplishment of the primary objects of their policy, but which, although their assertion to a general right of proprietory had prepared the way, they had not, I believe, the courage to promulgate directly even to the close of their administration, referred to a general revenue survey of all the lands, whether *tiyul*, *ryotee*, *khalissa*, *nowabad*, or *khooshkaba*, with a view to the imposition of a definite and equal assessment determined from actual measurement of the lands under cultivation, and in reference to the extent and value of the produce which might be realized from them. They had already experimentalized to a

certain degree, as I have before mentioned, in the valley of the Arghundab, to ascertain how the system would work, and from the results of such experiments, compared with the information they were able to collect regarding the extent and fertility of the lands in the different districts, they came to the conclusion that, by extending the *angooree* tax to all the gardens in the province, and by generalizing the application of the orthodox Mahomedan assessment of one-tenth of the produce of the lands, they would be able, remitting all extraneous and vexatious duties, to double the amount of the Candahar revenues, with a most beneficial effect at the same time to the condition of the *ryots*, whom they regarded, with justice, as the most valuable part of the population, and, supposing the realization to be conducted without violence or embezzlement by the Government agents, with no further evil to the Dooranees than as reducing them to a permanent equality with the native peasantry. This still continues to be a favourite project with all the financiers of Candahar unconnected with the Dooranees; and I believe that no unprejudiced person, who studies the subject of the revenues of this Government, will question but that, supposing the state of the country to admit of the measure being carried into execution without creating any violent disorder or opposition, its adoption would be attended with consequences equally advantageous to the resources of the State, and conducive to the improvement of the province from a general amelioration of the condition of its inhabitants.

26. But it was not merely in measures of finance that the Sirdars exerted an adverse and depressive influence on the Dooranees; in every branch of the administration, where the views of Government could be brought immediately to affect the tribes, the same principle was observed. The great offices of the State, which had been hitherto considered the hereditary rights of certain noble Dooranee families, were summarily wrested from their charge, and the duties of these offices, under some more humble appellation, were confided to individuals not unfrequently of Dooranee extraction, but unfettered by any tie of clan or kindred, and directly dependent on the favors of the Sirdars, who had raised them from obscurity, and who supported them in their new positions of rank and influence. Again the military strength of the Government, which had so long rested with the Dooranee horse, was now reposed in the hands of a small but daring body of mercenaries, from whose ranks the Dooranees were jealcously excluded. In the place of the numerous but unmanageable bodies of Dooranee horse, which had formerly been entrusted with the defence of the monarchy, the Sirdars now maintained no more than 3,000 *sowars*, but these were all picked men under the command of a few noted desperadoes, whose only guides to action were their own personal advantage and the will of the rulers whom they served. The entertainment of these horses, however, had its evils as well as its benefits. The Government of the Sirdars was characterized in its general features by great promptness and decision, by a watchful readiness to detect conspiracy or rebellion, and by an uncompromising severity in punishing it, and so far their policy was sound, praiseworthy, and beneficial; but as the confirmation of their power gradually rendered them reckless of danger, it cannot be denied that these sound, though stern, principles of policy degenerated in practice—through the agency of the horse, who were chiefly entrusted with the executive power—into a selfish military despotism most pernicious to the welfare of the country, and that extortions, originally aimed at the Dooranees, but including subsequently all classes of the community, were practised to an extent that no circumstances could justify, and no patience or industry support. It was a further branch of the system of the Sirdars to goad into rebellion any Dooranee chief whom they had reason to fear or to mistrust, by a succession of cruel and tyrannical measures. Insurrection had then no sooner assumed a definite appearance, than they brought the whole weight of the Government to crush it, and slaughtering the obnoxious rebel chiefs, or, any rate, compelling them to leave the counry, they confiscated the lands which they and their dependants had purchased from either the *ryots* or the Dooranee landholders, and imposed a heavy fine upon the district or tribe where the rebel movement had originated.

27. The depressive effects of all these measures upon the character and condition of the Dooranees were such as might have been expected. They had been split into a thousand parties previous to the commencement of the Sirdar's reign of terror and during this period of financial vigor, and of a general and systematized harshness, they were allowed few opportunities of renewing old connexions or forming fresh bonds

among each other. In former times the tribes had constituted a competent and powerful military population; every individual was a horseman and warrior, as well as a cultivator or a shepherd, and thus, when his turn came for military service, he readily exchanged his ploughshare or his crook for his sword and shield, and the assembled forces of the tribes presented a body which, for Eastern horse, may have been considered sufficiently r spectable. The military spirit of the Dooranees was kept alive also after the death of Timoor Shah, by the civil wars for the succession, and even under the rule of Kamran at Candahar it did not altogether slumber; but when a general assessment of the *tiyul kulbas* came into operation, and the cultivation of the lands demanded increased care, in order to meet the Government claim to a share of the produce, the Dooranees were gradually led to dispose of their horses and arms as useless and expensive encumbrances: and, by thus losing the means of taking the field, their passion for war insensibly declined, their military character gave way to the habits of a life exclusively agricultural or pastoral, and a diversity of agrar'an interests completed the disorganization of their body. The wealth of the tribes suffered also in proportion to the severities to which they were subjected. Always of improvident habits, and lately exposed to the ravages of civil war, and more immediately to the severe fines and intolerance of realization of the Sirdars' Government, at the time I am now discussing they could no longer boast of the easy independence of which they had once enjoyed the blessings, and which had exerted such impor'ant influence on the consolidation of their power. So great a change, indeed, had come over their worldly condition that, instead of accumulating, as formerly, lands, and mills, and gardens by compulsory transfer from the ryots, they were now glad to restore such property with little improvement in the terms of barter, and as their circumstances became more straitened, and the patient indust y required for successful agriculture failed them, they frequently disposed of the right of cultivating the *tiyul* lands to the more willing and laborious *ryots*, such transfers being conducted with all the formalities of a legal compact, and the validity of the claim of the new owner appearing to be recognized by the practical forbearance of the Government to interfere. But their destitution is even more strongly marked in the latter years of the administration of the Sirdars; for us the threatened assertion of the right of the Government to the proprietorship of such *tiyul* lands began to render parties cautious of purchasing on so insecure a tenure, the Dooranees in many instances voluntarily abandoned their hereditary *kulbas* without receiving any compensation, and left the lands for the Government to farm out on their own account to any tenantry that could be found to cultivate them, with the annexed liability of the assessment. We may appreciate the full extent of this poverty and depression, and also gain a further insight into the strange inconsistency of Dooranee character, by glancing at the circumstances attending Shah Shuja's advance on Candahar in 1834. The Dooranees generally, as far as they were capable of forming any political opinions, regarded the rule of the Sirdars as a usurped and oppressive dominion, and could not fail to associate the restoration of their leg timate Suddozye monarch with feelings of gratified pride at the re-assertion of the dearest rights of their order, and with an expected amelioration of their condition under a king who must greatly depend upon their support for the maintenance of his own authority. And yet with these strong incentives to a general rising in favour of Shah Shuja, and to their cordial and determined support of his cause, the Dooranees in reality rallied round his standard in very inconsiderable numbers. Small detached parties of the tribes in the vicinity of Candahar under inferior leaders, the Chiefs who had been driven into exile by the Sirdars, and who had accompanied the Shah from India, and such clansmen as their reduced means and influence enabled them to raise at a few days' notice, constituted the whole Dooranee force in arms for the royal cause; and it would have been well that these limited numbers even had not joined, for, with the fickleness of purpose and ruffian avidity for plunder natural to their character, they actually caused the defeat of the Shah's army, by attacking its baggage whilst the Hindoostanee troops were engaged in front with the enemy, and thus causing a panic to spread through the field which ended in a general rout. Had not the Sirdars pursued the system of depression which I have before detailed, there can be little doubt but that the issue of this contest would have been very different. The Dooranees had all the inclination to subvert the Baruckzye dynasty, but they wanted the means to render their co-operation with the invading army of any efficiency. Without arms, without horses, and above all without leaders, they could only send into the field a naked and undisciplined rabble, and the withering tyranny to which they had long been subjected had damped all that noble ardour which had once

belonged to them, and which might have compensated in a great degree for inadequacy of equipment. They had too often suffered for their rebellions to be induced to rise *en masse* without a surety of success, and even those few who, as I have mentioned, were tempted to undergo the risk repented them of their temerity when the crisis of their fate arrived, and preferred the safer course of treachery and plunder to abiding the doubtful issue of a well fought battle. The benefits which accrued to the stability of power of the Baruckzye Sirdars from their financial and administrative severity towards the Dooranees were thus practically exemplified; and from this memorable case, as well as from other points of evidence, we are, I think, justified in believing that, although the equalization of the different classes of the community still continued a desideratum in the policy of the Sirdars, yet so much had been effected in depressing the moral character, the military spirit, and the social condition of the tribes as to leave the completion of the task of comparatively easy execution, and to ensure the Government in the interim against the possibility of domestic rebellion being brought successfully to oppose their power. The Dooranees, it is true, had greatly increased in numbers, and as a general principle they had avoided any further connexion with other tribes than was forced upon them by circumstances, thus preserving in some degree the individuality of character which had once been their chiefest boast; but with the exception of these traits, added to a painful consciousness upon their own part of unjust humiliation, and a certain feeling of respect which still attached to them in public opinion from the memory of their former glory, they had lost all formidable characteristics, and had sunk into a state of apathy which afforded the best security the Sirdars could desire for the permanence of their own authority.

28. I have thus brought down my view of the Dooranees nearly to the present day The tribes continued in the same state of impoverishment, depression, and sullen indifference, when the late expedition was undertaken for the restoration of Shah Shuja to the throne of his ancestors. If the policy of the Sirdars had served to extirpate, or at any rate to paralyze, the elements of insubordination against their own authority, the same measures had also rendered them comparatively helpless against foreign invasion. Not even the combined motives of national and sectarian animosity could raise the dormant energies of the tribes when threatened with the imposition of a Persian yoke to which the fall of Herat would have been a certain prelude, and an almost equal degree of passiveness was exhibited in the case of Shah Shuja's approach. It is perhaps questionable, I think, whether, if the tribes had been in a temper and a condition to take the field in strength in 1839, they would not have preferred the support of the Sirdars,—notwithstanding the intolerance of their rule,—to a combination in favour of the legitimate monarch, whose return, however favourable under other circumstances to the Dooranees, taking place at the head of British troops assumed the character of foreign conquest, and threatened to subject the tribes to an influence which, where it had been once created, was believed never to be withdrawn, and the continuance of which was regarded as incompatible with the free exercise of national independence. This occasion, however, for testing the weight of personal and immediate interest against pride of character and a comprehensive view of the future did not occur; the tribes were equally without the means (perhaps also without the spirit) of rallying round the Baruckzye standard to resist an infidel invasion, or of showing their joy at the prospect of the Suddozye restoration, by coming forward with open arms to welcome their monarch, and they consequently took a very unimportant part in the revolution which was now being enacted. After His Majesty, however, had taken possession of Candahar, the Dooranees crowded in with their congratulations, and the Shah, although fully alive to the selfish hollowness of their professions, received their tendered allegiance with every outward mark of satisfaction; but had His Majesty been prepared to alienate the entire revenues of the crown, he could hardly have gratified the extravagant expectations that were entertained by the Dooranee tribes. Not only did the Chiefs, who had suffered disappointment and proscription in the royal cause, press forward with importunate claims for indemnification and reward, but the Dooranees generally appeared to think that they were entitled to some signal mark of the royal favour in virtue of their ancient rights and nobility and, perhaps, as the price of their forbearance to exercise that fancied power of opposition of which the Shah, when less ably supported, had on former occasions experienced the evil. His Majesty had, unquestionably, a very difficult game to play during his residence at Candahar in 1839. With Dost Mahomed Khan still in possession of Cabul, it was dangerous to offend the Dooranees by slight or disappointment, and yet to have adopted any wholesale measures of conciliation agreeably to the expectation of the

parties would have beggared the revenues of the State. The conduct pursued by His Majesty was probably that best adapted to avoid these two extremes. The expatiated nobles were restored to their hereditary rights whether affecting the Chiefship of the land, or situations of rank and influence about the Court. Allowances consistent with their restored dignities were allotted them, and they were permitted to resume the lands which had been confiscated by the government of the Sirdars. The principles of the land assessment, however, which had been applied by the Sirdars to the Dooranee *kulbas* were subjected to no material change. A few vexatious impositions, such as the *sadir*, *muhussilee*, fee of the minister, &c., were taken off, and a general remission of one-third of the Dooranee land-tax was proclaimed throughout the government; but the system of taking revenue from the *tiyul kulbas*—(understood as a commutation for the old liability to furnish horsemen)—continued in operation, and even the same revenue officers were employed in the realization who had been entrusted with the collections by the Sirdars, and who were most hateful to the Dooranees, as well from the lasting bitterness of an ancient and hereditary blood feud as by the rancour with which under the garb of authority, and in accordance with the policy of the government, they had pursued their own views of personal vindictiveness.

29. As the anomaly of entrusting popular measures to the execution of unpopular agents has had a considerable effect upon the recent conduct and feelings of the Dooranees, and as the inquiries of Government have been, moreover, especially directed to the character of the individuals employed in the local administration of this province, I may here introduce a few remarks upon the two brothers, Mahomed Takee Khan and Wulee Mahomed Khan. These two persons are the sons of Hussein Khan, the obnoxious Minister who, with his brother, Imam Bukhsh Khan, and other members of this family, was executed by Shah Zaman, as I have mentioned in paragraph 16, to appease the clamorous demands of the Dooranees. From their cradle upwards these brothers were thus nursed in the most intense enmity to the Dooranees; but it was not until the rise of the Baruckzye family that they were brought forward into situations of sufficient prominence to enable them to show the bent of their feelings. The Sirdars found in them willing and well-qualified instruments to carry into effect their measures for Dooranee humiliation, and they employed them accordingly. Wulee Mahomed was the agent selected by the Sirdars for the first compulsory purchase of grain from the Dooranee tribes, which led the way to the institution of the land-tax, and he did not disappoint the expectations of his employers. Whenever, indeed, a measure of peculiar stringency required to be carried into execution, having for its object the degradation of Dooranee power, the services of Wulee Mahomed or of his elder brother were put in requisition by the Sirdars, and their detestation of their enemies appeared rather to increase than to be satiated by indulgence. They were both possessed of clear heads, active habits of business, accurate and extensive local knowledge, great boldness of purpose, and the usual oriental indifference to anything like principle or integrity. They were, in fact, admirably adapted for the superintendence of the revenues of Candahar under the irresponsible government of the Sirdars, when the two great objects of policy were to obtain an immediate command of money without reference to consequences, and to grind the Dooranees to the dust; but unless His Majesty Shah Shuja had been prepared to prosecute the same line of policy and to the same extent, the propriety of their continuance in office must have been very questionable. As Sheeas, Parseewans, hereditary enemies, and the agents of a long course of the most oppressive measures, they were regarded with the most bitter feelings of animosity by the Dooranees, and I really believe that the conciliatory effect of His Majesty's indulgent remission of one-third of the land-tax was in a great measure neutralized by the unpopularity of the agent through whom the boon was promulgated, and who was empowered to collect the remaining dues for the government. It was thus, certainly unfortunate, that during his residence at Candahar His Majesty should have thought fit to restore to the elder brother, Mahomed Takee, the title of *Wukeel*, which his uncle had enjoyed under Shah Zaman, together with certain privileges appertaining to the rank, and that, taking this Minister with him to Cabool to assist in the councils of the State, he should have decided on leaving the younger brother, Wulee Mahomed, in charge of the Candahar revenues, as an arrangement of temporary convenience, and, pending his anticipated return, to pass the winter in his southern capital.

30. Immediately, consequent upon His Majesty's accession, certain feelings began to take root among the Dooranees in connexion with the presence of British troops, which promised ill for the future tranquility of the country. Several of the most

influential Chiefs accompanied the Court from Candahar to Cabool and Jellalabad; and although it must have been with feelings of gratified pride that they beheld the head of their order, their *Shah Baba*, or "father-king" as he was familiarly named, seated upon the throne of his ancestors, yet it is also not unnatural to suppose that their mortification must have been great at finding that they no longer possessed a dominant voice in the royal councils, nor the ability, as formerly, to render the sovereign the victim of their intrigues, and that this conviction of their political influence being for ever superseded must have led them to undervalue the many personal advantages they had gained by the restoration, and to regard with peculiar hostility the intruders upon their fancied rights. At Candahar the progress of events had the same tendency to render the Dooranees discontented, if not actually inimical. The Chiefs who had remained with the tribes were of inconsiderable influence, but they still looked, under the revived Suddoyze monarchy, to be admitted to the share of power which they deemed their right and from which they had been jealously excluded by the Sirdars. No such participation, however, was extended to them. The Prince Governor of the province, being altogether disqualified by his youth and inexperience to take an active part in the administration, the executive power was vested almost entirely in the hands of Wulee Mahomed Khan, the Revenue Minister, and the direction of the government was to the same extent dependent upon British guidance. His Majesty had taken the precaution, previous to his departure, to appoint a Populzye noble, named Atta Mahomed Khan, one of his most tried adherents, to be "Sirdar" of the united Dooranee tribes, and to be specially entrusted with the guardianship of their interests. This Chief, however, who was of a very weak and irresolute character, found himself altogether unable to bear up against the influence of his Parseewan opponent, Wulee Mahomed Khan. He became, in consequence, disgusted, and appears to have bent himself to intrigues which were in agitation among his fellow nobles, and which caused him at a later period to be denounced as a party implicated in the Ghilzye insurrection, and to be subjected accordingly to the indignity of arrest. The revenue management of the province, which could not fail greatly to affect the condition of the Dooranees, was during this period conducted on no very certain principles. The liabilities of the districts had been subjected by the Sirdars to so many modifications, according to circumstances of time and place, that it was difficult to fix the precise amount of taxation to which the government was fairly entitled. The revenue manager always endeavoured to establish his claim to the most stringent conditions upon record, while the cultivators, on the other hand, demanded the benefit of the remissions of former periods, and sought to be taxed either according to the aggregate liability, or the particular assessment in reference to the produce to which each portion of land was subject, as they considered most advantageous to their own interests. It thus happened that during the first year of His Majesty's reign, a most partial and irregular realization of revenue took place. In Zamin Dawr, for instance, great severities were practised upon the cultivators, a regiment of the Shah's infantry being stationed in the district to support the Collectors, and the realization being confided to the *wukeel's* son, Mahomed Alum Khan, who, with a party of 3,000 Parseewan horse, lived for several months at free quarters among the inhabitants, whilst Tireen, Dehrawat, and Gurmasel to which districts the means of coercion possessed by the government did not extend, were left almost untouched amid the confusion necessarily incident to a change of dynasty. The Baruckzye Dooranees again were subjected to a rigorous exaction of revenue on the most stringent of all principles of taxation; but they had so prospered under the partial rule of the Sirdars, that they sustained the pressure without any serious inconvenience, and were moreover so conscious of having forfeited the sympathy of their fellow Dooranees, that, although exposed to far greater severity, they would hardly have dared to raise a murmur of complaint. In the lands also contiguous to the town, where by the exertion of some powerful interest remissions had been obtained, the cultivators breathed more freely under the new administration; but as a general principle the same amount of ryotee assessment was levied as in the time of the Sirdars, and Wulee Mahomed Khan continued the same oppressive system of realization to which he had been so long habituated.

31. Up to the time which I am now discussing—the close of the first year of His Majesty's reign—I should say no very perceptible changes had been worked in the condition of the Dooranees by the restoration of the Suddozye monarchy, whatever may have been the effect of that event upon their feelings. Their lands were still subject to assessment, and as no encouragement had been held out to them to resume their military habits, they continued an essentially agricultural and pastoral population

There was little cause at the same time for apprehending an immediate danger from their power; the Chiefs who resided with the clans were poor, uninfluential, and in many cases strangers to the *Oolooss*; the high, daring indeed, and the chivalrous character of the Sirdars and the Khans had faded with the feudal school of privilege and emulation which had given birth to the Dooranee nobility, and the Chiefs or tribes were now little better than mere plodding farmers. I believe, however, that there was abundant ripening and disgust among these very farmers and their agricultural dependents, that a brighter field was not suddenly opened to them, and that, having once indulged in aspirations for their old position, they viewed with extreme jealousy and aversion the consolidation of His Majesty's authority under the strong and vigorous auspices of British power. That such feelings, springing from a keen sense of personal interest and acting on dispositions naturally prone to turbulence, should have soon embodied themselves in a restless desire to overthrow British influence, was nothing more than might have been expected; and when once sentiments of this nature had obtained currency amongst the Dooranees, the byeword of "infidel" presented it itself as the most ready bait to catch the attention of the multitude, and to point the way to combination of forces which might rid the country of our protective watchfulness, and restore the fondly cherished periods of Dooranee supremacy. There is reason for believing that a very general feeling of animosity against the British, extending in a certain degree to His Majesty Shah Shuja, was thus prevalent amongst the Dooranees as early as the commencement of last year; but the tribes had the sense to perceive the danger of giving vent to any ebullitions of this nature, which might provoke the resentment of the government, while they were altogether unprepared to meet it, and which would also serve to check any disposition that His Majesty might entertain to restore to them those financial privileges which they regarded with truth as indispensible to such a regeneration of their order as might enable them to fulfil their ultimate designs. The Dooranees thus obliged themselves to wear an outward appearance of loyalty and respect, and even to undergo the humiliation of supplicating the crown for a restitution of favours, which amongest themselves, nevertheless, they affected to consider as their prerogative. They were at the same time far from sanguine in their expectations of success. They had seen the financial system of the Sirdars adopted with trifling modifications by His Majesty the Shah during the first year of his restored reign, when the popularity needed to consolidate a new power might seem to have demanded great concessions than would willingly be made at any subsequent period; and they could not but feel also that the government having before its observation the contrast of peace and order, resulting on the one side from Dooranee depression and of turbulence and insurrection accompanying, on the other the elevation of the tribes to power and being, moreover, independent of that military support which had formed the only sound political reason for the investiture of the tribes with special and prescriptive rights—would hardly be induced by a mere spirit of philanthropy, or respect for antiquated institutions, to comply with the conditions of their prayer, and thus add to the prospective dangers attaching to Dooranee ascendency the immediate, direct and permanent inconvenience of a heavy pecuniary sacrifice.

32. At the expiration of the first year of Wulee Mahomed's revenue management, His Majesty deputed another officer, named Mirza Ahmed Khan (who had also been one of the finance ministers of the Baruckzye Sirdars), to visit Candahar and inspect the accounts of disbursements and receipts; and on the return of Mirza Ahmed to Cabool after the execution of this duty, the revenue arrangements were concluded for the present year under his superintendence and advice. It is to be observed that Mirza Ahmed was animated by an especial spirit of rivalry against Mahomed Takee and Wulee Mahomed, and that when he found therefore His Majesty inclined to continue the revenue administration of Candahar in their hands, it appears to have been his object to exaggerate as much as possible the dues of the Government, in order to embarrass their proceedings, and to reduce them to the alternative of either failing in their obligations to the crown, or of subjecting themselves to a still greater degree of unpopularity by the oppressive nature of their collections. The remissions were thus unnoticed which had been granted by the Sirdars on account of the waste and unproductive character of a large portion of the *tiyul* lands, or in order to alleviate the pressure of the *ryotee* taxation. The districts dependent on Tireen, which were inhabited almost entirely by Dooranees, were also registered at an aggregate liability of 1,420 *khurwars* of grain, and about 25,000 Company's Rupees, which had been judged a fair estimate of the government share of produce on the old claim of Timoor Shah to

consider the lands rescued from the Huzarehs as Crown property, but which was altogether disproportionate to the extent of ground under cultivation, assessed at the rates of one-fifth of the produce upon land irrigated by streams or water-courses, and one-tenth upon that watered by *kahreezes*, which were recognized as the basis of computation of the *jummabundee*, and according to which the cultivators demanded that the revenue should be collected in detail. The *nowabad, khalíssa,* and *khooshkaba* lands likewise remained generally at the old aggregate assessment, which had been instituted when the cultivation was general; no notice being taken in the register of the subsequent abandonment which I have mentioned of a large proportion of this property by the Dooranee occupants, from an unwillingness to expose themselves gratuitously to the oppression of the Government, for which such cultivation afforded pretexts; and in more instances, indeed, that it may be here inconvenient to detail, an evident desire is to be detected in the financial responsibilities imposed on the brothers by the counsels of Mirza Ahmed of burthening the collections with an unjust and invidious application, which I can only explain by motives of personal jealousy. At the same time, however, that these arrangements were in the course of completion, a Dooranee deputation, which had accompanied Mirza Ahmed on his return to Cabool, obtained, through intercession and the naturally generous disposition of His Majesty the Shah, the most important concession of a modified restoration of the Dooranee horse, and a remission of the assessment of the *tiyul kulbas*; and Mahomed Takee Khan, the "*wukeel*," who was brought forward to undertake the revenue administration of Candahar—on a bond of personal obligation for the realization of the dues, and the discharge of the responsibilities of the Government—was charged with special instructions, upon leaving Cabool, to give effect to this measure, which, both in its political and financial bearing, was fraught with considerations of such momentous interest.

33. The principal object of the present paper being to analyze the effects of this indulgence granted to the Dooranees, it will be necessary to exhibit its precise conditions in some detail. It might have been supposed that, in consonance with the old principles of permitting the Dooranees to occupy lands free of taxation, on condition of furnishing horsemen for the service of the Crown, it would have been judged unnecessary to carry their accounts either to the credit or debit of the Government, the deduction from the registers of the amount of revenue payable by the alienated lands and the actual *bonâ fide* assignment of such lands to be occupied and cultivated by the parties concerned being all that was required for the adjustment of their claims. This course, however, was rendered impossible in practice by the transfer to other parties of the assumed proprietorship of a large proportion of the *tiyul* lands, and by the voluntary abandonment of a still further portion of the lands by the Dooranees to Government; and it was, moreover, inconsistent with the modified conditions of the restoration and with His Majesty's wish to define specifically the actul amount of remuneration allotted for the services of each individual horseman. The plan adopted therefore by His Majesty was to include in the Government claims the total amount of revenue derivable from the Dooranee *tiyul kulbas*, abolishing the remission of one-third granted in the preceding year, and to allow the *wukeel* credit in his disbursements for the pay of the horse, according to the proportions of grain and money, of which the following tabular statement presents an abstract.

Pay allowed by His Majesty to the Horse of the Candahar Tribes.

TRIBE.	Number of Horse. Chiefs.	Subordinate Leaders.	Horsemen.	Total Horse of each Tribe.	Rates of Pay of each Grade. In Money. Tmns.	Drs.	In Grain. Khs.	Mnds.	Pay in Money. Total of each Grade. Tmns	Drs.	Total of each Tribe. Tmns.	Drs.	Pay in Grain. Total of each Grade. Khs.	Mnds.	Total of each Tribe. Khs.	Mnds.
Populzye...	3	...	...	...	......		......		400	0	......		......		......	
	...	25	...	...	5	1,750	4	50	129	3,750	......		112	50	......	
	...	...	472	500	3	4,500	3	0	1,628	4,000	2,157	7,750	1,416	0	1,528	50
Alekozye...	2	...	...	...	......		......		300	0	......		......		......	
	...	20	...	...	5	1,750	4	50	102	5,000	......		90	0	......	
	...	...	378	400	3	4,500	3	0	1,304	1,000	1,707	6,000	1,134	0	1,224	0
Baruckzye	1	...	...	...	150	0	......		150	0	......		...		......	
	...	15	...	...	5	1,750	4	50	77	6,250	......		67	50	......	
	...	...	284	300	3	4,500	3	0	979	8,000	1,207	4,250	862	0	919	50
Atchikzye	1	...	...	...	200	0	......		200	0	......		......		......	
	...	10	...	...	5	1,750	4	50	51	7,500	......		45	0	......	
	...	...	189	200	3	4,500	3	0	652	500	903	8,000	567	0	612	0
Alezye	2	...	...	...	......		......		150	0	......		......		......	
	...	15	...	...	5	1,750	4	50	77	6,250	......		67	50	......	
	...	...	283	300	3	4,500	3	0	976	3,500	1,203	9,750	849	0	916	50
Ishakzye	1	...	...	...	200	0	......		200	0	......		......		......	
	...	15	...	...	5	1,750	4	50	77	6,250	......		67	50	......	
	...	...	284	300	3	4,500	3	0	979	8,000	1,257	4,250	852	0	919	50
Noorzye	2	...	...	...	......		......		200	0	......		......		......	
	...	20	...	...	5	1,750	4	50	103	5,000	......		90	0	......	
	...	...	378	400	3	4,500	3	0	1,304	1,000	1,607	6,000	1,134	0	1,224	0
Murdanzye and Sirkanee ...	2	...	...	...	......		......		125	0	......		......		......	
	...	5	...	...	5	1,750	4	50	25	8,750	......		22	50	......	
	...	...	93	100	3	4,500	3	0	320	8,500	471	7,250	279	0	301	50
Makoo and Khowganee ...	2	...	...	...	......		......		125	0	......		......		......	
	...	5	...	...	3	1,750	4	50	25	8,750	......		22	50	......	
		...	93	100	5	4,500	3	0	320	8,500	471	7,250	279	0	301	50
Royal attendants, taken from all the tribes indiscriminately ...	4	...	...	...	30	0	......		120	0	......		......		......	
	...	2	...	...	5	1,750	4	50	10	3,500	......		9	0	......	
	...	...	34	40	3	4,500	3	0	117	3,000	247	6,500	102	0	111	0

Pay allowed by His Majesty to the Horse of the Candahar Tribes,—(contd).

TRIBE.	Number of Horse.				Rates of Pay of each Grade.				Pay in Money.				Pay in Grain.			
	Chiefs.	Subordinate Leaders.	Horsemen.	Total Horse of each Tribe.	In Money.		In Grain.		Total of each Grade.		Total of each Tribe.		Total of each Grade.		Total of each Tribe.	
					Tmns.	*Drs.*	*Khs.*	*Mnds.*	*Tmns.*	*Drs.*	*Tmns.*	*Drs.*	*Khs.*	*Mnds.*	*Khs.*	*Mnds.*
	1	...	...	...	50	0	......		50	0	......		......		......	
Kakuree	...	2	...	...	5	1,750	4	50	10	3,500	......		9	0	......	
	...	...	25	28	3	4,500	3	0	86	2,500	146	6,000	75	0	84	0
	1	...	...	..	100	0	......		100	0	......		......		......	
Braichee	...	3	...	...	9	0	......		27	0	......		......		......	
	...	...	56	60	6	0	......		336	0	463	0	......		......	
	1	...	...	...	125	0	......		125	0	......		......		......	
Tireenee	...	5	...	...	9	0	......		45	0	......		......		......	
	...	...	94	100	6	0	......		564	0	734	0	......		......	
Total number of horse ...	...	...	..	2,828												
Total amount of pay—Money ...	...	...	...	...	......		......		......		12,580	3,000				
Grain ...	...	...	...	...	......		......		......		......		......		8,142	50

Several points of explanation are required to render this abstract intelligible, and to refer the conditions of pay to the supposed principle of remitting revenue on account of military service. 1*stly*.—It is to be observed that the pay of the chiefs is fixed at no regular rate; it varies from 200 tomans, or 2,222 Company's Rupees, yearly, to 65 tomans, equal to Company's Rupees 733, according to His Majesty's pleasure; and in some instances, as with Mahomed Azeem Khan, one of the Noorzye chiefs, and with Akhtur Khan, the head of the Alezyes, no allowance whatever has been granted for the duty of leading their contingent, of horse. 2*ndly*.—In reference to the subordinate leaders, the proportion is one to every twenty horsemen, and the rate of remuneration is fixed at three *kulbas*, half in the *kuriyajat* and half in the *muhulat*, the former being accounted, in grain, at three *khurwars* the kulba, and the latter, in money, at three *tomans* the *kulba*, which was the old commutation of the Sirdars for the assessment of two *khurwars*, and which, according to the present rates of exchange, is equal to Company's Rupees 33-12. A further liability of nine of the register rupees attaches to each *kulba* in the *kuriyajat* as *kuhbuha*, or commutation for chaff, and this is accordingly added to the amount of pay; the total value of the three *kulbas* to the subordinate leaders, derivable from the remission of the Government liabilities, being thus 4½ *khurwars* of grain, and 5 tomans 1,200 dinars in money, or 57 Company's Rupees. 3*rdly*.—The allowance for a horseman is reckoned at two *kulbas*, the old proportion of a plough to every horseman having been thus doubled, in order to compensate for the cancelling of the claim to pay from the royal treasury, which had been granted by the former Suddozye monarchs when the Dooranee horse were called into the field. The same division of the pay into money and grain has also been observed with the horsemen, as I have before explained, in the case of the subordinate leaders, the value (in virtue of the remission) of the two *kulbas*—one in the *kuriyajat* and one in the *muhulat*, with the *kahbuha* liability annexed—being thus fixed at three *khurwars* in grain, and 3 *tomans* 4,500 *dinars*, or Company's Rupees 38⅓ in money.

It remains that I should remark upon the numbers of the horsemen, and the proportion which these numbers bear to the total amount of the Candahar *tiyul kulbas*. In the place of the 6,000 horse formerly furnished by the Dooranee tribes, His Majesty had sanctioned the embodying of only 2,600, with an addition of 220 for royal attendants, and the allotments of the Kakurs, Braichees and Tireenees. Of the 6,000 *kulbas* also assigned at former periods for the maintenance of the horse, His Majesty had only permitted the alienation of the revenues of 5,428, 5,298 of this number being allotted for the 2,500 Dooranee horse, at two ploughs for each horseman and three for each subordinate leader, and the remaining 130 belonging to the royal attendants and *kakurs*, 68 in number; while the Braichee and Tireenee horse, amounting to 160, although included in the *tiyul* list, were granted pay from the treasury without any reference to the produce or assessment of lands. There thus remained, according to the registers, a surplus of the *tiyul* lands at the disposal of Government amounting to 572 *kulbas*, 367 being included in the *kuriyajat*, where the Dooranee lands were registered at 3,081 *kulbas*, and 205 in the *muhulat*, where the numbers were only 2,919.

34. The practical working of this modified scheme for the restoration of the Dooranee horse, presents the next subject for consideration. There were four points which interfered with the possible realization of the supposed intention of the Government to remit a certain definite amount of revenue leviable from each *kulba* for the military service of its Dooranee occupant, and each of these points requires to be separately discussed: 1*stly*.—A large portion of the *tiyul* lands, which may be stated in round numbers at 500 *kulbas*, had been abandoned in the time of the Sirdars by their Dooranee occupants. In the autumn of the preceding year, when the time of sowing had arrived, His Majesty's intention of restoring the Dooranee horse was unsuspected; and thus, although the tribes to whom the lands belonged according to the registers were invited to resume the cultivation, and were insured against the repetition of those extortions which had caused their former abandonment of the soil, they found themselves, in most instances, incapable of undergoing the expense attendant upon a renewed tillage, in the purchase of seed for sowing, of cattle, and of the implements of husbandry during a season of such extraordinary dearness; and, with the annexed liability of assessment, they declined, therefore, to resume their property. Under these circumstances the Government had no resource against the lands remaining waste, and a serious defalcation occurring, consequently, in the next year's revenue, but to adopt measures for the cultivation as if the *kulbas* had been Crown property. The lands were accordingly farmed out to such

parties as could be found to cultivate them on terms of a light and encouraging nature. Seed for sowing to the extent of 1,000 *khurwars* was advanced, under instructions from the Political Agent, from the amount of grain assigned by His Majesty for the uses of the Army Commissariat, on a condition of the same being repaid at the time of harvest; and the land tax to Government was regulated by the fertility of the ground, either at an aggregate amount of rent for the entire farm, generally calculated at two *khurwars* the *kulba*, or at the rate of a certain share of the produce, varying, according to circumstances, from one-tenth to one-third. It is by no means easy at present to determine the precise amount which has been realized by the Government agents from the extent of *tiyul* land thus cultivated by private parties, but the approximate calculations which I have been enabled to make give an average return to Government of $1\frac{3}{4}$ *khurwars* upon every *kulba*. *2ndly.*—The intention of His Majesty to remit the assessment of the Dooranee *kulbas* was still unknown at Candahar at the time of harvest, and Wulee Mahomed Khan—previous to the arrival of his brother, the *wukeel*—had thus succeeded in realizing revenues in grain from the *tiyul* lands dependant on the town to the extent of about 1,500 *kulbas*, and at the rate of two *khurwars* the *kulba*, which had been fixed by the Shah as the Dooranee assessment for the preceding year; and as the greater portion of this grain was at once disposed of for money to the Candahar Commissariat, under instructions from the Prince Governor, in communication with the Political Agent, at the rate of 16 seers of *atta* * for the Company's rupee, it was not possible, when the orders arrived from His Majesty prohibiting the collection of grain from the Dooranee *kulbas*, to return the amount which had been already realized. *3rdly.*—I have repeatedly alluded to the difference of about 600 *kulbas* between the registry entry, which had remained on record since the time of Nadir Shah's distribution, and the extent of *tiyul* land which really admitted of cultivation. The Sirdars, as I have mentioned, in their collection of revenue, granted remissions in the respective villages and districts to the amount of this difference; but in the *wukeel's* contract with the Crown no such remission was recognized, and the *wukeel*, moreover, asserted that he was specially instructed by His Majesty to retain the 572 surplus *kulbas* of the Crown from cultivated lands yielding their full share of three *khurwars* for the Government assessment, and to distribute amongst the Dooranees the whole amount of waste and unproductive land which was included in the total of 6,000 *tiyul kulbas*, according as the registers exhibited the particular locality of the *kulbas* apportioned to each tribe. The Dooranees protested that if they were thus obliged to take on themselves the deficit of 600 *kulbas*, the rate of pay in grain to each horseman would, by this measure alone, be reduced nearly one quarter, and they accordingly claimed that the defalcation should be made up from the Crown, or that a deduction should at any rate be granted, according to the loss sustained by them, from their liability to furnish horsemen. And, *4thly.*—The last great cause which precluded the possibility of the principles of an actual *bonâ fide* assignment of land for military service being overworked out in future, in a manner at all assimilating to the original scheme of Nadir Shah, lay in the extensive transfer of the proprietorship of the *tiyul kulbas* from one party to another, which had been constantly in operation during the century that had elapsed since the time of the first distribution. It is utterly impossible to trace this system of transfer through the many changes it has undergone, but, as well as I can form an estimate, traffic of this sort has taken place to the extent of between two and three lakhs of Company's rupees; and, in the lands dependant on the town, scarcely a third of the *kulbas* remain in the hands of the descendants of the original grantees. The terms of sale have been manifold, but they all unite in their tendency to render the remuneration allotted for the military service of each Dooranee horseman a certain specified amount of grain and money, rather than the occupation of a certain portion of land free of taxation. In the first instance, when the Dooranees entered on the occupation of their lands, each *kulba* had been allotted by the chief of a tribe to a family or a certain number of families, with the annexed obligation of furnishing a horseman and his *budul* or "relief," in rotation, from the different individuals who derived their support from the produce of that *kulba*. In process of time these parties were led to regard their right in perpetuity to the produce as a representative of value, or in fact a *bonâ fide* marketable commodity, and accordingly, as occasions pressed on them for an immediate supply of money, they sold these rights to other cultivators in more easy circumstances. Previous to the time of the Sirdars the seller of the property usually took upon himself the obligation of military attendance if

* "Flour."

called upon by the Government; thus fixing the purchase-money at ten years' entire produce of the land, free of taxation. It pressed heavily, therefore, on the recent purchaser when the Sirdars demanded an assessment from the actual cultivators of the soil; for this liability should properly have fallen on the seller, in lieu of his obligation of military service. Subsequent to the period when a definite amount of taxation was leviable by the Government on each cultivated *tiyul kulba*, such property was usually transferred with the understanding that the liability was annexed to it, a deduction being made in the amount of purchase-money corresponding to the diminution of estimated produce; but this principle was not invariably adhered to, for, when the seller had any claims upon the Government, he sometimes retained his obligation of assessment on the understanding that a corresponding deduction should be made from his receipts; and in the same spirit, when the seller was possessed of other property, either in gardens or land, which admitted of his satisfying the total claim against him of the Government, he not unfrequently guaranteed to the buyer a remission from assessment in order to enhance the value of the land, and thus obtain for the transfer of the right of cultivation a larger amount of ready money. But such arrangements, however binding in the first instance upon the parties who concluded the terms of barter, were necessarily subjected to great confusion by the death of either of these contracting parties, as well as by the further transfer of the property under conditions at variance with the original terms, and by the manifold changes which occurred in the administration of revenue according to the shifting policy of the Government. It thus happened that on the first promulgation of the order to re-assemble the Dooranee horse, the chiefs were in ignorance to whom the obligations of military service attached; and it was not until after much altercation and many fruitless attempts at arrangement that any scheme could be devised for general adoption which promised to give a moderate degree of working efficacy to the indulgence granted by His Majesty. The resolutions ultimately agreed on were as follows:—

That the sale of the *tiyul* lands, however modified, was illegal.

That the original grantees, or their descendants, could not absolve themselves from the responsibility of military attendance by this illegal transfer of the right of cultivating the lands.

That the reduced quota of horse to which each tribe was subject must be furnished under compulsion from the families in whose favor the original distribution had taken place.

That each family, which had divested itself of the *tiyul kulba* formerly assigned for its support, was authorized to demand the restitution of the land on re-payment of the purchase-money, this resumption taking place through the whole series of parties between the original grantee and the present proprietor; but that, if the family of the original grantee was unable to return the purchase-money in the first instance, it must be content to furnish from its members a horseman for service, who would receive as remuneration the assessment realizable from the land, through the hands of the chief of the *oolooss*, if the right of cultivating had been transferred to one of the same tribe, and through the Government, if the *kulbas* had been disposed of to strangers.

Numberless impediments occurred, however, to the free working of even these resolutions, as I shall observe hereafter; but they continue to be considered in theory as the basis of the interior arrangements among the tribes for the embodying of the Dooranee horse.

35. From the united influence of the four causes mentioned in the preceding paragraph it may be understood that the so-called assignment of land for the Dooranee horse amounted, in its practical bearing upon the parties concerned, to little more than a realization of revenue by the chiefs of tribes, either directly from the Government, or from lands of which the assessment was placed at their disposal by the Government, and a payment by these chiefs of certain quantities of grain and money as remuneration to individuals of their own *oolooss*, who were, however, brought into the field by them under compulsion. For the sake of illustration I subjoin the account current of the senior

Populzye chief, Meer Afzul Khan, with the Local Government, and the explanation of the different items of receipt will more clearly portraib the working of the system :—

The Candahar Government in account with Meer Afzul Khan...... ....Dr.

	Money. Tns.	Money. Drs.	Grain. Khs.	Grain. M.	Grain. S.
Pay to the Khan	150	0	...		
Do. to $7\frac{1}{2}$ subordinate leaders ...	38	8,125	33	75	0
Do. to $141\frac{1}{2}$ horsemen ...	488	1,750	424	50	0
Do. on account of grain realized from the *tiyul kulbas*, at 2 *khurwars* each, prior to the receipt of orders for the restoration of the horse	...		59	81	30
	676	9,875	518	6	30

	Khs.	M.	S.	Money. Tns.	Money. Drs.	Grain. Khs.	Grain. M.	Grain. S.
Paid in ready money				25	0	...		
Do. do.				18	0	...		
Do. do.				10	0	...		
Deductions on account of *kethodaee*				15	4,500	...		
Deductions on account of *meerabee*				1	0	...		
Deductions for tax of *nowabad*...				12	4,000	...		
Do. on account of *angooree* ...				2	3,500	...		
Do.—fees to the Agents deputed by the Shah to examine the accounts ...				12	0	...		
Deductions—fees to the Secretaries of the Registers, as per regulation				13	3,500	...		
Deductions on account of *kahbuha* from the *kulbas* unassigned				18	2,625	...		
Assigned $109\frac{3}{8}$ *kulbas*, calculated at 3 *khurwars* each				...		327	50	0
Paid in grain in Candahar on account of *kulbas* unassigned	88	0	0					
Do. do.	81	56	30					
Do. do. by assignment on Government lands	12	0	0	...		181	56	30
Deduct on account of fee on realization				...		9	0	0
Balance due, for which an order has been given on the Sirdar, to be realized from the district				549	1,750	...		
				676	9,875	518	6	30

It would be observed that, in this account, the pay of the horse is, in the first place, calculated in grain and money in preference to the mere assignment of land, and with a view of giving a definite value to the amount of remuneration to be received; it was no doubt, however, intended by His Majesty that the money and grain should be realized by the parties from lands actually in their possession, but the practical execution of the order has been very different. We find that, of the 300 *kulbas* to which the Khan was entitled, $109\frac{3}{8}$ have been alone assigned to him ; a moiety of the 300 was due from the districts, which amount, it will be seen, was made payable in money by an order upon the Sirdar; but this point will be more conveniently explained in a general sketch of the revenue system of the *muhulat,* and I will here, therefore, restrict myself to the consideration of the moiety which should have been realized in grain, at 3 *khurwars* the *kulba,* and in money on account of *kahbuha,* from the dependant lands. The non-assignment of the balance of $40\frac{5}{8}$ *kulbas* remaining of the moiety of 150 *kulbas* is explained by the lands having passed by purchase from the possession of this branch of the Populzyes to other tribes, with whom Meer Afzul Khan was altogether unconnectd. He therefore looked to the Government for the realization of the grain revenue from these lands, and the transfer of such revenue or the payment of a corresponding amount from the public stores to himself, on the same principle that induced his own followers, if cultivating lands belonging to an other tribe, to pay their land tax to the Government agents in preference to admitting the interference of a stranger chief. But this limited assignment of $109\frac{3}{8}$ kulbas even was in itself most

defective and unsatisfactory. Six of the *kulbas* were rejected by the Khan as waste lands from which no revenue had been exacted by the Sirdars, and which he required therefore to be replaced by *kulbas* yielding their full assessment; 38 more had been farmed by the Government to other cultivators in consequence of their abandonment by the Populzyes at a share of produce which gave a total return of 32 *khurwars* less than would have been realized at the full rate of three *khurwars* the *kulba*, and of the 65½ *kulbas* which alone remained in the *bonâ fide* possession of this branch of the Populzyes, not more than half were cultivated by the descendants of the original grantees, who were now held responsible for military attendance. Under these circumstances of transfer, with the payment of the deficit of land by the Government in grain, the deduction of liabilities to which the tribe was subject on account of items of assessment, and the commutation for an assignment in money of the moiety of remuneration due on account of the *kulbas* in the districts, the conditions of Dooranee service became altogether diverted from their original footing and gave birth to a system useless in point of military efficiency, inconvenient to the State, and oppressive to the parties concerned.

36. It is now desirable to make a few remarks on the revenue system of *muhulut*, explanatory of the assignment in money in lieu of land on account of the *kulbas* to which each horseman was entitled in the districts. The sources of revenue in the districts were the same as in the country—dependant on the town; they consisted of the various descriptions of land tax according as the lands were held on the tenures of *tiyul, ryotee, khalissa, khooshkaba, nowabad,* or *mouroossee;* of the garden tax or *angooree;* of the duty on mills; of the *khanawaree* or "capitation tax," inclusive of all classes except the Dooranees and a few other tribes who were especially excepted; of the particular assessment on the different trades; of the *sirrumma* and *sirgulla*, or duties on flocks and herds; of the divers fees on realization under the names of *ambardaree, sadir* and *mohussilee*; of the *ketkhodadee* attaching to the Dooranee servants, and of a few other unimportant items. Under the rule of the Sirdars, however, an aggregate or *jummabundee* calculated approximately from these various items of taxation had been imposed upon each district, and the same amount was now carried to the credit of His Majesty's Government in their contract with the *wukeel*, without any alteration or remission, except in a very few instances, and without any particularization of the different sources from which revenue was to be realized. I subjoined a copy of this abstract statement of liabilities as it appears in the amount between His Majesty and the *wukeel*, for which he passed his personal bond:—

Abstract Account of the Revenues of the Candahar District.

Names of Districts.	Money.		Grain.		Remarks.
	Tns.	*Drs.*	*Khs.*	*M.*	
Khakriz	249	8,603	1,173	23	Originally contained many *tiyul kulbas*, but, under the Sirdars, a general equalized tax of 2 *khurwars* 86 maunds on each *kulba*, *tiyul*, and *ryotee*, from which this sum is calculated.
Deh Boochee	50	0	82	58	Lands recovered from the Huzarehs; no *tiyul kulbas*; tax in Deh Boochee four-fifths, and one-tenth of the produce; in Dehla, 1 *khurwar* tax for 1 *khurwar* sown.
Dehla	300	0	225	0	
Zamin Dawar	3,328	6,238	739	23	Containing 500 *tiyul kulbas* belonging to Alizyes, rated at 3 *tomans* the *kulba*.
Girishk	543	333	394	25	About 600 *tiyul kulbas* here calculated in grain, at 3 *khurwars* the *kulba*.
Nouzad	239	7,200	......		*Tiyul* and *ryotee kulbas* mixed, the former assessed at 2 *khurwars*, and equivalent taken in money.
Foulad, Washeer, Bakhtiaree, Burrungee, Zeerukee and Mullikee.	128	4,900	......		Land tax very small proportion of this amount, proceeds chiefly derived from garden tax, duty on sheep, &c.
Doo Sung	103	0	32	0	Possesses a large share of *tiyul* lands: this *jummabundee* fixed as a favor to the Chief.

APPENDIX III.

Abstract Account of the Revenues of the Candahar District.—(Continued.)

Names of Districts.	Money.		Grain.		Remarks.
	Tons.	*Drs.*	*Khs.*	*M.*	
Kila Guz	163	7,100	185	17½	Under the Sirdars, *ryotee* and *tiyul kulbas* assessed indifferently at 5 *khurwars* each; remission of one-third now granted.
Sarwan Kila	225	0	82	0	*Tiyul kulbas* assessed at 3 *tomans* each.
Dehrawat, Charcheena, Gawurgeen and Kedjeran.	680	0	......		No *tiyul kulbas*; *Jummabundee* fixed from an estimate of the land tax at various rates of assessment.
Gurmasel...	642	8,200	......		Land tax on the *tiyul kulbas*, amounting to nearly 1,000, abolished by the Sirdars, and an aggregate fixed on every canal, giving a remission of about four-fifths of the dues.
Huzarajat	700	0	......		Equivalent of 12,000 goats.
Fushunj	900	0	......		800 *tomans* of this commutation for liability to supply horse, 100 transit duties.
Shorawak	500	0	......		Paid in camels; no *tiyul* lands. *Jummabundee* fixed by Nadir Shah.
Sewee	600	0	......		Farmed at this aggregate; details very irregular.
Atchikzye	90	0	......		Commutation for service.
Nuhr-i-Narain	......		28	0	Estimated fifth of produce from land irrigated by this canal.
Sir Khum, Humza-Bolak and Kutta-Khujick.	300	0	100	0	All these lands were rescued from the Huzarehs subsequent to Nadir Shah's distribution of the *kulbas*. The detail of the assessment throughout is most irregular, varying from one-third to one-tenth of the produce. The sums entered in the registers in rough numbers are supposed to be approximations of the proceeds of the districts. They possess no *tiyul* lands.
Tireen	350	0	1,200	0	
Nish	422	0	120	0	
Kujoor	300	0	......		
Oolgye, Zurrungee and Soorkhbeed	250	0	......		
Bakhtoo and Chinartoo	400	0	......		
Mizan	250	0	......		Proceeds farmed for this sum; district chiefly inhabited by Ghilzyes, and revenues difficult to be realized.
Maroof and Kudunay	480	6,400	100	0	*Khooshkaba* lands; no *tiyul kulbas*.
Arghessan	663	3,500	82	0	Lands cultivated by Populzyes and Baruckzyes on *mouroossee* tenure of one-fifth and one-tenth of the produce.
Tull and Chotiallee	372	5,000	......		Farm of the proceeds derived from the Tireens on account of capitation tax, *sirgulla*, &c.
Total	13,232	7,474	5,513	46½	
Equal to Company's Rupees ...	1,47,030				

The manifold changes which, it will be seen from the above table, had been introduced by the Sirdars into the original system of *kulba* assignment in the districts, and the effects of which were still in operation under His Majesty's restored Government, rendered in most instances the appropriation of land for the maintenance of the Dooranee horse incompatible with the required administration of the revenues. Thus the fertile districts of Gurmasel, forming the lower basin of the Helmund, had been originally conferred in *tiyul* upon the Ishakzye and Noorzye tribes to the extent of about 1,000 *kulbas*. This assignment, at the rate of three *tomans*, at which the *kulba* in the *muhulat* was valued to the horsemen, would have given an aggregate of 3,000 *tomans* as the amount of remuneration to be derived from the district; but the Sirdars had fixed the *jummabundee* of Gurmasel at 680 *tomans*, and the horsemen of the Noorzye and Ishakzye tribes, therefore, if furnished from the cultivators of the lands (as would generally be the plan in the districts where a transfer of proprietorship was rare,) would claim the balance of their specified extent of remuneration, amounting

to 2,320 *tomans* from the revenues of other lands. Again, in other parts of the Helmund valley, the rich and productive character of the lands, together with a large extent of ground being allotted to the tillage of one plough, had caused the Sirdars to increase the assessment upon the *tiyul kulbas* from 2 *khurwars*, or its assumed equivalent of 3 *tomans*, to 3, 4, and even 5 *khurwars*, the aggregate liability of the district, which was continued by His Majesty the Shah, being computed, either in grain or money, from this rate of assessment; and if such lands, therefore, had been allowed to be appropriated by the cultivators in virtue of their demand for *kulbas* rather than for grain or money, the maintenance of 100 horse, which should have cost only 300 *tomans*, would have caused a sacrifice to the Government of revenue to the extent of perhaps 500 *khurwars*, or its equivalent in money of 750 *tomans*. In Girishk, also, and its dependencies, the assessment on the *tiyul kulbas* continued throughout to be borne on the registers as realizable in grain, notwithstanding that the lands were carried to the credit of the horsemen in money; and as the entire amount of grain revenue had been previously disposed of by His Majesty the Shah, either by assignment in favor of claimants on the royal bounty, or under conditions of sale and gratuity to the British Government, there appeared to be no resource left for the revenue manager in order to fulfil his terms of contract, but to realize the grain assessment from the *tiyul* lands, and to give assignments in money for the moiety of remuneration due to the horsemen on account of these lands. Zamin Dawar was perhaps the only district where the nature of the assessment on the *tiyul kulbas* admitted of the *bonâ fide* appropriation of the lands by the Dooranee cultivators without loss to the Government, or injustice to the horsemen, who would be supplied from the *oolooss*, for the assessment on the *tiyul kulbas* was there really fixed at the sum of 3 *tomans*, which had been determined as its value to the horsemen; but even, in the case of this district, a difficulty occurred in the disproportionate extent of land available for the purpose of assignment. The Alizye tribe laid claim for the pay of 300 horsemen to 1,203 *tomans*, 9,757 *dinars* in money, and 916½ *khurwars* of grain. The just realization of this sum, however, would have required an even division of the 611 *kulbas*, to which the tribe was now entitled, between the dependent lands and the districts; and this division was altogether impracticable, for, of the 661¾ *kulbas* assigned to the Alizyes by Nadir Shah, above 500 were confined to the plain of Zamin Dawar, and the tribe, therefore, now demanded, in addition to the appropriation of these lands, the difference between the value of the 200 *kulbas* in their possession in Zamin Dawar and that of the same extent of land in the territory dependent on Candahar,—a difference amounting to 200 *khurwars* or 3,000 *tomans*. And had there not been many other instances in the divisions of the Populzye and Alikzye tribes, where a contrary preponderance took place of the *kuriyajat* over the *muhulat kulbas*, causing a profit to those tribes corresponding to the loss sustained by the Alizyes, I should have thought, in strict accordance with His Majesty's orders, that the claim of the latter upon the revenue managers had been valid. I mention these particulars to illustrate the impracticability of giving efficacy to the supposed assignment of land for the services of the Dooranee horse in equal divisions between the districts and the dependent lands, and to show that as in the latter case, owing to the causes detailed in the 34th paragraph, grain was disbursed by the Government officers to compensate for the deficit in land assignment, so, in the former, through the inequality of the distribution and the irregularity of the assessment on the *kulbas*, it was equally impossible to arrange in any other way than by presenting an assignment in money to the chief, to be realized either in part or full from the aggregate amount of revenue for which his own tribe might be liable in the districts, or to be made payable from other sources of Government revenue, as might appear most convenient to the officer entrusted with the immediate superintendence of the collections.

37. It remains that I should briefly notice the extent to which His Majesty's orders regarding the Dooranee horse have been practically fulfilled under the modifications that I have shown to have been necessitated by the altered condition of the country, before I observe upon the effects produced, and likely to be produced, by a perseverance in the system. The Dooranee Khans received the first intimation of His Majesty's intention to restore the horse with equal pleasure and surprise, but they could not avoid great delay in availing themselves of the indulgence. They were at the commencement uncertain whether the boon, unexpectedly granted, might not be hastily recalled, and they were thus fearful of undergoing the risk of outlay. Again, when assured upon this point, they found themselves altogether destitute of followers; and although, after much discussion, they succeeded in identifying the parties to whom the responsibility of military service attached, still it was no easy matter, either to provide such parties with horses and arms, or to compel them from their own means to prepare themselves for the field, the scale of remuneration being

only estimated for current expenditure, and being altogether inadequate to meet the prime cost of equipment. After the exertions of many months, however, they began to muster their horsemen, and, with such assistance as they derived from the re-payment of the grain already realized by the Government, and from the contributions of the *ooloos*, who, whatever might be the repugnance to individual service, were still most desirous generally to secure for themselves the prospective benefit of the grant, which they trusted would gradually emancipate them from interference on the part of Government, the Dooranee Khans succeeded, before the expiration of the year, in submitting as many as 1,500 horsemen to the inspection of the Prince Governor, of whom about 1,000 were approved and passed. These horsemen, suddenly taken from the labors of the field, were all wretchedly mounted and equipped, and equally ignorant of the use of arms and of the duties of the camp; as a military body, in fact, they were most contemptible, and having been raised by impressment, they regarded the service with much dislike. After appearing at muster in the first instance, no call for their employment occurred until the beginning of February, when Sirdar Atta Mahomed Khan was deputed to Zamin Dawar to endeavor to obviate the necessity of bringing the Hindoostanee troops again to disperse the insurgents assembled under the leading of Akhtur Khan. On this occasion about 1,200 Dooranee horse were collected from the different tribes, the leaders making great exertions to swell their ranks to the utmost extent of their means, and the average allowance (after the purchase of horses and arms) which the chiefs were able to realize and bestow upon each man as remuneration for the service he was to perform, did not exceed 1 *khurwar* in grain and five or six rupees in money. Sydal Khan Alekozye was the only chief who possessed the means of completing his contingent, and who was thus entitled, by the previous fulfilment of of his conditions of service, to demand from the Government the full amount of remuneration that had been allotted to him from His Majesty. The horse collected from the other tribes averaged about half the number for which each chief was liable, and they would thus seem to have forfeited their claim to full remuneration; but the plea which they assigned for the deficit was hardly to be overruled. A moiety of their allowances was due from the districts, and they very justly observed that a partial, if not a complete, realization of these dues was previously necessary to enable them to meet the outlay for equipment, even on the unsatisfactory and inefficient footing which had been arranged in the lands dependent on the town, where the *ooloos* were subjected to their immediate control. On accompanying the Sirdar to Zamin Dawar, *burrats* were accordingly given to the different chiefs, completing the amount of pay due to each particular tribe, and forming an aggregate of 9,425 tomans, 8,570 dinars, equal to Company's Rupees 1,04,730; and it was understood that, on the realization of these sums from the districts by the Sirdars, or the revenue officers employed under his orders, the full quota of Dooranee horse should be immediately raised and submitted to the Prince Governor's inspection. Throughout the districts the tribes remained almost universally in occupation of the same *kulbas* which had been originally bestowed on them; and if assured of being allowed to retain the lands free of taxation, where the value of the assessment was greater than their scale of remuneration, receiving also further assignments where the registry entry of the liabilities fell below the amount of their dues, they would probably have been willing, had the country remained tolerably tranquil, to have discharged their duties of military attendance. But, as I have shown, it had been arranged, out of a due regard to the interests of the Government, that in the first instance the total amount of revenues should be realized, and that from the proceeds these claims of the horse should be liquidated; and as, under the excited state of feeling upon the frontier, owing to the rebellion in Zamin Dawar and the threatened advance of the Herat forces against Candahar, this realization was found by the Sirdars to be wholly impracticable: the Dooranee Khans being without the means of meeting the outlay, made but a feeble attempt to complete the numbers of their followers. Except in a few particular instances, where the means of coercion were immediately at hand, the *ooloos* remained in occupation of their own lands, refusing equally to pay their revenue to the Government, or to furnish horse on the requisition of the chiefs; and the assembled Dooranee Khans, after remaining about six weeks upon the Helmund with their imperfect contingents, affording a very equivocal sort of support to the Sirdar in his pacification of Zamin Dawar, were obliged to be recalled to Candahar, as they were destitute of the means of purchasing provisions from their own resources, and as it was found impossible to furnish subsistence for them any longer from the neighbouring villages upon the system of *soorsaut* or "compulsory supply," which had been hitherto pursued, without exciting the opposition of the resident tribes, and thus leading to bloodshed and disorder.

38. But although the intentions of His Majesty for the restoration of the Dooranee horse have been thus disappointed of their just fulfilment, sufficient evidence has been

nevertheless given, by the partial development of the system, of the effects which its accomplishment would produce, both upon the condition and the feelings of the Dooranees. From the day upon which the order for the resumption of the *tiyul kulbas* by the Dooranees was first promulgated at Candahar, a change of much importance has been perceptible in the bearing of the Khans. Hopes which had long slumbered have been re-awakened, and a stimulus has been given to the display of that grasping eagerness for power which has betrayed itself among the Dooranee Khans whenever the means of gratification have been at hand. The views by which the Dooranee Chiefs are actuated may be explained in a few words: the desire, in the first place, to see the tribes restored to a position of opulence, self-confidence, and military strength; they aim, secondly, at the establishment of their own authority over the *oolooss* on a footing of uncontrolled and absolute power; and, having thus secured to themselves the unembarrassed direction of the entire strength of the Dooranee population, they would, thirdly, be prepared to employ it in pressing on the indulgences or weakness of the crown, until they had appropriated to their order a paramount, or rather an exclusive, influence in the Councils of the State, and had left the mere shadow of authority attaching to the pageant on the throne. In furtherance of the first object, the exercise, however limited, of His Majesty's favor has, no doubt, operated with much effect; for, if the tribes have been disappointed of a sudden restoration to opulence, a foundation has been laid, at any rate, for the gradual but sure improvement of their social condition in the abolition of vexatious and oppressive exactions, in the *bonâ fide* assignment of a considerable portion of the *tiyul kulbas* to the Dooranee cultivators free of taxation, and, above all, in the diminution which has taken place of the possible interference of Government for the purposes of realization. And in reference to the scarcely less consequential points of moral re-assurance, and of a recovery of military strength, the results of the measures which have been already carried out have been even more immediate and direct; for the great cause of the political depression under which the tribes have labored for the last 20 years has been removed at once by the declared abolition of the land tax on the *tiyul kulbas*; and the accumulation of the arms and horses which the tribes are now called on to furnish, together with the re-acquisition of that dexterity in their management for which the Dooranees were once celebrated, and which must naturally be produced by a resumption of their favorite pursuits, cannot fail to lead to their restoration to a state of military power. But if the primary object of the Dooranee Khans is thus promised a satisfactory accomplishment by the restoration of their contingents of horse, the attainment of their other views for the consolidation of their individual authority amongst the tribes is equally facilitated by the altered circumstances under which it is now alone practicable to give a modified efficacy to the working of the original system. When the cultivators of the soil supplied the horsemen allotted to the *kulbas* from the members of their own families, without reference to the chief, and almost independently of his control, they exercised, to a certain degree, that principle of self-government which, wherever it has prevailed, has been found to affect so favorably the social elevation of the parties who practise it, and to induce a freedom of thought and action most adverse to the imposition of power; but under the present altered circumstances of a realization of revenue by the Chiefs and a payment of remuneration through them to the parties subjected to military service, the tendency must naturally be to place the entire body, both of the horse and of the tribes, in immediate subservience to the Dooranee Khans, who will thus, as an improvement in the condition of the *oolooss* becomes gradually developed, find themselves approaching day by day to that coveted position in which they may come forward and proudly vindicate, if necessary by force of arms, what they assert, and perhaps feel, to be the rights of their order. I do not, I feel assured, in this view argue theoretically or unadvisedly as far as regards the character and designs of the Dooranee Chiefs. I have carefully studied the former phases of the Dooranee constitution, and I have observed the practical effects upon the tribes of the recent indulgences. The tranquillity which prevailed through Candahar, under the severe administration of the Sirdars, affords a practical lesson in policy of the most unequivocal and important character; and when I contrast that stillness—the stillness, howbeit of terror and desolation—with the restlessness, the intrigue, and the insurrection which have risen up on the first opening of a mild and generous footing, I become painfully aware that speculative views of conciliation and benevolence are inapplicable to the present stage of Dooranee society; and that to allow a fair field for the development of the effects of such ameliorative measures as we may contemplate, it will be necessary to restrain with the strong hand of power the turbulent dispositions of the tribes, until the experience of years, and the growth of altered thought and habits, may lead them to a due sense of their inability to obtain, and their unfitness to exercise, a dominant influence in the State, and may thus cause them to understand and appreciate

indulgences aiming at the improvement of their own social condition, and at the consolidation of the power of the Government by means of their own prosperity. It is curious to observe the manner in which the Dooranees have reasoned upon the liberality of His Majesty's Government, and the gradual modifications which we may suppose their feelings to have undergone from the evidence of alterations in their tone and conduct. During the first year of His Majesty's restored Government, they exhibited outwardly but little change from the same passive demeanour which had characterized their submission to the Sirdars under the later periods of the Baruckzye administration. No sooner, however, had the order been issued for the remission of the land tax of the *kulbas*, than with resuscitated hopes they began to remonstrate, to agitate, and ultimately to take up arms, when other means of intimidation failed them. I bring forward, by way of illustration, the example of the tribes in Zamin Dawar. They had been subjected during the preceding year to some severity of treatment by the financial managements of Wulee Mahomed Khan, but they had endured the yoke almost without a murmur. Since the arrival of the *wukeel* at Candahar, they had been, on the contrary, entirely free from interference. Not a Government agent of any class had appeared in Zamin Dawar, or had a khurwar of grain been realized, yet the tribes of that district on the first demand for revenue, took up arms to withstand, as they asserted, oppressive exactions; and while a party of horse were encamped upon this side of the Helmund, appointed to support the Government officer in his collections, they crossed the river and attacked them, without the semblance of an excuse on the score of provocation, or of actual rapacity. The unpopularity of the agent deputed to realize the revenues, and the apprehension of a repetition of the exactions of the previous year, may have been instrumental in assembling the tribes in arms as a measure of defence; but surely such motives are insufficient to justify or explain a gratuitous attack before the collections of the present year had commenced; or if these motives, which the Zamin Dawarees assigned for their offensive hostility, be admitted, surely some radical change of character must have taken place to have emboldened to this act of aggressive rebellion tribes who had submitted passively to the most galling tyranny on the part of the Sirdars, and who had even yielded since the accession of His Majesty to the hardship of the collections of the preceding year without betraying any open signs of discontent. It appears to me that had the land tax on the *tiyul kulbas* been continued, the tribes in Zamin Dawar, seeing no indication of a change in the policy of the Government, and conscious that the power of coercion was stronger at the present than at any previous time, would have never dreamed of assembling in arms to resist the royal authority; and that we must consequently attribute to the exercise of His Majesty's clemency—and to the impression which had arisen from it and from the general mildness of the administration, that it was the aim of the Government to manage the Dooranees through the agency of their hopes rather than their fears, and that rebellion might thus be attempted almost with impunity—so sudden and unusual a display of boldness as could induce the tribes to rise in arms and attack a Government agent, however, and perhaps deservedly, unpopular. It was not only in Zamin Dawar, moreover, that this spirit betrayed itself. In Nish, in Tireen, and in Dehrawat, the same disposition to withstand the collection of assessment was simultaneously manifested, and it was only by a most cautious and conciliatory conduct that outbreaks in these districts were prevented, and that a partial realization of revenue was effected through the Dooranee agents immediately connected with the resident tribes. The Dooranees having once taken the decisive step of insurrection, and, although vanquished, having found that neither were the tribes visited with any general punishment, nor was the system of policy pursued by the Government subject to any essential change, became less reserved in their language and demeanour. Their clamours against the revenue managers increased—clamours which were in a measure justified by the little alteration that had taken place in the details of assessment, with the exception of the remission on the *tiyul kulbas*, but which the tribes would hardly have dared to indulge in had they not felt some confidence in their remonstrances being attended with success. Success, as you are aware, has followed the appeal, and the obnoxious ministers have been removed. The result of the concession remains to be seen. As a measure of temporary expediency, calculated to allay internal excitement whilst an invasion is threatened from the westward, and whilst the military means available on the spot may be considered insufficient to meet an extensive combination of forces against us, it will prove undoubtedly of value; but I cannot avoid the apprehension that it will also have a dangerous tendency in prospect, in strengthening the confidence of the tribes in their own power, and in thus rendering more inevitable the ultimate adoption of measures of severity to counteract their growing influence. I have likewise observed other indications of the consequences that are to be anticipated from indulgence and concession. In the settlement of the *kulba* question, immediately that

one demand has been complied with another has been preferred, and the claims have appeared to increase in extent, and to assume a more important character, as they have been received with favorable notice. Thus, in reference to the difference between the registry entry of the amount of cultivated land, the Dooranees merely claimed, in the first instance, a reduction of the numbers of their horsemen, corresponding with the extent of the waste and unproductive lands assigned to them. On being informed that this remission would be granted, they altered the terms of the prayer to an application for compensation in grain or money, according to the amount of the deficit of produce, stating that by this arrangement alone would they be secured the full benefit of His Majesty's indulgence; and, having been promised that this claim also will be favourably regarded, they now come forward a third time and demand a *bonâ fide* assignment in land at the rate of two *hulbas* for each horseman, adding that when the cultivated *tiyul kulbas* may be of insufficient extent, the balance due to them must be made up by the alienation of *ryotee* or of crown lands. I have further reason to believe that, after the orders of His Majesty the Shah for the restoration of the Dooranee horse may have been carried into effect upon the most complete and liberal construction which can possibly be put on them, the Chiefs will be prepared to urge still more extensive claims in prosecution of their interested and ambitious views—claims which it will be almost dangerous to refuse, but which it will, nevertheless, be impossible to grant without serious inconvenience to the State and great injustice to many private parties. There is a strong disposition to plead that all purchases made from the Dooranees under the administration of the Sirdars, whether relating to houses, shops, mills, gardens, or arable lands, must be considered null and void, the terms of the barter having been concluded under circumstances of great pressure to the sellers, and in order to avoid a liability to oppressive exactions. Should any encouragement be given to this plea, a demand will be made for the restitution of all such property, on the repayment of the purchase money, without reference to subsequent improvements, or to the vast increase in the value of the property by the influx of wealth which has followed upon our settlement in the country; and I need hardly observe that the ramified negotiations of 20 years could not possibly be thus summarily abrogated without causing an amount of individual misery and general distrust among all classes of the community except the favoured Dooranees, which would altogether cripple the free exercise of the functions of Government. The pecuniary expectations of the Dooranee Khans, moreover, have been far from satisfied. The contrast what they call their present miserable pittance of 100 or 200 *tomans* per annum with the yearly allowances of 1,000 *tomans*, which their ancestors not unfrequently received from Ahmed Shah, when his treasury was enriched with the revenues of Cashmeer and the provinces on the Indus; and they do not hesitate further to declare that when their landed immunities have been secured to them, they will be prepared to support a claim for pay in money to the Dooranee horse which shall render their total remuneration for military service equivalent to the amount of salary granted to the sowars who are maintained in permanent attendance in the reformed Ressalehs at Cabool.

39. If the Dooranees could be trusted as loyal and obedient servants of the crown, their claim for remuneration—either as personal allowance to the Chiefs or as pay to the horsemen—would resolve itself into a question of mere military utility, considered in reference to the resources of the State; but everything tends to show that their object is power, and that the attainment of that extent of power which they desire is incompatible with the preservation of public order. It appears to me, therefore, that concession and liberality must be regarded as false in principle and dangerous in practice. As I have already observed, the restoration of the tribes to a state of wealth and strength, and the establishment of the authority of the Chiefs over the tribes on a footing of absolutism and permanence, would be almost certain preludes to the display of that spirit of turbulence and impatience which has so often overthrown the monarchy; and although at the present time the vast extent of the resources at hand for the support of the Shah's authority may render the consequences of such a display of comparatively little immediate danger, still there is every reason to suppose that the spirit itself would be developed with greater acrimony and vigour than at any former period owing to the resistance and punishment which it would meet with from our military power, and that a feeling of lasting and inveterate hostility between the Dooranees and ourselves would be generated by recurring scenes of collision and bloodshed which would hardly leave any middle course available between extermination and surrender, and which might thus force us ultimately to make an election between withdrawing within the Indus and taking absolute and permanent possession of Afghanistan. If I have rightly interpreted, therefore, the Dooranee character from the historical experience of a century, and have drawn correct inferences from the indications of feeling which are now daily in the

course of development, a continuance of the system at present in operation cannot fail to be regarded as inexpedient. It appears to me that the only certain means of maintaining our own position in the Dooranee country as allies of His Majesty the Shah, interested in the preservation of internal peace, and in the consolidation of that power in the monarchy which shall ultimately lead to an independence of our assistance for all defensive purposes, will lie in removing from the Dooranee Chiefs the possibility to gratify, and, consequently, the temptation to indulge in ambitious views for their own aggrandizement.

40. In prosecution, then, of such a system of policy, I regard the objects to the accomplishment of which our immediate efforts should be directed to be, firstly, the dissolution of that feudal bond among the Dooranees which attaches the tribe to its hereditary chieftain; and, secondly, the abolition of the prescriptive rights which render that attachment pregnant with evil consequences; but it will be necessary to proceed with much wariness in approaching either of these objects. The Dooranees being at present in a state of great and general elation, I am doubtful whether it would be safe to attempt to neutralize the application of His Majesty's orders regarding the remission of the land tax on the *tiyul kulbas* by a rigid exaction of the liabilities to military attendance, or by any undue strictness in demanding a superior class of horses or a complete equipment of arms as has been suggested by Lieutenant Elliot, after the experience of much intercourse with the tribes. An allowance of about 80 Company's Rupees per annum, which is the total value of the remuneration assigned to the Dooranee horsemen, is evidently an inadequate compensation for permanent military service. The Khans have been accustomed, moreover, to irregular and short attendance, and to an indulgent treatment at muster, and they would not fail at once to detect the motive which prompted a discontinuance of these indulgences, and to meet it with the same resentment that would attend the open and avowed cancelling of their terms of service. If, then, the case is so urgent as to induce us to brave that resentment, it would certainly be advisable to secure the full advantages of the venture; and the direct abrogation of the indulgences would be preferable to the undignified, and perhaps equivocal, expedient of merely impairing their efficiency by a stringency in demanding a fulfilment of the conditions; but I am of opinion that the time has not yet arrived when either of these courses could be adopted with advantage to the State. It appears to me that His Majesty having pledged himself to certain concessions to the tribes, and the tribes having availed themselves, as far as they have been able, of those concessions with an eagerness which denotes their true appreciations of their value, a resumption could hardly take place consistently with safety, or, except in the cases of parties implicated in rebellion, with honour; but a modification of the concessions would not be subjected to the same objections, and if any means could be devised for such a modification whereby the concessions would remain of the same pecuniary value to the parties, and would at the same time be divested in a great measure of their dangerous tendency, the eligibility of such a course could hardly, I think, be questioned. In this view then, I would propose fairly to carry into practice the substitution of money for land assignment, which, as I have shown, is indicated by the specification of receipt and disbursements in the accounts, and which has been further developed (though on a footing in which the remedy may be considered worse than the disease) in the revenue management of the preceding year. The total pay allotted by His Majesty to the horse of the Candahar tribes is 12,580 *tomans*, 3,000 *dinars* in money, and 8,142 *khurwars*, 50 maunds of grain, this amount being the equivalent of the revenues of 5,428 *kulbas* of land granted to the Dooranee horse, and including the allowances of the Chiefs and of the Braichee and Tirteen tribes. At the present rate of exchange, and valuing the grain at two *khurwars* for three tomans, the amount will be equal to Company's Rupees 2,75,486, a sum that I would propose to raise to three lakhs of rupees and to disburse in ready money from the Candahar treasury. With this arrangement securing more favourable conditions (as far as the amount of remuneration is concerned) to the Dooranees than they have ever previously enjoyed, His Majesty's Government might come forward and cancel the remission of the land tax without risking the danger of any combined resistance. It would be desirable, of course, to observe the same distribution of shares to the different tribes that have been already apportioned to them, and although I have no doubt the arrangement would be unpalatable to many of the Chiefs, who would not fail to penetrate the design of transferring the subservience of the *ooloos* from their own persons to the Crown, still they would have no popular and available pretext for opposition; and after the experience of a short period the individual benefits would be so direct and palpable that their agitation might almost be regarded with indifference. The annual allowance of three lakhs of rupees will admit of embodying two corps of *Janbaz* on the same scale that obtains at Cabool, the numbers of the horsemen in each

corps to be 500, and each horseman to receive Company's Rupees 25 per mensem. The 2,828 horse borne upon the rolls would thus require to be reduced to little more than a third of their present strength; but the advantages accruing to each horseman from the increase of his pay from 80 to 3,000 Company's Rupees yearly, and from a regular monthly disbursement, would be so great that I am inclined to think with the tribes generally the change of system would be far from an unpopular measure. It is not, however, to be denied that independently of the evils arising from the dissatisfaction of the chiefs, there would be considerable difficulty also in applying the details of the arrangements to the parties of whom the horse would consist. The pride and rivalry of the tribes, uniting but in the one general cause of Dooranee ascendancy, would present a most serious obstacle to the consolidation of different *oolooss* under a common chief, and it might likewise be considered a dangerous experiment to permit any such chief or Sirdar, who might possess from his hereditary rank the influence and character necessary to maintain a position of command, to have the direction of so formidable a body as these *Janbaz* would probably become. As a mere abstract matter, indeed, of utility, I should deprecate the military entertainment of any Dooranees; their habits and characters disaffect control, and are in a state of special antagonism with the kingly authority. Their associations of clanship render them worse than useless for employment on the duties which at Candahar would present the most frequent occasion for their service, and as a general principle, I may assert that they would obtain power only to abuse it; but still as a mere remedial measure, calculated to obviate greater evils, I think that the arrangements which I have proposed may be worthy of trial. It might be expedient, in the first instance, to preserve the quotas of the different tribes, calculated at something above a third of the present scale, in distinct bodies, each under its own leader; and individuals might, I presume, be found, of whose fidelity there was no suspicion, to exercise a general command over the body when assembled for service, after the personal advantages of the system had been allowed a sufficient time for development. If it were considered dangerous, moreover, to employ such troops in the Dooranee country, they might be retained at Cabool, and their places supplied by Corps raised among the inhabitants of those parts for service at Candahar. The great political objects, however, which I would propose to derive from this arrangement of raising *Janbaz* Corps from the Dooranees would be the relaxation and ultimately the dissolution of the tie between the chief and the *oolooss*. Were it not, indeed, for the consideration of this object and of the danger accruing from the increased agricultural or pastoral wealth of the tribes, I would say dissolve the Dooranee horse at once, and if the concession regarding the *kulbas* must needs the ratified, let the *oolooss* enjoy the produce of their lands unmolested, in preference to exacting a return in military service, and let the loss of revenue be considered a less evil than the gain of a Dooranee army; but I reflect that we should hereby abandon any possible check upon the chiefs, and thus facilitate the ultimate attainment of their ambitious views, and I, therefore, refer to the *Janbaz* system as the only, though a sufficiently difficult, resource. The regular and liberal disbursement of monthly pay from the royal treasury to each individual horseman—either through the hands of a British officer, or, as I would prefer, through a trustworthy servant of the Afghan Government—could not fail to gravel the influence of the Khans, and gradually to lead the *oolooss* to look up to the Government as their proper masters and to identify their own interests with the welfare of the State, instead of relying, as formerly, solely on the protection of the hereditary chiefs.

41. There would be, no doubt, considerable excitement on the first announcement of an intention to reimpose the land tax on the *tiyul kulbas*, and the advisability of carrying the arrangements into effect, either this year or the next, would thus depend, in a great measure, on the state of our external political relations, and on the military means at hand to check, by a display of power, the insurrectionary efforts of the Khans, and, if necessary, to enforce submission. It is evident, however, that the difficulties, both moral and physical, attending this reimposition of the land tax, which is a necessary preliminary to the subversion of the prescriptive privilegism of the Dooranees, must be increased by delay. A continuance of the present *kulba* system for another year, if prosecuted, as it would most probably be, to the extent of permitting the *bonâ fide* appropriation of the entire *tiyul* lands by the Dooranees, subjected, in the resumption and distribution, to the same unchecked and arbitrary control which the Khans now exercise, would lead to so great an improvement in the worldly condition of the tribes, to such a strengthening of their means of resistance, to so full an appreciation of the advantages of their landed communities, and so strong a disinclination in consequence to resign them, and, above all, to such an increase and confirmation of the authority of the chiefs, that I should greatly question whether the proposed reform could subsequently be attempted without giving rise to a sustained and troublesome opposition. Taking into consideration, therefore,

this urgent reason for alacrity, and in anticipation both that by the time of harvest a larger amount of force will be concentrated in Candahar and the vicinity than is ever likely again to be available, and that His Majesty will not improbably be able to give weight and consistency to the administration by his presence, I would venture to suggest that the measures which I have proposed be carried into effect during the ensuing summer and autumn. Several subsidiary arrangements will at the same time, however, be necessary before these measures of military expediency, although brought into operation on the general principles that I have suggested, can be expected to produce their full and desired effects. With a view to exert a further check upon the influence of the Khans, the selection of the horsemen for the *Janbaz* should, I think, remain with the Government. Were the service to be left open generally to Dooranee competition and the horsemen to be thus raised by voluntary enlistment, the chiefs would probably resist the introduction of such a system as a direct infringement of their feudal rights, but if the Khans be allowed, as on the old footing, to raise and embody their contingents, and if the Government officers subsequently make a selection from these assembled bodies for the *Janbaz*, according to the superiority of the appointments of the horsemen, a further diminution will take place of the control of the chiefs, without, at the same time, provoking anything like serious or combined opposition by the abrogation of any direct and special privilege. It will be desirable, I think, also, for all the tribes, and the divisions of the tribes, to participate equally in the pecuniary advantages of the *Janbaz* system in reference to the quotas originally apportioned by Ahmed Shah; and I would further, as much as possible, multiply the sub-divisions of the *oolooss*, so that the utmost amount of followers immediately dependent on a single chief should be from 40 to 50 horsemen. In the same proportion also that the land revenues might be increased, and the resources of Candahar receive an improved development by the general taxation of the tribes, I would recommend that to a certain extent the numbers of the Dooranee *Janbaz* should be augmented in order to show the *oolooss* that cupidity was not the motive which dictated the imposition of fresh assessment; and I further think that every possible opportunity should be taken to attach these Dooranee levies to the Government by direct and tangible favors, speaking to the immediate and personal interests of each individual horseman, and thus gradually impairing the strength of their commen and collective feeling of clanship.

42. But the conciliation of 1,000 or even 2,000 Dooranee horsemen must be of very inconsiderable moment in its effect upon the feelings of a population amounting to about 235,000 families. I regard the institution of *Janbaz* Corps to be chiefly valuable as a screen to the imposition of the land tax, the only measure which, as I have before observed, affords the means of producing a direct or general impression on the tribes. In the reimposition of this land tax the great principle to which attention should be directed should be, I think, an equalization of pressure, both on the ground of individual justice and in furtherance of the political object of removing invidious and inconvenient distinctions between the Dooranees and other classes of the community. Great caution and delicacy, however, must be observed in assailing a point on which the Dooranees are so sensitively jealous; and I thus think that, in order to lull suspicion on the first attempt to reintroduce the system of land assessment among the Dooranees, it would be advisable to adhere rigidly to the old allotment of three *khurwars* of grain and rupees nine (*kahbuha*) on each *tiyul kulba* in the territory dependent on the town, and two *khurwars* or three *tomans* in money on each *kulba* in the districts. In order to pave the way to equalization, and considering the danger of approaching that equalization by raising the Dooranee land tax, it would then, I think, be expedient to grant remissions on the *ryotee* lands which might reduce the liabilities to a level with the rate of assessment on the *tiyul kulbas*; and where any undue pressure was felt on the taxation of lands held by the *khalissa*, *nowabad*, or *khooshkaba* tenure, a similar indulgence might, perhaps, also be exercised with advantage, a reference being always made to the scale of *tiyul* assessment as the standard of taxation. But after the tribes had become habituated to this equalization of assessment, and their confidence in a prescriptive superiority had been thus successfully gravelled, the standard of land taxation should certainly be referred to the orthodox Mahomedan rate of one-tenth of the produce, which afforded the ground work for Nadir Shah's revenue settlement of Candahar, and the pecuniary loss which had been sustained in the temporary reduction of the *ryotee* land tax to a level with the Dooranee standard would thus be amply compensated by the permanent increase of revenue accruing from the simultaneous reference of both descriptions of land to this moderate *advalorem* scale of liability, against which no good Mussulman could (as an institution of the Prophet) murmur, and which would be, moreover, based on a fixed principle of even-handed justice to individuals. After sufficient time had been allowed for the Dooranees to recover from the soreness and, perhaps, resentment which

they would feel on the first consciousness of having thus lost their distinctive lightness of assessment, I would advocate the application of the same principle of equalization to the garden tax, or *angooree*, and while remissions were granted upon the *ryotee* lands on account of the gardens and vineyards that had become waste since the revenue settlement of Nadir Shah, I would recommend (always paying due attention to the advantages of time and circumstance) the imposition of the tax of a *pyce* on every tree upon all such gardens and vineyards as had sprung up since that time on the Dooranee *kulbas*. Ultimately, also, the duties upon mills, melon grounds, trades, flocks and herds, &c., from which the Dooranees are now exempt, might be imposed with advantage; the *kethodaee*, which refers specially to the Dooranees, might be abolished; and in the numerous other items of assessment which I have already explained, under the heads of *khanawaree* "or capitation tax," *ambardaree* or "tax on storing grain," *mirabee* or "water tax," *lookhee* or "ice-house tax," the commutations for *gholams* and for supplying laborers for the canals, the fees on realization, named *sadir* and *mohussilee*, the *hubbuka* or "percentage on leases," the compensation for change of weights, &c., &c., an impartiality should be observed, both in remission and in creation, which would gradually blend all classes into one, and refer to every member of the body politic his just, and only his just, share of the burthen of taxation. This general extension and equalization of the liabilities would increase the revenues of Candahar, according to the best means I possess of computation, from seven to about ten lakhs of Company's Rupees, and this increase, however valuable in a financial point of view to the impoverished resources of the Affghan Government, I still regard as of quite a secondary importance to the great political object which it would effect of breaking the pride and exclusiveness of Dooranee feeling. The details of the revenue settlement will be more appropriately discussed in a separate report, which I hope to be enabled to devote to this special subject, but the mode of realization, and the general connexion between the Government and the tribes, may require a few brief remarks.

43. The leading feature of the improved method of realization should be, I think, the abolition of that system, which has so long obtained, of granting assignments on the revenues to public creditors, a system that, without being productive of any additional return to the Government, subjects the cultivators to certain hardship in supporting at free quarters the parties who hold the assignments during the process of realizing their claims. Neither to the chiefs of the *oolooss*, to landed proprietors in the receipt of public allowances, nor even to stranger parties possessing claims on the Government, would I permit an adjustment of pay by deductions from their own liabilities, or by assignments of lands, villages, or gardens, yielding revenues to the State. Where the resident peasantry, from whom the amount is to be realized, are subjected, either as clansmen or *humsayehs*, to the control of the assignee, the highly objectionable nature of the assignments requires no command; for the chief will have it in his power, on the one hand, by severity of exaction, to gratify, as he pleases, his vindictiveness or avarice, and on the other, by an indulgent treatment, to strengthen his personal influence among his immediate partisans. And even in other cases where there is no connexion of tribe or position between the parties who pay and receive, the convenience of realization which reasults to Government from the system of *burrats* is, as it appears to me, far more than counterbalanced by the risk of exposing the cultivators to the uncontrolled rapacity of powerful and self-interested claimants, and thus drawing unpopularity on the Government as the source from which oppression springs. In Eastern States, whenever there has been a desire to introduce regularity and organization into the administration of revenue, and where the means of giving practical efficacy to improvement have been available, the abuse of assignment has been detected and abolished. Both by Mahomed Ali Mirza in Kermanshah and by Abbas Mirza in Azerbajan, the system of payment by *burrats* was checked to a great extent, and the beneficial effects of the reform were evinced in those two Governments becoming, in a very short space of time, the most flourishing provinces in the Persian Empire. In Turkey the same improvement has been partially carried into effect, and has contributed greatly to the restoration of financial prosperity. It appears to me also that in Affghanistan we should delay no longer to introduce the measure than may suffice for providing against the discontent of the parties, who would see with reluctance their claim to allowances fixed at a definite, though increased, amount, in the place of an unchecked power being accorded them of realizing a nominally smaller sum; and when His Majesty visits Candahar during the present year, I doubt if a more favorable time could present itself for first bringing the change into operation. The payment of the *Janbaz* in ready money from the treasury will afford an opening for the deputation of Government agents to realize the assessment of the lands, and the remissions which they will be empowered to make, in order to bring the general liabilities

to the standard of the *tiyul* land tax, will greatly facilitate the collection of the remaining dues. In this collection, as the advance of funds from the British Government will, in all probability, be required for the current expenses of the *Janbaz* pending the realization of the revenues, it will perhaps be desirable to secure as large an amount in grain as may be practicable, and to transfer this amount (accounting for it according to price current at the time of delivery) to our own granaries, in order to meet the requisitions of the commissariat,—an arrangement that will not only be an agreeable relief to the cultivators, but will further have the effect of keeping the Candahar prices at a moderate standard from the absence of competition in the market. Great care must also, of course, be taken in the selection of the Government agents for the responsible duty of realization, but peculation has been so long indulged in, and a disregard of principle has so thoroughly infested society, that it will be in vain, with every precaution, to expect at the commencement an honest and conscientious discharge of the responsibilities of collection. By raising the salaries, however, of the agents and by thus rendering them to a certain extent independent of temptation, by encouraging appeals on the part of the cultivators from acts of extortion or corruption, and by taking the severest possible notice, either by capital punishment or by confiscation of property and public degradation, of any convicted cases of embezzlement or of unauthorized exaction, the evil will, in a degree, be obviated, and we may perhaps hope that the realization will, in time, approach the efficiency of the land collections of India. It will further be desirable that these agents proceed to the exercise of their vocations with the most limited establishments consistent with an efficient discharge of their duties, and that they be most strictly enjoined, neither to make a demand from the tribes or villages for *soorsaut* or any species of compulsory supply which may add to the amount of taxation, nor even to pursue the system, which is liable to much abuse, of granting deductions from the liabilities of the lands for their own private expenditure, for which they may be prepared to allow credit to the Government on account of their official salaries. I would desire to see the entire amount in money and in grain (and nothing but that amount for which the lands were liable) realized and paid into the treasury and store houses of the Government, and I would then hope that all classes, religious and secular, military and civil, might be paid according to their claims directly from the hands of the financial officers of the Crown. I do not apprehend that any considerable difficulty would be experienced in realizing the land tax from the *tiyul kulbas* in the territory dependent on the town of Candahar. In this tract the Dooranees are more immediately under control; their feeling of clanship also has been weakened, and I doubt if the chiefs would be able to excite them into revolt, unless they were smarting under some severe and general grievance. In the *muhulat*, or "districts," however, the case is different; from Mizan, adjoining the country of the Ghilzyes, through Tireen, Nish, and Dehrawat to Zamin Dawar, the Dooranee lands are inhabited by restless and powerful tribes, who view with equal fear and jealousy the inteference of Government, and who have suffered so much under the Baruckzye Sirdars from oppressive exactions that it would require, probably, the experience of some years to convince them that the realization of revenue by a Government agent entailed upon the cultivators no heavier pressure than the demands on the same account to which they would unresistingly submit if proceeding from their own native chiefs. The state of feeling in these districts, as well as in the tracts intervening between the Helmund and Kashrood, and also in Gurmasel, would thus, it appears to me, present so favorable an opportunity at the outset for the furtherance of the personally ambitious views of the Dooranee Khans, that it is not improbable some of those designing men would take advantage of the reimposition of the land tax to excite the *ooloos* to insurrection, availing themselves of the general dread of Government interference to expel the agent entrusted with the collections, and subsequently endeavoring to make their peace with the Crown on condition of their being allowed to retain within their own hands the direction of the revenues. Under such circumstances, I should say conciliation and concession were misplaced, and, with a regard to consequences, not even benevolent. A few severe lessons, inflicted in a summary and efficient manner, would serve to convince the tribes of their inability to resist the Government, and would leave them in that temper which might admit of mildness being subsequently exercised with a much improved effect; but successful opposition in the field or the pacific attainment of the ends for which they took up arms, through a desire on the part of the Government to avoid bloodshed (a motive that would be misconstrued into timidity or incapacity), would impress them with a dangerous and undue notion of their power, and would not unnaturally prompt them to such further acts of sustained and general insubordination as might necessitate a sanguinary and extensive punishment, and might thus seriously embarrass, if not altogether destroy, the possibility of the re-establishment of relations between the Government and the Dooranees on a footing

purposes of irrigation, and be made to clothe the desert with fertility and plenty. The revenues of the rich alluvial valley of the Helmund, together with the contiguous lands, might, I think, be thus advantageously devoted for a few years to the construction of *bunds*, the clearing out of cânals choked up by the lapse of ages, the excavation of fresh beds, and other similar works, which, during their progress, would supply so profitable an employment to the peasantry, and which, after their completion, would increase to so unlimited an extent the lands available for cultivation. That there would be a demand for the produce which wou d repay the labor of cultivation, we may infer, as well from the numerous applications to the Government that are daily being made for advances of money upon loan by the Noorzyes, the Ishakzyes and the Beloochees of Gurmasel, for the very purposes to which I have here alluded, as, from considering the facilities possessed by the lower basin of the Helmund, both in its geographical position and in the vast numbers of camels which are bred and preserved by its inhabitants, for supplying with grain the entire nomade population between Candahar and the borders of Mekran. I further think it would be advisable to encourage the increase of cultivation by granting remissions of taxation for three years on all lands reclaimed from sterility by the excavation of aqueducts or canals undertaken at the expense of private individuals; and if any means could be devised for promoting the demand in foreign markets for the wool, madder, carpets and raisins, which form the staple export articles of Dooranee produce, the tribes would, of course, become daily more reconciled to their agricultural and pastoral pursuits by the profits which such pursuits afforded them; and while they increased in numbers and in wealth, they would thus also be confirmed in habits of order and of peaceful industry. A vigilant supervision during the period while these changes were being gradually brought into operation would be required, as well to meet and correct any dangerous tendencies that might be developed as to guide and foster their beneficial influences; and such a supervision—until the Affghan character should have become considerably elevated above its present standard, both in the scale of enlightenment and integrity—would of necessity be mainly dependent for its tone and direction on the counsels of the British officer entrusted with the charge of our political interests at Candahar.

45. Before closing the present report, I conceive it my duty to advert in a general manner to a point which, if involving considerations of somewhat a disagreeable nature, is still of too much importance to be passed over, from a mere reluctance to bring those considerations forward. That the Doorance chiefs should regard British influence in Affghanistan with jealousy, perhaps with aversion, is most natural; that they do entertain such feelings I believe to be uncontrovertible. Compared with other Mahomedan nations, whether Turks, Arabs, Persians, Oozbegs or Indians, the Affghans are, I should say, from a tolerably extensive experience, a liberal and a tolerant people; and I regard, therefore, the outbursts of religious fanaticism on the part of the tribe chiefs which I have constantly had occasion to report, in connexion with the recent disturbances in the Dooranee country, as secondary springs of action, which serve, however, to attract public notice, to unite disaffection in the only available bond of popular and common prejudice, and which are designed, moreover, to cover motives of hostility that, as they are based on sounder and more deeply-rooted principles, are of a far more dangerous character. I have had many long and confidential conversations with the most loyal and powerful of the Dooranee nobles on the political prospects of Candahar; and by a full and honest exposition of our disinterested views upon this country, I have led them to indulge in the expression of their own sentiments, and to argue on the feasibility of arrangements which shall tend equally to the advantage of His Majesty the Shah, of the Dooranees, and of the British Government. Their line of argument is specious, and, were the premises correct, would be unanswerable. They thus assume, in the first instance, that their sincere and fervent loyalty to the person of His Majesty Shah Shuja-ool-Moolk, the head of the Suddozye family, is undoubted,—observing that if associations of clanship were insufficient, the contrast of the oppression which they sustained under the Baruckzye Sirdars with the favors and privileges that they now enjoy would guarantee their faith from motives of self-interest. They profess to look with gratitude also to the British arms, which brought about so favorable a change in their condition; and now that the restoration has been effected, and the objects of our policy secured, it requires, they say, but the withdrawal of the British troops from the country to develope the full benefits with which our expedition should be attended. In Candahar, they observe, Dooranee influence is paramount, and under proper management of the tribes, intestine troubles could thus hardly by possibility occur; and they further argue that a third of the sum expended on His Majesty's Hindostanee contingent would furnish forth a Dooranee army, not only capable of preserving domestic tranquillity throughout Affghanistan, but sufficient to repel foreign

aggression from any quarter but Persia. They then refer to the bright period of A
Shah's monarchy for an illustration of Dooranee power, when developed by the ca
confidence of the sovereign; and they remark that if the country were relieved fro
depressive and irritating effect of the presence of British troops, and if His Majesty
moreover, guaranteed by our political influence against an invasion of the Persian
Dooraneees might legitimately expect, under the rule of their "father King," Shah
to recover that state of military strength which would enable them to carry into effe
very object we have in view of consolidating, at a moderate expense, a powerful, fri
and independent Government in Affghanistan. It is thus evident, from the admiss
Dooranee chiefs of the most approved loyalty, and in the enjoyment of situations
highest personal advantage, that it is in vain to expect them to divest themselves of a
ing for the revival of their order, though they endeavor to persuade themselves of the id
of that revival with a due regard for the best interests of the monarchy, and wit
accomplishment of the objects of British policy. This feeling, indeed, is the predom
the all-absorbing characteristic of the Dooranee nobility; and when they find that the
bar to its gratification is the intimate connexion between the Shah and His Majesty's B
allies, which induces him to rely with more confidence for support upon our own arms
upon those of the Dooranees, they cannot fail to regard us with irritation, as inflictin
our presence a direct injury upon them, while we secure no increased advantage to ours
The Dooranees not unfrequently acknowledge our disinterestedness; they respect our p
they admire our forbearance; they appreciate even the benefits the country has derived
our presence; and they view our restoration of Shah Shuja to the throne of his anc
with an exaggerated estimate of our sense of the rights of hospitality. Still, howeve
our individual relation to themselves, the Khans, and through them the tribes, are bour
look upon us as enemies, for we intervene between them and the accomplishment of
fondest hopes; and as they see no prospect of succeeding in their ambitious views
through our discomfiture and retreat, they are led by motives of self-interest to place t
selves in opposition to us. To this source of ill-will, then, rather than to our charact
infidels, or to the unpopularity attaching to us as the supporters of a vicious syste
Government (although both of these causes may have had their effect on the feeling
the peasantry and priesthood), is, I think, to be traced the spirit of hostility on the pa
the Khans which has manifested itself throughout the past year in the Dooranee distric
Tireen, Neesh, Dehrawat, and Zamin Dawar, which has also been so strongly marked i
virulent letters against us, addressed by Akhtur Khan to all parties suppoced to be disa
ed, even to the Ghilzyes, the hereditary enemies of his race, and which has further prom
the invitations of the Dooranees to the Herat Government to make common cause
them against us. But in what manner is this evil to be met? How are we possibl
overcome the repugnance of the Dooranees, and to acquire their good-will and confide
I presume, after the many instances which have been detailed in the course of the pre
report of the pride, the instability, the proneness to intrigue, and the impatience of co
which form the leading characteristics of the Dooranee tribes, a thought could never fo
instant be entertained of acquiescing in their proposal to transfer the safety of the mona
from the hands of the Hindostanee troops to their own. We may, I think, feel assured
if the tribes recovered the position of military and moral strength which they enjoyed u
Ahmed Shah, and the Hindostanee troops were at the same time withdrawn from
country, the fruits of the Affghan expedition would be blasted in a few months; and in
place of a consolidated monarchy, opposing a strong bulwark to encroachment from
westward, we should have anarchy ending in revolution which would compromise
tranquillity of our own frontier provinces, and invite foregin interference. But can we
ciliate the tribes by favors and indulgences, and can we, without exposing them to
temptation of uncontrolled authority, unite them with ourselves as they advance rapidly
power, in common desire to support the strength and independence of the monarchy?
have noticed more than once the antagonism of the Dooranee privileged constitution to
exercise of kingly authority; and I may further remark that the incompatibilit
cur disinterested support of monarchical power with the interested views under which
Dooranees could alone, owing to that constitution, outwardly coalesce with us would ren
our joint progress in the same path of policy pregnant with the danger of collision, and wo
as it appears to me, preclude the possibility of a successful issue. I am led by these consid
tions to believe that there is no resource but to look the evil of Dooranee hostility fa
in the face, and to be prepared to meet it by working out a system of policy that s
destroy their individuality of character, as I have advocated in the preceding paragrap
In those paragraphs I have chiefly adverted to the danger which the Crown must sust

of protection on the one side, and of loyalty and respect upon the other. Nowhere, it appears to me, does the maxim "netentes, aut perfice" apply with more propriety than in dealing with these Dooranee tribes. If there were any question whatever about the ability or expediency of coercing a turbulent district, I would allow the revenues to lie over, and await a more convenient season of realization; but once engaged in hostilities, I would carry out the object for which these hostilities were entered on with a singleness of purpose and a vigor of execution that should extirpate the very germs of the disease, and render the re-appearance of a morbid feeling almost impossible. I should hope that the example of a solitary instance of such signal severity, inflicted before many parties were implicated in rebellion, would be all that might be required to deter others from following in the same path; but if the lesson were found insufficient, there would be only the more necessity for rapid and vigorous repetition; for, unless fairly crushed upon its first development, the noxious spirit of rebellion would be sufficient to infect the whole Dooranee population, and would thus bring on a series of almost interminable difficulties. I have alluded in a former paragraph to the employment of the Cabool *Janbaz* at Candahar, their places being taken at the northern capital by the Dooranee horse, and it is in reference to this possibility of measures of coercion being rendered necessary that I think the substitution particularly desirable. That Dooranees will not contend in earnest with Dooranees at the bidding of the Government has been proved in a thousand instances since the institution of the Suddozye monarchy. To avenge private quarrels, or in prosecution of a blood feud of ancient standing, tribe will sometimes fight with tribe in the most deadly and determined manner; but where the Crown calls for the contest, to vindicate its own interests and support its own power, the feeling of Dooranee clanship revolts from so unnatural a conflict, and the Candahar *Janbaz* would be more likely to fraternize with the rebels than to imbrue their hands in Dooranee blood; but the Cabool *Janbaz* would have no such compunctious visitings; the duty of coercion would accord with the gratification of private feeling, and, in the same way, the Dooranee horse would gladly attack rebellious Ghilzyes or Kohistanees, and experience a sense of satisfaction in humbling the power of their hereditary enemies; so that it would seem equally for the advantage of the two Governments that an interchange of military assistance should take place between them. With two corps of the Cabool *Janbaz* at Candahar, I should not hesitate in calling upon the districts to pay their *tiyul* and reduced *ryotee* assessment. With 3,000 horse the Baruckzy Sirdars held the Dooranee tribes in a grasp of iron, and surely the display of His Majesty's Hindostanee force, supported by the presence of our regular troops, must be considered fully equivalent to the actual services of this difference of 2,000 horse. I restrict myself to a "display" of His Majesty's force, and the "support" of the presence of our troops, for every day's experience impresses me more forcibly with the irremediably bad effects of bringing Hindostanees into direct collision with the Dooranee tribes; and, unless under circumstances of the most urgent necessity, I would never again willingly see a Hindostanee regiment employed in a Dooranee disaffected district. The support of the revenue collections in the districts under the system which I am now advocating should, I think, be entrusted solely to the Cabool *Janbaz*, and I would not even bring these troops into the field until the payment of revenue had been refused and a demonstration had failed of producing a more compliant demeanour. Then, indeed, coercion would be requisite, but, if carried out with a vigorous hand, I should hope that, after the difficulty had been thus surmounted of realizing for the first year the assessment on the *tiyul* lands, the collections and the general revenue management of the Dooranee would be afterwards comparatively easy.

44. But there are other matters connected with the tribe of almost equal moment with the distribution of revenue. One of the most important objects—although, perhaps, one of the most difficult to be attained—would be the acquisition of that right of interference in the internal affairs of the *oolooss*, and that opportunity to exercise the right which should enable the Government to interpose its authority between the Khan and the *oolooss*, and which, while it thus obliged the former to depend on the support of the Crown for maintaining his own position in the tribe, should also serve to protect the latter from any undue exertion of his power. There is no doubt but that in some of the tribes the Khans who have been installed in power by His Majesty are, from associations of former cruelty, or, more frequently, from habits of individual rapacity, deservedly unpopular, and that in these cases the clansmen would gladly avail themselves of the support of Government to shake off a tyrannical control; but the removal of a Khan from the chiefship of the tribe to which he was hereditarily entitled on the mere protest of the *oolooss*, would be viewed with extreme jealousy and disapproval by the general body of the Dooranee nobles; and the bare investigation even of complaints by the officers of Government preferred

against the chiefs by their followers who might repair to Candahar for the purpose, would be sufficient to cause much suspicion and excitement. At present the peasantry of the Dooranee tribes look up to the *mulliks* as their guardians and masters, and through the *mulliks* they are led to regard the person of the Khan with feelings both of fear and reverence. Though the right of appeal, therefore, to the Crown, or to the agents of the Crown, from the oppressive acts of the chiefs, no doubt exists, it is rarely exercised by the *oolooss*, except where protection can be readily and effectually afforded; but if any means could be devised for encouraging this appeal and for granting redress to the appellants without exposing them to the danger of subsequent persecution, it would no doubt greatly increase, and the two ends would be thus attained of raising the character of the Government in the estimation of the tribes and of weakening the feudal influence of the chiefs. The only plan that I can suggest for thus bringing the Government into connection with the *oolooss* without risking the open hostility of the tribe chiefs (and even this plan would be sufficiently difficult), would be by a modified reversion to the system pursued under the rule of the Suffavean monarchs when the Candahar Government was divided into four districts or "*belooks*," namely, respectively, *Bala Belook, Miyan Belook, Paeen Belook* and *Julgah*,* and when each of these *belooks* was administered by a Parseewan chief immediately subservient to Candahar, but entrusted on his own responsibility with the redress of grievances, the superintendence of the collections and the general duties of local Government. Perhaps, under present circumstances, the system might with advantage be so far revived as to appoint Dooranee Khans of eminence to these positions,—their powers, however, being curtailed insomuch as to deprive them of any right to interfere in the revenues, the collection of which would remain in the hands of Government *amils* or "agents" immediately responsible to Candahar, and especial care being, moreover, taken in the appointment of these *hakims* † of the four districts, so to define the locality of their jurisdictions as to remove them as much as possible from all connection with their own tribes, and thus to leave them to mete out an impartial justice to all appellants, uninfluenced by feeling of personal interest, or the party-spirit of Dooranee clanship. The difficulty of finding competent officers to fill the situations on account of the rivalry of the tribes and the disinclination of the chiefs to submit to the interference or control of their fellow nobles, would be almost equal to that which I have before conjectured would be experienced in appointing commandants to the Dooranee *Janbaz*; but still it is a difficulty infinitely less than that of inducing the tribes to yield to Parseewan authority; and as the advantages to be derived from the measure, in bringing the Government into immediate connection with the great body of the *oolooss* under the most favorable auspices, would be of the highest value and of a permanent effect, its arrangement would, I think, be cheaply purchased by temporary inconvenience, or even by any degree of irritation on the part of the tribe chiefs which fell short of producing open rebellion. There are very few other matters which occur to me as requiring specification in the proposed future management of the Dooranees, but such as there are I will briefly mention. It would, perhaps, be advisable—when the *Janbaz* have been raised and the land tax re-imposed, and the *hakims* of the four districts appointed, and when the new system of Government is thus in full activity—that the heads of every Dooranee tribe should be invited to accompany the Court to Cabul, where they might be retained about the person of the monarch in positions of real or nominal trust, but where, unsupported by the presence of their *oolooss*, they must be virtually powerless, except through the influence of personal character, or of His Majesty's favor and confidence. The subordinate members of the great families would then remain at Candahar in charge of the interests of the *oolooss*; and as these individuals would neither possess the *prestige* of hereditary chiefship, nor the right of the interference in the revenues, or in the military levies of the tribes, and would be, moreover, subjected in their temporary exercise of the functions of Khan to the immediate control of the Governor of the district where they resided, they must necessarily, it would seem, in a short space of time, settle down into quiet and respectable farmers and be content to limit their ambition to the guardianship of the agricultural interests of their followers. When this state of feeling shall happily pervade the Dooranee country, and the *Khans*, *mulliks* and clansmen shall be all equally intent on their agricultural and pastoral pursuits, it will of course form the first care of the Government to confirm these peaceful and industrious habits by holding out encouragement to successful husbandry and by affording outlets for the disposal of produce. The waters of the noble river Helmund, which now waste themselves in the stagnant marshes of Seistan, might, as in the times of the Soffarian and Boide monarchs, be converted to the

* The upper, middle and lower districts and the meadow lands.
† Or "Governors."

from the ascendancy of Dooranee power. It is, however, an important corollary to this view, that the danger will require to be met by increased vigilance, preparation, and military means upon our own part; and that if, therefore, we desire to fix any limit of time or extent to the expenditure which the support of the Suddozye Crown entails upon India, it will be necessary to keep that danger at a distance which should demand the continued presence of our troops. The Dooranees must necessarily regard us with feelings of irritation, as long as they indulge in hopes of recovering their lost ascendancy, and these hopes will never be abandoned until their privilegism and their feudal feelings of clanship are at an end. In the same proportion, therefore, that we may be increasing His Majesty's revenues at Candahar, and strengthening the administrative power of the Government, by a gradual amalgamation of the Dooranees with the other classes of the community, we shall be accelerating the moment when the Suddozye Crown shall be independent of our assistance; and we shall be also improving our ability to introduce measures of general amelioration, by removing the causes that serve at present to render our interference in civil matters liable to objection. When the Dooranees, by the growth of altered thoughts, shall have ceased to dwell upon the prospect of regaining the rights which they consider now to have been violently and unlawfully usurped by our influence in the State, and when the maintenance of our political position in Affghanistan must thus become to them a matter of comparative indifference, they will no longer regard us with feelings of secular, or religious, animosity. Measures will then be viewed, not in reference to the infidel and foreign source from which they may have originated, but with regard to their effects upon the welfare of the people, and it is not too much to suppose that when that period arrives, instead of being stigmatized as unbelievers and opposed as enemies, we shall rather be looked up to as benefactors and patrons, and that the interposition of our influence will be as much invited, as it is now shunned and dreaded. Under such circumstances, it would depend entirely upon our view of political expediency, in how far we would admit of interference, or upon what footing we would ground our further connexion with the country; but the local objects of my enquiry close in the amalgamation which I have proposed of the Dooranee tribes with the other classes of the Candahar population, and the ulterior arrangement of our relations with Affghanistan becomes a question of general policy which, however interesting in character, may hardly be discussed with propriety in the present report upon Dooranee management.
